THE COLONIAL RECORDS
OF NORTH CAROLINA

(SECOND SERIES)
VOLUME XI

THE CHURCH OF ENGLAND IN NORTH CAROLINA: DOCUMENTS, 1742-1763

EDITED BY
ROBERT J. CAIN
AND
JAN-MICHAEL POFF

SIGILLVM SOCIETATIS DE PROMOVENDO EVANGELIO IN PARTIBVS TRANSMARINIS
TRANSIENS ADIVVA NOS

The Church of England in North Carolina: Documents, 1742-1763, is the eleventh volume in *The Colonial Records of North Carolina* [*Second Series*] and the second to address the colony's established religion. Correspondence and reports by Anglican clergymen and royal governors; instructions, letters, and journal excerpts from the Society for the Propagation of the Gospel; acts of the General Assembly; vestry minutes; and other materials presented in this book depict the condition of the church and its functions as an organization. Relationships between church and state, clergy and vestry, and clergy and SPG are outlined. But useful as these papers are for fleshing out such topics, they also humanize the history of an institution that, despite its protected status, struggled to overcome obstacles to its growth in mid-eighteenth century North Carolina.

Many of the documents focus on the work of individual clergymen. Each was required to submit a biannual report to the secretary of the SPG, in which he recounted the scope of his duties and made known his concerns for his parish and the church. The letters often reveal something of the writer's character and the extent of his dedication to his profession. He might also tell of the impact of his calling upon himself and his family, of sacrifices to be endured: a home and possessions destroyed by fire; a wife and child lost to illness or childbirth; a young son, soon to be an orphan. Some clerics earned praise for their diligence, while others were disciplined for questionable behavior. One was implicated in the mysterious death of a servant.

In addition to affording a clearer view of the established church and its agents, the documents open a window upon life in North Carolina, generally, at mid-century. Writers comment on the governor, legislature, and local government. Parishioners and parish geography are described, along with attempts to educate whites, slaves, and Indians. Goods were scarce, their high prices exacerbated by the diminishing buying power of provincial currency. Vestries attended to a number of civil duties, primary among them the care of the poor.

On the Cover

Seal of the Society for the Propagation of the Gospel in Foreign Parts, adopted at the second meeting of the society at the Cockpit, London, July 8, 1701. The "Device or Impression" of the seal represents "A ship under sail, making towards a point of Land, upon the Prow standing a Minister with an open Bible in his hand, People standing on the shore in a Posture of Expectation, and using these words: *Transiens Adjuva Nos* [Help Us by Coming Over.]"

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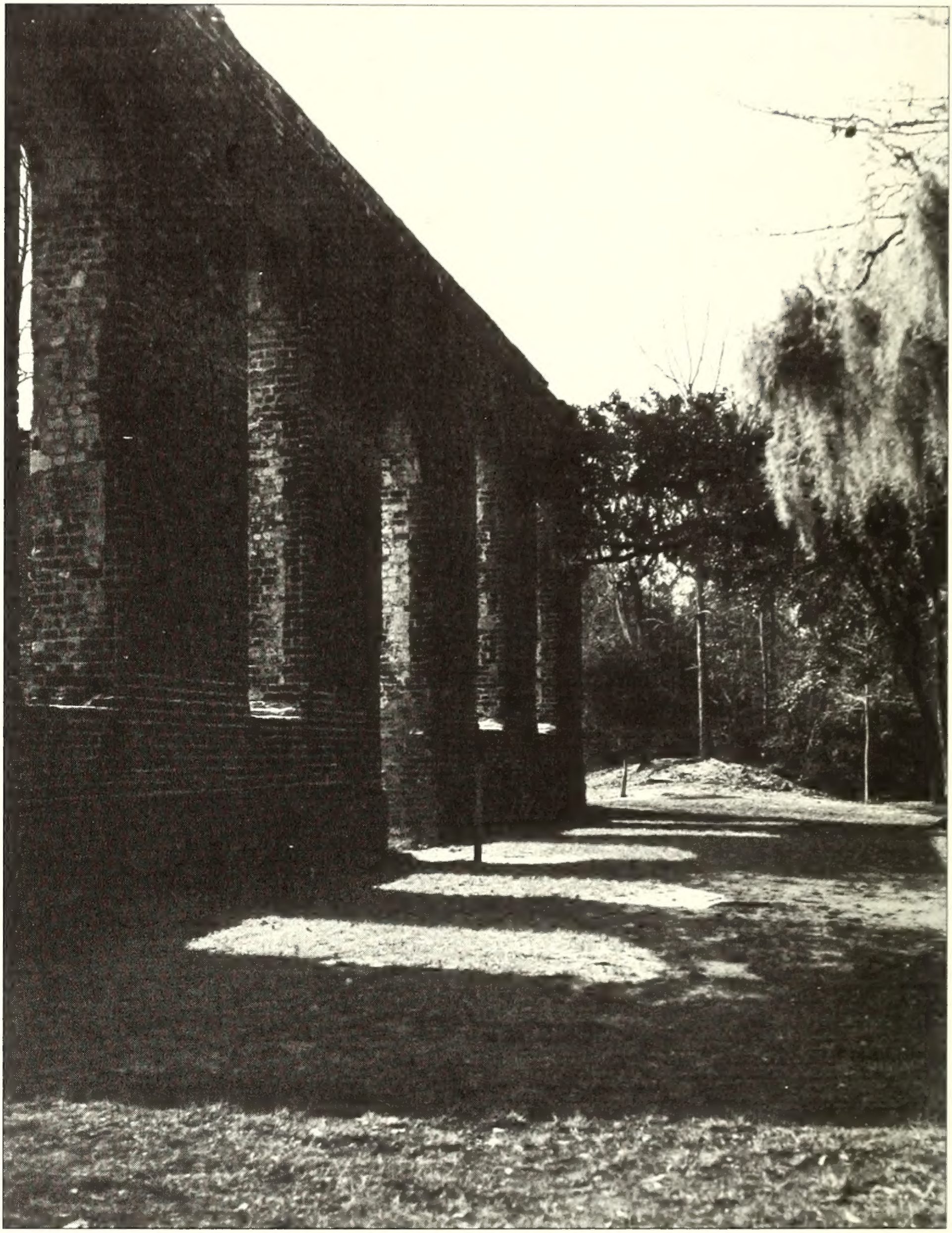

“The inhabitants of Cape Fear are building a brick Church at Brunswick 76 feet long and 56 broad, . . .” reported the Society for the Propagation of the Gospel on April 18, 1755. Sporadic funding and weather-related damage thwarted completion of the building. Photograph of remains of St. Philip’s Anglican Church, Brunswick Town / Ft. Anderson State Historic Site, Winnabow, from the State Archives, North Carolina Office of Archives and History, Raleigh.

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ROBERT J. CAIN and JAN-MICHAEL POFF, *Editors*

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Robert J. Cain
Jan-Michael Poff

Introduction to Volume XI

THE CHURCH OF ENGLAND IN NORTH CAROLINA, 1742-1763

The preceding volume in this series traces the story, from its halting beginnings as the established faith in 1701, of the first four decades of the Church of England in North Carolina.[1] As the roots of Anglicanism encountered soil that was generally more stony than fertile, they never sank deeply anywhere in the colony. Churchmen within the province and in the mother country, striving to bring their religion to a flourishing condition, were encouraged by occasional modest successes. More often, however, they were forced to acknowledge obstacles that would prove both chronic and frequently insurmountable, not only through the years with which this present volume is concerned, 1742-1763, but until the end of the establishment in 1776. Those persistent problems ranged from a shortage of qualified and willing clergymen, to intermittent attention from the Society for the Propagation of the Gospel and the absence of an American bishop; the influence of growing numbers of dissenters who settled in North Carolina; and the actions of colonial legislators and vestrymen that tested the bounds of royal and ecclesiastical prerogative.

Anglican Clergy and an Expanding Colony

North Carolina expanded steadily, from 1742 to 1763, both in numbers of inhabitants and in the territory settled by the burgeoning population. A generally accepted estimate of the colony's combined white and black population in 1730 is 30,000 (24,000 whites and 6,000 blacks). Similar estimates for the close of the period vary widely: one of 1762—45,000 whites and 25,000 blacks—differs sharply from the contention of Arthur Dobbs, governor from 1754 to 1765, that the colony had 80,000 whites alone in 1756. A recent study, based on tax lists and thus rather more precise in its assertions, concludes there were 117,852 whites and 39,483 blacks around 1767. Despite the lack of a consensus on numbers, it is incontestable that the population of the colony was increasing, and spreading, markedly. From 1741 to 1762, inclusive, the General Assembly created a total of fourteen new counties, most of them in the Piedmont region, and there had been a concomitant growth in the number of parishes, from sixteen to thirty-one.[2]

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[1] Robert J. Cain, ed., *The Church of England in North Carolina: Documents, 1699-1741*, vol. 10 of *The Colonial Records of North Carolina* [*Second Series*] (Raleigh: Division of Archives and History, Department of Cultural Resources, 1999), xiii-xlix.

As had been the case from the beginning, however, the number of Anglican clergy active in North Carolina fell well short of the number of parishes. In 1742 there were only two priests in the colony, James Moir and John Garzia, both holding appointments from the Society for the Propagation of the Gospel in Foreign Parts (SPG), the missionary organization of the Church of England. Their respective mission stations were divided at the Neuse River, meaning that theoretically each was responsible for serving the spiritual needs of a population scattered over an enormous tract of wilderness. In practice, each missionary based himself in a town—Garzia in Bath, Moir in Wilmington—and made only occasional forays elsewhere in his district. Twenty years later, the situation was not much improved: Governor Dobbs decried the fact that only seven priests were ministering to "near 30" parishes in 1762. Of those seven priests, only four were supported by the SPG.[3]

The recruitment of clergy was one of the most daunting tasks confronting the SPG throughout its years of involvement in North Carolina. From its inception in 1701, the Society perceived the colony as an especially challenging mission field, because of its widely distributed population, poverty, the difficulty of travel, and hostility or indifference to the established faith on the part of many of its inhabitants. The character of North Carolinians was considered to have a generally unsavory cast, due largely to the alleged presence of sizeable numbers of runaway debtors and criminals. Furthermore, a prospective missionary could look forward to the usual problems confronting newcomers to the southern colonies: a frequently inhospitable climate and endemic disease, giving rise to the fevers and other illnesses associated with the "seasoning" of recent immigrants.[4]

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[2] United States Bureau of the Census, *Historical Statistics of the United States, Colonial Times to 1970*, 2 vols. (Washington: Government Printing Office, 1975), 2:1168; for Dobbs's observations and the 1762 figures, see pages 159 and 303, below; Marvin L. Michael Kay and William S. Price Jr., "'To Ride the Wood Mare': Road Building and Militia Service in Colonial North Carolina, 1740-1775," *North Carolina Historical Review* 57 (October 1980): 395; David Leroy Corbitt, *The Formation of the North Carolina Counties, 1663-1943* (Raleigh: Division of Archives and History, Department of Cultural Resources, 1987), Appendix II.

[3] See pages 4-8, 312, below. As mentioned above, the exact number of parishes was thirty-one.

In addition to the shortage of willing missionaries, the personal inadequacies of numbers of its clergy was a problem that plagued the establishment from first to last. A rough frontier colony such as North Carolina called for full measures of the qualities expected in men of the cloth: self-sacrifice, forbearance, generosity of spirit, cooperation and a sense of collegiality with fellow clergy, and unimpeachable moral probity. Several, such as the long-serving and long-suffering Clement Hall, and the unfortunate John Macdowell, exemplified these virtues to greater or lesser degree. Others were more problematic. In addition to bearing the burden of speaking with a thick foreign accent that made him unintelligible to many of his parishioners, John Garzia, formerly a Roman Catholic priest, had been under suspicion of having stolen a chalice from a Catholic church, and later was implicated in the death of his female servant.[5] James Moir had been a missionary of the Church of Scotland to South Carolina, and his conversion to Anglicanism appears to have been motivated less by religious conviction than by the possibility of economic betterment. His letters deal preponderantly with complaints about the inadequacy of remuneration for his services and the ingratitude of those in his charge, and are peppered with spiteful comments about his clerical colleagues. For some reason a deep animosity developed between Moir and Governor Dobbs, who accused the minister of being a liar.[6] William Miller, another former Presbyterian cleric, had charges of an unspecified nature brought against him during his tenure at St. Gabriel's Parish, Duplin County.[7] Michael Smith was talented but saw his promising career ruined because of lurid allegations of sexual misconduct, despite the contention of Governor Francis Barnard that clergy serving in his colony of New Jersey, with its strong Presbyterian influence, had to adhere to a stricter moral code "than is generally practiced in the Southern Provinces," where lapses "may well be overlooked."[8] Becoming by his own admission "unfit" because of "melancholy," Christopher Bevis left the priesthood in England and spent many years in North Carolina before serving as parish priest at Brunswick and applying to the SPG to be appointed a missionary. A wary Society deferred his request indefinitely.[9]

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[4] Robert J. Cain, ed., *Higher-Court Minutes, 1724-1730*, vol. 6 of *The Colonial Records of North Carolina* [*Second Series*] (Raleigh: Division of Archives and History, Department of Cultural Resources, 1981), xxxi. Rev. Clement Hall said of North Carolina, that "our National Church . . . is by many Neglected and Despised"; see page 88, below.

[5] Cain, *Church of England*, 10:499. This chalice may have been the silver "cup" sent to his widow from South Carolina, where Garzia had served before coming to North Carolina; see page 62, below. Find depositions concerning the death of Judith, the Garzias' servant, on pages 518-521, below.

[6] Cain, *Church of England*, 10:501, and pages 3, 9, 16-17, 21-22, below. For the governor's side of the dispute, see pages 195-196, 218-219, below, and for that of Moir see pages 170-171, 347, 348, below.

[7] See pages 124, 360-361, below.

Clergymen and intending clergymen came to the church in North Carolina by a variety of routes. Several had pursued the usual course for parish clergy in Britain and Ireland—ordination following a classical education at a university—and indeed had held positions there. Alexander Stewart had been a curate in Ireland, and as a protégé of Governor Dobbs received an appointment from the SPG.[10] Christopher Bevis had been educated at Cambridge and filled cures in England before serving St. Philip's Parish, Brunswick, as minister.[11] Michael Smith matriculated from Trinity College, Dublin, and held a curacy in Hertfordshire, England, before applying to the SPG for a post in South Carolina, from which colony he went to North Carolina.[12]

Less-traditional paths to the priesthood were taken by others. Since no bishop resided in the colonies, no ordinations could take place there. Many, if not a majority of the clergymen serving in North Carolina during this period, first had to secure letters of recommendation from a vestry, the governor, prominent merchants, or a commissary, then embark on a roundtrip voyage to England in order to be ordained and licensed by the bishop of London. There were no firm assurances that the consequent danger and expense would meet with success, although almost invariably they did. Clement Hall, indisputably one of the most diligent of colonial priests, was a resident of Perquimans County with no obvious qualifications other than having served as a lay reader and justice of the peace. He was promptly ordained after going to England, bearing a letter of recommendation from a number of influential men in the colony.[13] Another lay reader, and a schoolmaster as well, Daniel Earl, became a long-serving minister at St. Paul's, achieving local renown as "the herring-catching parson."[14] William Fanning was a physician put forward for ordination by the vestry of Society Parish and recommended by Governor Dobbs.[15] The vestry of St. James's Parish, New Hanover County, commended the layman William Teale to the bishop of London for reasons that had become almost formulaic by 1762: the area was "quite Destitute of Clergy," who were needed to "Promote Christ's Holy Doctrine and Religion for the Publick-Good and for the Salvation of Mens Souls." Teale was deserving of ordination because of his "Zeal and Merit" and his being "a Moral good Man." Furthermore, he had "for some time past Officiated in this and other Countys, the Church-Service, Preach'd the Gospel, and Instructed the Ignorant in the Principles of Christianity, Which is doing as much as a Layman can, he having not Authority to proceed further."[16]

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[8] David T. Morgan, "Scandal in Carolina: The Story of A Capricious Missionary," *North Carolina Historical Review* 47 (July 1970): 233-243; see also pages 178, 197, 256-259, 261-262, below.

[9] See pages 79-80, below. Clement Hall wrote in 1751 that Bevis had died at Brunswick and that "the loss is much lamented: [he] having left a good name and fair Character behind him," page 111, below.

[10] Page 128, below. A curate is a deputy or assistant to the incumbent of a parish.

[11] Page 80, below.

[12] Page 120, below.

The dubious William Miller managed to secure the endorsement of the vestry of St. Luke's Parish, Rowan County, as well as that of Governor Dobbs.[17] Dobbs also successfully put forward for ordination and licensing, by the bishop of London, John Macdowell, who found parishes at Wilmington and Brunswick.[18] Additionally the governor, citing the continuing shortage of clergy in North Carolina, recommended to the bishop other prospective priests—a local merchant and a tutor from Virginia, as well as several schoolmasters from that colony—and optimistically looked forward to the day when all the parishes would have a minister, and curates would be needed for the outlying chapels.[19] The SPG, considering it an "absolute necessity" to send qualified clergy to the colonies, devised a set of questions to be answered by recommenders: the candidate's age was to be stated, and an assessment made of various qualities, including temper, prudence, learning, and "Affection to the present Government," among others. Further, the Society would "earnestly beseech" anyone proposing a clergyman to "recommend no Man out of Favour or Affection, or any other worldly Consideration."[20]

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[13] Pages 18, 26, below.

[14] Pages 158-159, 195, 511, below; Lawrence Foushee London and Sarah McCulloh Lemmon, eds., *The Episcopal Church in North Carolina, 1701-1959* (Raleigh: Episcopal Diocese of North Carolina, 1987), 44.

[15] Pages 125, 129-132, 149-150, below.

[16] Pages 325-326, below.

[17] Pages 147, 149, 360-361, below.

[18] Pages 150, 195, below.

[19] Pages 154-156, 164-165, below.

All Anglican clergy in the colonies were under the care and discipline of the bishop of London, whose duty it was to license them. None of these prelates, however, visited his transatlantic charge while holding office. Absence of a bishop resident in any of the British colonies in mainland America or the West Indies, at any time prior to American independence, was then and afterward considered a serious hindrance to the advancement of the church. For one thing, the disciplinary function was not exercised as fully or as efficiently as it should have been, a fact made manifest time and again in North Carolina and throughout British America. For another, the chronic shortage of priests in the colonies, and especially in North Carolina, probably would have been relieved to a significant degree if men could have had the priesthood conferred upon them closer to home instead of having to undertake an expensive and dangerous voyage to England to be ordained by the bishop of London.[21]

The bishop of London attempted to compensate for his absence by employing surrogates in a number of colonies. Styled a "commissary," the official was empowered to enforce the rules and regulations binding on those in Anglican orders. The arrangement did not prove satisfactory for North Carolina. None of the men serving in the post of commissary for North and South Carolina ever traveled to the northern province, choosing instead to reside in Charleston and confine their attention almost exclusively to the affairs of the church in South Carolina.[22]

If the bishop of London seemed to be disengaged, at times, so could the SPG. The Society, based in London and composed largely of higher clergy, wealthy merchants, and a number of colonial governors, met monthly in the church of St. Martin's-in-the-Fields to hear reports on the state of Anglican affairs overseas. Standing orders of the organization required semiannual narrative and statistical reports from its missionaries, and a published annual report, based on letters from missionaries, governors, and others, summarized the work of the Society during the preceding year.[23] Correspondence with the SPG was mostly one-sided, however. A persistent grievance from those assigned to North Carolina and other colonies was the lack of responsiveness from the secretary, with letters and reports normally going unanswered for long periods. Clement Hall, a newly minted and enthusiastic priest, urged the secretary in 1745 to consider him as a "young Clergyman" who craved "proper directions, . . . pious Counsel, and Instructions" from the Society. Frequent reminders that he had received neither correspondence, nor any printed annual proceedings, were ineffective: in 1751 Hall wrote the secretary that he had only two letters from him since taking up clerical duties in the colony.[24] Governor Dobbs complained as well, writing in 1762 that he had no reply from the secretary in over two years.[25] The Reverend John Garzia's widow, clearly in desperate financial straits, apologized for troubling the secretary with her "repeted Letters" asking for assistance, but reminded him in 1751 that she had heard nothing from him since 1746.[26]

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[20] Page 141, below.

[21] See pages 88, 95-96, 97, 111, 115, 118, 191, below. Governor Dobbs repeatedly stressed the need for a bishop; see pages 151-152, 219, 311-312, below. He also expressed the same concern to the Board of Trade. William L. Saunders, ed., *The Colonial Records of North Carolina*, 10 vols. (Raleigh: State of North Carolina, 1886-1890), 6:971, 1026.

[22] Cain, *Church of England*, 10: xliv-xlv.

Anglicans in North Carolina by and large had to shift for themselves, and the General Assembly assisted them by enacting a series of statutes regulating several important aspects of clerical conduct. The earliest surviving church act, that of 1715, included the requirement that priests receiving an annual stipend from parish funds "be Constantly Resident in the parish, And Do no[t] Ommit the Officiating at the Church or Chappel within the parish above One Sixth part of the Sundays in the year unless permitted by the Church Wardens and Vestry to Officiate in the Neighbouring parishes which are Vacant."[27] The church act of 1741 imposed similar conditions, but allowed a respite in the minister's duties for illness or accident. The same statute stipulated further, and for the first time, that vestries could remove a minister for being "notoriously guilty of any scandalous Immorality," but permitted him to bring suit in the General Court to determine his guilt or innocence.[28] The next comprehensive church act, 1754, also provided for the removal and loss of salary of a cleric found guilty in the Supreme Court of Justice of "any Notorious Immorality in disgrace of his Function, and to the Scandal of Religion." The vestry continued to be empowered to determine where and when the minister was to officiate.[29] A decade later, an act went so far in prescribing clerical conduct as to order that a priest must, "at the Time of performing Divine Service, appear in the reading Desk and Pulpit, either in a Surplus [surplice] or Gown."[30]

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[23] See generally C. F. Pascoe, *Two Hundred Years of the S.P.G.: An Historical Account of the Society for the Propagation of the Gospel in Foreign Parts, 1701-1900*, 2 vols. (London: The Society, 1901), 1:1-99. An executive committee met every two weeks in order to read correspondence and make recommendations to the full membership. The standing orders, promulgated in 1710, are printed in Cain, *Church of England*, 10:97-102.

[24] Pages 41, 49, 51, 54, 86, 111, below.

[25] Page 311, below.

[26] Page 108, below.

[27] Cain, *Church of England*, 10:192. The texts of vestry acts passed prior to 1715 are not extant, although parts of their content can be inferred from other sources; see Cain, *Church of England*, 10:xxiv-xxviii. Two churchwardens were appointed annually by the vestry from among its own membership. The office involved considerable, and often onerous, responsibility: churchwardens were the primary managers of parish finances and also were charged with carrying out the myriad of orders given them by the vestry. It is hardly surprising that vestry acts included sanctions in the form of fines for refusal to serve in that capacity.

The act of 1754 received less than enthusiastic attention from the bishop of London, Thomas Sherlock, who took no account of the fact that on more than one occasion the church in North Carolina had had to contend with scandalous behavior by its priests, and could not rely on anyone in the ecclesiastical hierarchy to do anything about it with the necessary dispatch. In 1759 he wrote to the Privy Council, the highest secular authority in the realm, complaining that the act was "quite inconsistent with the government of the Church of England, and excludes any Bishop from examining or correcting any Misbehaviors of the Church." In addition, it "takes from the Crown the Right of Appeal." Sherlock also objected strongly to the idea that vestries could direct the activities of priests in the manner set forth in the statute. "What," he fulminated, "becomes of the . . . Bishop's Jurisdiction[?] It seems to me to be all transferred to the Vestry of the several Parishes." The idea was so radical, so out of harmony with the spirit and practice of Anglicanism, that he professed to suspect that the assembly of North Carolina had "borrowed the Model of their Government from the Presbyterians and Independants of New England." The Privy Council followed the bishop's recommendation to disallow the entire act.[31]

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[29] Cain, *Church of England*, 10:417-418.

[30] See page 138, below.

[30] Walter Clark, ed., *The State Records of North Carolina*, 16 vols. (11-26) (Raleigh: State of North Carolina, 1895-1906), 23:605.

[31] Pages 190-192, 192*n*, below.

Yet another church act with the same offending clauses emerged from the assembly in 1760. A new bishop of London, Richard Osbaldeston, found the new statute as flawed as his predecessor had the previous one. Particularly drawing his wrath was the idea that clerics could be tried for immorality in a secular court rather than an ecclesiastical one presided over by the bishop or his commissary. The act would, he insisted, eradicate "the little Remains of Ecclesiastical Jurisdiction, if any is left in that province, and reduc[e] the Bishop of London . . . only to certify, as a publick Notary, that the Minister is duly ordained."[32]

The Vestry

Once the ordinand had returned to North Carolina to take up his clerical duties, his zeal for his new vocation was put to various tests. Typically first among these, and one that provoked the greatest volume of complaints made by ministers, was the erratic financial support forthcoming from the parish and its vestry. The assembly never enacted legislation providing a stipend and glebe (the house and land normally supplied a clergyman during his incumbency) from provincial revenue, although Governor Dobbs had hoped that a "general fund" might be established to support the clergy, as was the case in South Carolina.[33] Successive assemblies had set minimum stipends, but left it entirely to vestries to levy the taxes needed to pay them, and had imposed a specified limit per poll. The first surviving "vestry act," 1715, set a minimum annual stipend of £50, as did one of 1741. The act of 1754 provided £80 proclamation money, a reasonably generous sum when actually paid. The amount was increased to £100 proclamation in 1758, and £133.6.8 in 1762, but ministers throughout this period continued to complain that vestries were often in arrears in payment. On occasion a minister would encounter a vestry composed of a majority of dissenters, who might simply refuse to meet or to levy the parish tax needed to pay clerical salaries.[34]

Fortunately, successive statutes allowed a minister to supplement his income by performing various services. Officiating at a marriage, which could legally be done only by an Anglican clergyman if one were resident in the parish, brought five shillings by the act of 1715. The act of 1760 expanded the list of statutory fees to include not only marriages (five shillings if by banns, twenty if by license), but also publishing banns (one shilling and sixpence), and preaching a funeral sermon (forty shillings proclamation). In addition, it allowed the minister to demand the fees for such activities if they were performed in his parish by any other person, such as a dissenting minister.[35]

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[32] Pages 317-319, below.

[33] Pages 178, 354, below.

[34] Cain, *Church of England*, 10:195, 417; Clark, *State Records*, 23:583-584; and pages 6, 9, 12, 21, 138, 174, below.

A glebe, although mandated by statute after 1754, remained theoretical for almost all parishes. Alexander Stewart reported that the unimproved tract of land he had near Bath appeared to be the only glebe in the colony. A few years later, in 1763, he wrote to the SPG that he was "now living in the first Glebe House ever finished in the province."[36]

Clergymen also discovered that vestries often proved difficult to deal with in matters besides the financial. Instances of such unwelcome challenges abound in the documents printed in this volume. James Moir, for example, complained bitterly that ministers were subject to the "Humours and Caprices" of vestries, such as not allowing them to officiate in neighboring parishes and requiring them to baptize in places convenient to parishioners, not to the minister.[37] John Macdowell at Brunswick, for another, felt ill-used by his vestry when it insisted that he travel his circuit during the hottest and coldest months, and when it displayed a lack of sympathy following the death of his wife and infant child. Clement Hall in Chowan encountered similar intransigence on the part of his vestry when he asked for relief from his obligation to conduct services alternately in Edenton and at all the chapels in the parish. The vestry kept careful count of the number of times he officiated at his various posts, and went so far as to order lay readers to inform the vestry how often Hall visited their chapels.[38] Despite instructions to colonial governors that ministers were always to be included on the vestry of their parish, several complained of being denied a seat—or not even being allowed to be present during its deliberations. Alexander Stewart wrote in 1763 that vestries could not legally meet, because the assembly had refused to approve a vestry bill including a provision for ministers to have a seat on vestries. The impasse was resolved when the assembly adopted a vestry act in 1764 that, for the first time, stated specifically that the resident minister was to be included as a voting member of the vestry.[39]

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[35] Cain, *Church of England*, 10:195; page 205, below. The marriage act of 1741 specified a fee of five shillings if by banns, and ten if by license. Clark, *State Records*, 23:160.

[36] The act of 1754 for the first time made it a requirement for each vestry to provide a glebe of at least 200 acres, as well as a house and outbuildings. Subsequent legislation in 1760 allowed a payment of £20 to the minister in lieu of a glebe. Pages 137, 206, below. For Alexander Stewart's comments, see pages 238, 357, below.

[37] Pages 10, 70-71, below.

[38] Pages 273-277, 384, 430-431, below.

A pronounced strain of democracy was a central feature in the choosing of vestries. The first surviving vestry act (1715) erected nine parishes and named twelve vestrymen for each, but failed to state how long they were to serve or to provide a method of filling vacancies resulting from death or resignation. A few years later, a statute made vestries self-perpetuating by empowering vestrymen to fill vacancies caused by death or moving out of the parish, and placing no time limit on their terms.[40] Such arrangements did not meet with universal approval, however. The possibility of misappropriation of parish funds by vestrymen and churchwardens is addressed in a statute of 1727, which permitted parishioners to elect two men to inspect the vestry books and accounts, and to bring suit to recover misapplied funds. An act of 1729 bluntly stated in its preamble that "many Complaints are made by the Inhabitants of Several Parishes in this Government of the misapplication of the parish Taxes and of the Connivance of the Vestrymen in settling the Church Wardens Accounts"—a situation arising through "evil Disposed and averitious persons getting into Vestrys." The remedy provided in the legislation was an injection of full-blown democracy, moving from a system of "select" vestrymen, as mandated in the act of 1715, to one of direct election by adult male suffrage: "the Inhabitants Freemen in each and every Parish in the Government" were to meet together to "elect and choose" twelve "good and Sufficient" freeholders as vestrymen, who were then empowered to demand a full accounting from the preceding vestry. The democratic element emerged again in the provision that elections take place every two years, thereby ending the vestry's status as a self-perpetuating, closed corporation. The elections were to be held at the courthouse in those parishes having courthouses, or at places—mainly chapels—named in the act for those that did not.[41]

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[39] Pages 21, 274, 345, below; Clark, *State Records*, 23:603. Governor Dobbs had rejected a similar bill in 1763 because of legislative duplicity. He had agreed to allow a temporary vestry act devoid of a right of presentation for the governor, on the understanding that ministers would be given a seat on vestries. He explained to the Board of Trade that without such a compromise there would be no vestry act, and therefore no means of paying clergymen. Legislators attempted to sneak past the governor's notice a bill omitting the provision of a clerical seat, but the alert governor discovered the deception. Saunders, *Colonial Records*, 6:971-972.

[40] Cain, *Church of England*, 10:188-193, 265-267. A vestry of twelve was mandated in all church acts subsequent to 1715, as well.

As in most measures passed by the assembly, the vestry acts reflected the necessity of accommodating shifting centers of power. Such accommodation sometimes highlighted a chronic tension between the democratic impulse on the one hand, and the conservative, even autocratic, on the other. Nowhere was this more evident than in laws relating to the franchise. Although the elective principle remained an integral part of all vestry acts after that of 1715, the one of 1729 was the only statute to extend the franchise to all "freemen." Subsequent ones limited it to freeholders, and the vestry act of 1743 narrowed the requirement still further, mandating that a prospective voter must own at least 50 acres of land in freehold. Candidates for election as vestrymen were, by the same act, required to possess a freehold of at least 100 acres. The 100-acre condition for prospective vestrymen was soon dropped, but the 50-acre voter requirement remained. A traditional conservative concern for stability and continuity is evident in a provision in the vestry act of 1754 that vestry elections were to be triennial rather than biennial, as they had been before. The vestry act of 1760 reverted to two-year elections, but mandated that voters elect four candidates instead of the usual twelve, with the four "junior" vestrymen—those receiving the fewest number of votes at the previous election—yielding up their seats to the four newly-elected ones. The same act explicitly and for the first time created a hierarchy or "precedency" among vestrymen, determined by the number of votes they received.[42] The democratic element is altogether obvious in the requirement, introduced in 1754, that churchwardens allow parishioners to examine the parish accounts annually at the courthouse, during a sitting of the county court. The measure was renewed in 1760.[43] A short-lived innovation that made balloting in vestry elections more egalitarian, or at least less subject to undue influence, was included in the act of 1751. Vestry laws prior to that year had simply stated that electors were to "choose and elect" the vestry, with no particular method of taking a poll being specified. The 1751 law decreed that the vestry elections be conducted "in the same Manner as the Poll for Electing Members of the Assembly," which was by secret ballot with the procedure prescribed in elaborate detail in order to ensure secrecy.[44] The new procedure lasted only a few years. An act of 1754 provided that balloting be "open," not secret, and subsequent acts decreed the same.[45]

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[41] Cain, *Church of England*, 10:312, 314-316. The precincts named as not having a courthouse within their boundaries were Tyrrell and Hyde. The parishes of Northeast Pasquotank and Society had no courthouse, but the precincts in which they were located, Pasquotank and Bertie, did.

[42] Cain, *Church of England*, 10:314, 414; see also pages 106-107, 108*n*, 133, 208, 213, below. As noted above, the acts of 1754 and 1760 were disallowed in London.

[43] Pages 136, 210, below.

Midway through his tenure, Governor Dobbs decried the fact that vestries were elected by "the whole Body of the People" instead of being appointed by the governor, correctly seeing this as a major reason for the stunted growth of the church in the colony. Election meant, among other ill consequences, that the law was "evaded" because dissenters, whose numbers were increasing daily, often voted into office vestrymen of their own persuasion, "who will not qualify themselves, by which means no Parish Taxes can be raised either to support the Clergy, or to build Churches or to purchase Glebes." He urged the Board of Trade, as well as the SPG and the bishop of London, to seek disallowance of the 1754 vestry act. This, he claimed, would mean that "Gentlemen of the best rank and most knowledge and Members of the Established Church will be Elected Vestrymen," and the established church would at last begin to flourish. The governor's assertion was much more optimistic than realistic, since any new vestry act would without any doubt include the offending provision.[46]

Friction between churchmen and dissenters sometimes necessitated compromise and mutual accommodation in laws relating to the establishment. For example, every vestry act passed by the assembly obliged anyone elected a vestrymen to pay a substantial fine if he refused to qualify by taking the required oaths of office—a provision from which a "known and publick Dissenter from the Church of England," as the act of 1715 put it, was always exempted. Also, when in 1760 fines were for the first time imposed on eligible electors for not voting in a vestry election, the infirm and Quakers were excused.[47] The most interesting and noteworthy example of accommodation concerns the qualifying declaration required of all vestrymen. Statutes relating to the establishment did not debar dissenters from being included on a vestry. In fact, on numerous occasions they were elected, no doubt in part because it was not always possible to secure the services of twelve competent freeholders without including them. The vestryman's oath of office, to support the Hanoverian succession and to abjure any allegiance to the pope, along with a statement denying transubstantiation, could be taken comfortably by most dissenters. But in addition to the oaths, a so-called declaration was required, stating that the declarer would not interfere with the celebration of the Anglican liturgy. The wording—"I . . . will not apugne [*sic*] the Liturgy of the Church of England as it is by Law established" (1715), and ". . . will not oppose . . ." (1741)—clearly indicated that the declarer could be less than fervent in his support of the liturgy and still sit on a vestry. The act of 1754, however, changed the declaration to the more restrictive "I do declare, That I will conform to the Liturgy of the Church of England, as it is by Law established."[48] From long usage in England, the term "conformity" indicated a degree of acceptance of Anglicanism beyond what had previously been implied in the declaration required of North Carolina vestrymen, making the new phraseology much less acceptable to non-Anglicans in the province. The next vestry act, 1758, kept the new wording, but the one of 1760 did not, nor did succeeding ones, preferring instead the pre-1754 formula.[49]

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[44] Pages 106-107, 107*n*-108*n*, below.

[45] Pages 134, 208, below.

[46] Page 195, below.

Richard Osbaldeston, bishop of London from 1762 to 1764, was scathing in his assessment of the declaration, and of the absence in the statutes of any safeguards against non-Anglicans serving on vestries. He wrote in 1762 that:

> I observe 1st that the Act for establishing Vestrys [1760] does not require from, each person elected to be a Vestryman, to give Testimony of his Faith, either that he is, or intends to continue a Member of the Church of England. The Act says, that each

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[47] Cain, *Church of England*, 10:191; page 209, below.

[48] See pages 427*n*-428*n*, below, for the wording of the oaths. For the declaration, see Cain, *Church of England*, 10:191, 415; and page 135, below.

[49] Pages 173, 209, below.

> Person so chosen, shall take the oath of Abjuration and Subscribe the Test, and shall declare, I will not oppose the Doctrine and Discipline of the Church of England, as by Law established, which Declaration may be made by Presbyterian, Anabaptist, Independent, Quaker, Jew or Pagan.

The bishop then posed a rhetorical but nonetheless important question regarding the implications of the act for the future of the church in North Carolina:

> If persons retaining any of these [non-Anglican] Tenets be elected into such Office, and are to preside in Ecclesiastical Affairs, can it be supposed but they will incline to favour such as are of their own Opinion rather than the Ministers and people in Communion with the Church of England? Who, it is to be feared will frequently suffer by the partialities and prejudices of Vestrymen, who do not conform to their Doctrines, or are Strangers to their Faith.

Osbaldeston went on to propose his solution to the predicament, one that had already been attempted twice in the colony:

> To avoid these Evils, the proper Remedy will be to make it a necessary Qualification for each and every person to make the following Declaration, Videlicet I A.B. do declare, that I will conform to the Liturgy of the Church of England, as by Law established . . . ."[50]

Obtaining a resident minister was arguably the most important of a vestry's responsibilities, and one that had been prominently mentioned in all church statutes enacted in the colony from the first extant one in 1715. The act of 1701 establishing the church undoubtedly contained a similar provision, a fact reflected in the vestry minutes of St. Paul's for the period.[51] Left unstated in statutes up to 1754 was any claim that vestries possessed the authority to hire a minister. This right of "induction" or "presentation" was not enjoyed by vestries in England, where priests were appointed by the crown or by an individual usually styled a "patron," who had the post in his gift, normally by inheritance.[52] The church act of 1754, to which the bishop of London had so strongly objected because it granted power to vestries to discipline and direct clergy, also unequivocally granted "the Right of Presentation of a Minister to each respective Parish within this Province." The act set a time limit of twelve months on the vestry's right to present a minister, after which time the governor assumed that authority. The vestry could, however, save its right of presentation by hiring an interim minister to conduct a service once in three months. The provision in its entirety was unacceptable to the bishop of London. He protested to the Privy Council that it usurped the prerogative of the crown, as exercised through the governor. "What," he asked, "becomes of the King's Supremacy?" As noted previously, the Privy Council obliged the bishop by repealing the act that same year.[53] In 1760 the assembly, refusing to yield the point, passed a new church act granting vestries the right of presentation for twelve months, but removing the saving clause. Again the bishop of London, the newly consecrated Richard Osbaldeston, objected that the act contravened the royal prerogative, and again the Privy Council disallowed it. The assembly, however, would not be dissuaded, its intransigence reflecting the view that retaining right of presentation allowed vestries to "oblige the Clergyman to do his Duty and attend properly"—a disciplinary power seen as vitally necessary in the absence of a bishop resident in the colonies.[54] Only six months after the disallowance, yet another act (1762) made the boldest claim to date of a vestry's authority, stating that it had "Sole right of Presentation of a Minister" and making no mention whatever of the governor.[55]

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[50] Page 318, below.

[51] Cain, *Church of England*, 10:192, 437-438.

Although vestries had statutory authority to hire ministers, the dearth of Anglican clergy in North Carolina and the poverty of many parishes often rendered this an empty right. St. John's vestry addressed the problem of clerical shortage by ordering the churchwardens to hire a minister for the specific purpose of "Com[ing] to Beaufort Town in order to Baptise." Some years later the same vestry, still unable to obtain a resident minister, employed Rev. James Reed at New Bern to conduct services four times a year, and a few years later still, nine times annually.[56] Other parishes also adopted the expediency of engaging part-time clergy. For the longer term, the situation was ameliorated to a considerable degree through the use of lay readers in churches and chapels throughout the province. These men, usually resident in the parish, would be paid by vestries to conduct religious services, consisting in the main of reading biblical texts, prayers, and homilies prescribed by the ecclesiastical authorities in England. A few readers were schoolmasters, although no qualifications for the position are set forth in any statute, nor did readers require any kind of license from church authorities. Each vestry was free to hire as few or as many as it liked, and to impose whatever terms of employment it cared to. The vestry of St. Paul's, for example, required readers to officiate every Sunday, but allowed a certain number of times to be "at Such Places as Shall be Most for the Ease of The People," usually a house, rather than at the chapel. St. John's vestry assigned one of its readers to serve two venues, for which he was paid more than for a single one.[57]

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[52] The only time in North Carolina that a question of patronage emerged, during the period of 1742-1763, involved Clement Hall in Edenton, whose induction as parish priest of St. Paul's was deferred until the pleasure of the proprietor, Lord Granville, could be ascertained. It is doubtful that Granville's approval was required. In any event, Hall served in the post for many years, and there is no record of any proprietary involvement in his hiring. Page 41, below.

[53] Pages 138-139, 190-192, below.

[54] Pages 206, 207, 311, 319, 320-321, below.

[55] Page 335, below.

Not being ordained, readers could not undertake such priestly functions as baptism, celebrating Holy Communion, performing marriage ceremonies (although they could publish the banns of matrimony), or preaching sermons of their own composition. Nor were they well paid. In 1746, readers at outlying chapels in Chowan County received only 20 shillings proclamation a year for their services, and 40 shillings a decade later.[58] The vestry of St. John's instructed the churchwardens to find a reader for White Oak River, and to "Imploy one as Cheap as they Can." In 1763 it was paying readers only 20 shillings proclamation a year, apparently for conducting a service every Sunday.[59] It is impossible to estimate the number of readers active at any one time in the colony. Presumably St. Paul's Parish had a reader for each of its three chapels, and in addition the minister was charged with the grueling duty of officiating at the church and the three chapels in turn. St. John's had as many as six readers at a time to serve its scattered population.[60] It is also unknown to what degree, if any, some of them may have exercised a pastoral role in the parish. They are rarely mentioned in surviving records, and then only in passing. It is certain, however, that except for their services, Anglicanism would have maintained only the barest of presences in North Carolina.

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[56] Pages 457, 487, 490-491, 492, below.

[57] Pages 421, 468, below.

[58] Pages 383-384, 437, below.

[59] Pages 465, 468, 502, below.

Vestries and Civil Duties

Vestries were under statutory obligations not only to provide a decent maintenance for clergy, but also to undertake what were essentially civil duties. As specified in enactments of the General Assembly, these responsibilities comprised the keeping of standard weights and measures; payment of bounties for killing "vermin" such as squirrels, wildcats, and wolves, decreed by a statute of 1727; and the organizing of processioning, a triennial ritual of walking the bounds of landholdings in the parish. Vestries proved unequal to such tasks. Maintaining weights and measures had been made a duty of the parish as early as 1702, but in 1741 was assigned to county courts in order to stem the "Notorious Frauds and Deceits" rampant under the prevailing system.[61] Control of vermin also passed from vestrymen to magistrates.[62] First mentioned in surviving statutes in 1723, processioning remained within the purview of vestries until nearly the end of the colonial era. The inadequacy of a vestry-based system is, however, highlighted by an act of 1773 that transferred the responsibility to magistrates, while at the same time asserting that the existing arrangement had "not answered the Ends thereby intended."[63]

Providing "care and support for the poor," as the vestry act of 1741 phrased it, was a parochial obligation in the colonies as well as in England. That vestries took this responsibility seriously is reflected in the decision of St. Paul's vestry that, "the poor be first Paid" from the revenue raised by the annual levy;[64] and also in the amount of time devoted to poor relief during vestry meetings, as reflected in the minutes of St. Paul's and St. John's. Consequently, expenses connected with this duty were among the more prominent in the accounts presented to their vestries by the churchwardens of St. Paul's, as well as those of St. John's and undoubtedly of the other parishes in the colony.[65]

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[60] Pages 430, 437, 447, 486, 487-488, below.

[61] Cain, *Church of England*, 10:433; Clark, *State Records*, 23:53-54, 178-180. The vestry of St. Paul's in 1742 appointed thirteen two-man teams of processioners to walk the bounds of an equal number of "cantons" in the parish, the boundaries of which were carefully delineated in the vestry order; see below, pages 371-372.

[62] Cain, *Higher-Court Minutes*, 6:xxxiii; Clark, *State Records*, 23:288-289, 481, 617-618. That such payments could be an expensive obligation is evident from accounts presented to the vestry of St. Paul's; see pages 372-373, 385, below. It is noteworthy that with the passage of time, fewer and fewer bounties were paid, most likely due to a decreasing population of wolves and wildcats.

[63] Clark, *State Records*, 23:103-106, 114-115, 924.

Requests for assistance came before the vestry by several means. A representation might be made on behalf of another person by an individual not named in the minutes, or by someone requesting public support for a relative, or on occasion by someone seeking help for himself. Usually, however, an order for relief simply appears in the minutes, without any indication of the process by which the matter came before the vestry.[66]

The nature of care and support did not conform to a particular formula. It might include occasional direct payments to indigents, such as the house rental paid for Elizabeth Thomson in 1743. It might also mean giving money to someone who would dole it out to a named indigent "as he thinks there is Nead." More often, however, it involved making payments to individuals who would agree to house, feed, and clothe one or more of them. St. Paul's even invited tenders from contractors who would agree to provide hospitality in the contractor's home for "all the Poor of the Parish."[67] In addition to providing a set annual amount for the maintenance of someone, responsibility for the poor could also embrace payments to physicians for treating their illnesses—including "tak[ing] of[f] a Limb" if salivation proved ineffective—and to carpenters, merchants, and gravediggers for making a coffin, supplying a winding sheet and "a pair of Draus," digging a grave, and providing funeral refreshments of rum and sugar for mourners.[68] Payments might also be made to parents for the maintenance of children who were handicapped in some way, such as being "an Ideot" or "Lame and Otherwise Destracted."[69] Joseph Holmes was granted assistance, and the vestry also sought to obtain for him a passage to New England; if one could be arranged, he was to be "fitt[ed] . . . in a Reasonable manner" by being given "a Warm Jacket and a felt Hatt" for the voyage.[70] Thomas Kemsey received a weekly payment to "maintaine . . . [Rachel Pervine] and Carry her to Cosandn Springs," presumably for the water's curative properties.[71]

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[64] Cain, *Church of England*, 10:417; pages 367, 375, below.

[65] Pages 365-502, below.

[66] Pages 369, 380, 405, 409, 413, 415, 418, 471, below.

[67] Pages 368, 374, 376, 489, below.

[68] Pages 381, 387, 410, 411, 412, below.

[69] Pages 413, 421, below.

The care of orphans also could be comprehended within the vestry's remit of caring for the poor. Typically, a child would be placed with someone who was supposed to teach him or her to read and write, "and also to get his Living in an honest and industrious Way, by some lawful Trade, or Calling," as one entry in the vestry minutes of St. Paul's Parish puts it. The vestry also made a one-time payment to the caregiver of £55 currency, and the child became in effect a bond servant until the age of twenty-one.[72] An orphan unable to work would be placed with a caregiver, who then would be paid a monthly stipend. The parish assumed a similar responsibility for the child of a militiaman sent to the Ohio at the beginning of the French and Indian War.[73]

Vestries sometimes attempted to recover outlays the parish had made for the needy. The son of Robert Alphin agreed to make a modest contribution to his father's upkeep, with most of the expense being borne by the parish.[74] St. John's churchwardens brought an action for the parish to be reimbursed by one Joseph Roads for funds expended on his father. St. Paul's vestry ordered its churchwardens to sue a man for twenty-two pounds, sixteen shillings, "Which the Vestry have Disbursed to Maintain his Children when he Ran away out of the parish."[75] In a similar vein, St. John's gave two shirts to William Smith, "an Aged Man (and of no estate)," who had once lived in the parish and had applied to the vestry for relief. After discovering that Smith had "been some time in Onslow County and of Right belong[s] to that County," the vestry paid a parishioner six pounds to take him across the New River and deposit him in the adjoining county.[76]

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[70] Pages 471, 472, below. Holmes remained for several more years, at the end of which time he died and was buried by the parish. The "Clothing and other things" belonging to him were inventoried and sold at auction; see pages 481-482, below.

[71] Page 380, below.

[72] Page 397, below.

[73] Page 418, below.

[74] Page 422, below.

[75] Pages 370, 492, below. St. John's vestry quite clearly suspected Joseph of concealing the assets of his father, John, since the father had lived for a time with the son; pages 490, 492, below. John may have been the John Roads who served for a number of years as a reader in the parish; pages 465, 467, 469, 474, 477, 482, below.

Parish Revenues

The fiscal demands on a parish were considerable, assuming that the vestry was functioning fully and intent on fulfilling all of its obligations. The vestry act of 1760 summarized these: "building Churches and Chapels, paying the Minister's Salary, purchasing a Glebe, erecting a Mansion, and convenient Out houses thereon, maintaining the Poor, and defraying other incident Charges of their Parish."[77] The main source of income for accomplishing these tasks was an annual tax levied on all tithables, persons in the parish subject to the poll tax, Anglican and non-Anglican alike. The act of 1741 set a limit of five shillings proclamation, equivalent to one pound, seventeen shillings, and six pence North Carolina currency—a not-inconsiderable sum. The disallowed acts of 1754 and 1760 set no limit; vestries were free "to lay such a Poll Tax as they shall judge necessary," and vestrymen could be sued by creditors if they neglected or refused to impose a sum adequate to pay the parish's debts.[78] The vestry act passed in 1764 reinstated a limit, this time ten shillings per taxable, and again made the vestry liable to an action at law if the total amount raised was insufficient.[79] On occasion, the assembly permitted a vestry to impose an extra tax for a specified purpose, as it did in 1720 in order to pay the salary of Rev. John Urmston, and later, to enable the completion of several churches.[80] If all else failed, churchwardens might lend funds to the parish, as did Orlando Champion and John Halsey of St. Paul's.[81]

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[76] Page 472, below. Four years after the vestry terminated aid to William Smith, it gave George Styrin the choice of either to remove from the county a poor woman and child, recently arrived from New England, or "give Security to keep [them] off the parish of St. John . . . the said Styrin to Come Immediately and give such Surety," page 478, below.

[77] Page 211, below.

[78] Pages 136-137, 211, below. The wording is practically the same in the acts of 1754 and 1760. Although the composition of groups included within the legislative definition of tithable varied slightly from time to time, for most of the colonial era it comprised free males, sixteen years of age and older, and all slaves twelve years and older.

[79] Clark, *State Records*, 23:605. Proclamation money was not specified in this act.

[80] Clark, *State Records*, 25:167.

[81] Page 376, below.

Yet again, one must rely on the few surviving vestry records for a fleeting glimpse of the amounts levied on tithables and the particulars of discharging parish debts. The tax for St. Paul's fluctuated considerably, from 8 pence proclamation (5 shillings currency) in 1744, to 5 shillings proclamation in 1752. The less affluent and less populous parish of St. John's laid smaller amounts—rarely more than 5 shillings currency.[82]

Although the annual tax on tithables was the vestry's largest source of funds, it was not the only one. Various statutes granted to vestries and churchwardens, for the work of the parish, a portion of the fines and penalties imposed for a number of lesser offenses. The infractions usually involved a moral lapse or minor misdemeanor, or failure to discharge some duty of office related to the county or parish. Fornication and adultery, violation of a marriage act, fraudulent use of weights and measures, ferrying for hire in violation of a monopoly granted by the assembly, drunkenness on the Sabbath, excessive gambling, failure of a clerk of court to deliver copies of statutes to persons entitled to have them, and a myriad of other offenses, were punishable by such fines, usually divided between the informer and the parish.[83] Vestrymen and churchwardens in their turn were subject to fines for refusing to serve or to fulfill responsibilities, such as calling or attending meetings, accounting for parish funds, or taking the qualifying oaths.[84] Public officials involved in collecting parish taxes and fines, and levying distress on the property of defaulters, were subject to fines for nonperformance.[85] Such incidental income never constituted a significant portion of the budgets of St. Paul's and St. John's during this period, and it is likely that the same held true for other parishes.[86] In addition, the vestry of St. John's had to contend with magistrates who were negligent in yielding up the fines they collected, and it is unlikely that this parish was unique in that regard.[87]

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[82] For examples, see pages 377, 408, and 457-502 passim, below. The rate of 16 pence proclamation, equivalent to 10 shillings currency, for 1754 was the highest levied during the period 1742-1763; see page 479, below. An indication of the disparity of numbers of taxables for the two parishes is 1,643, listed in 1757 for St. Paul's, as compared to 445 for St. John's in 1753; see pages 436, 481, below.

[83] Clark, *State Records*, 23:5, 53, 150, 611, 674, 675.

[84] Clark, *State Records*, 23:9-10, 145, 187, 189. Peter Adams and John Blount refused to accept their appointment as churchwardens for St. Paul's Parish and were fined "According to Law," pages 373-374, below.

[85] Clark, *State Records*, 23:189.

[86] Pages 385, 389, 391, 398, 399, 409, 465, 468, below.

[87] Pages 469, 473, below.

A vestry might be the recipient of a voluntary donation, although it was a somewhat rare occurrence. For instance, contributions toward building a church were not unknown; one of the statutes enacted to encourage the building of a church in Wilmington claimed that "many well disposed persons have subscribed liberally" to its construction, while "several well disposed persons" were "inclined to subscribe and contribute several sums of money" for a similar activity in Brunswick.[88] One generous benefactor bequeathed to the vestry of St. Paul's Parish a Negro slave named Dublin, the revenue from whose hire was intended to help pay the salary of the minister. Unfortunately, Dublin was convicted of committing a felony and was executed; the vestry applied to the General Assembly for compensation, as provided by statute.[89] Christopher Bevis left his estate to the churchwardens of St. Philip's, Brunswick, and occasionally a bequest would provide a sum for the poor of the parish.[90] With no other source available, municipal funds were used in Wilmington in 1763 to purchase "as much fine Cloth & fringe as will be Sufficient to make a Skip & Cussian for the Pulpit" of St. James's Church.[91]

The process of collecting parish taxes and other parish revenue, and accounting for their expenditure, was not without its difficulties. Down to 1727, statutes were vague about how such activities ought to be conducted. Then in that year, an act of assembly addressed the alleged misapplication of funds by vestries and churchwardens by permitting parishioners to elect biennially two inspectors of accounts. Two years later, a statute empowered vestries to order former vestrymen and churchwardens to render their accounts or be fined, and a lawsuit could be undertaken to recover any funds not properly expended. Similarly, justices of the peace could be required to render an account of fines collected by them for "Adultery[,] fornication, Breach of Sabbath or any other forfietures."[92] The official collecting parish taxes was not stipulated by statute until 1741, when the sheriff was charged with the task. A change came in 1754, when a new statutory position was created—"Collector of the Parish Taxes"—to be appointed by the vestry and allowed 5 percent of the proceeds "for his trouble." In 1759 the sheriff again was made the responsible official and allowed a percentage of his collections, an arrangement lasting until the end of the colonial era.[93]

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[88] Clark, *State Records*, 25:243, 244-245.

[89] Pages 424, 444, 445, below.

[90] Page 104, below; Cain, *Church of England*, 10:xxxvi.

[91] Donald R. Lennon and Ida Brooks Kellam, eds., *The Wilmington Town Book, 1743-1778* (Raleigh: North Carolina Department of Cultural Resources, Division of Archives and History, 1973), 123.

[92] Cain, *Church of England*, 10:314-316.

Vestry minutes of St. Paul's Parish indicate that accounts presented by churchwardens, sheriffs, and collectors were usually acceptable to the vestry. However, some churchwardens and sheriffs were often remiss in submitting their accounts for inspection, leading to an action at law being brought against them. The vestry sued churchwardens Richard Bond and Thomas Walton, and former sheriffs Thomas Luten and William Luten, for not presenting their accounts for the years 1739-1742.[94] St. John's Parish had similar difficulties from time to time, threatening to prosecute a former sheriff and chastising several for undue delay in settling their accounts.[95]

Places of Worship

When the Church of England was established in the colony in 1701, no Anglican church buildings or chapels existed anywhere within its bounds. Such would continue to be the case for some years to come, although successive church acts set the providing of consecrated places of worship as a major task of vestries. Pending construction of these, congregations met for services either in the courthouse, if one existed; in a private home; or if necessary, outdoors.[96] Services in Wilmington, for example, were for some years conducted in a part of the courthouse that had been "fitted up [as] a decent Place for Public Worship." A statute decreed that the arrangement was not to be disturbed by the sheriff or town commissioners until the church was finished, and that the town, rather than the parish, was to pay for cleaning and "opening and shutting the Doors and Windows, ringing of the Bell, and other necessary Attendance on all Public Occasions."[97]

Gradually a number of parishes built churches and chapels, although incomplete sources rarely permit one to know how many there were in the province at any given time, or the location of all of them. The first church building to be completed was in Bath, in 1734. Others followed, as finances and circumstances permitted.[98] The General Assembly intervened directly to hasten the construction process in four major parishes: Craven (later Christ Church), New Bern; St. James's, Wilmington; St. Paul's, Edenton; and St. Philip's, Brunswick. In the case of the church at New Bern, failure of the vestry to levy a special tax in order to begin work on the building led the legislature, in 1740, to take the matter out of the vestry's hands and impose a two-year charge on all tithables and to appoint a collector and commissioners to oversee the work.[99] When the collection proved insufficient, the assembly, reluctant to impose yet another extraordinary levy, directed that an unused fund for securing a minister for the parish be applied instead to the church. This too was inadequate, resulting in a statute requiring an accounting of funds still in the hands of commissioners. The last act of assembly dealing with the matter came in 1751. Noting that the church was "not Compleatly Finished," the law required that the commissioners or their heirs turn over to the vestry and churchwardens of Christ Church any revenues not yet yielded up, under pain of heavy fines. Finally, Governor Dobbs was able to report soon after his arrival in 1754 that the church in New Bern "is finished, and is a neat Brick Building."[100]

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[93] Pages 136-137, 184, 211-212, below; Clark, *State Records*, 23:606. The church act of 1741 allowed churchwardens to deduct for themselves 3 percent of taxes collected, "as a Reward for their Trouble," although the sheriff, who received no allowance, was charged with the actual collecting; Cain, *Church of England*, 10:416.

[94] Pages 382-383, below, and also pages 369, 370, and 379. For examples of well-presented accounts, see pages 393-395, 398-400, below.

[95] Pages 466-467, 468, below.

[96] For examples, see pages 10, 75, and 265, below.

[97] Clark, *State Records*, 25:244.

Other legislative approaches to provincial assistance for the construction of churches are reflected in a series of enactments from 1751 to 1770. The structure in Edenton, which the governor declared would also be a "neat brick Church" when completed, was not yet in a usable state when he wrote in 1754. The vestry contracted to have the interior finished, but found itself without funds to effect it. The assembly in 1757 intervened to the extent of allowing the vestry to sell pews in the church in order to raise the necessary resources—a proposal generating "discontent" among the parishioners and leading to "Remonstrances" by them.[101] The assembly in 1762 again turned to the expediency of an extra levy, this time in order to complete the interior, but the church apparently had not been finished by 1765.[102]

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[98] For a discussion of early church buildings, see London and Lemmon, *Episcopal Church in North Carolina*, 146-152.

[99] Cain, *Church of England*, 10:402-404.

[100] Pages 33-34, 105-106, 150, below.

[101] Pages 151, 168, 336, below. Pews were reserved for the governor and council, and also for the minister and his family. In addition, six were reserved for the use of "such of the Parishioners as do not incline to purchase." The ones remaining were to be sold at auction and conveyed to the purchasers by deed.

In 1751 the church for St. James's Parish, in Wilmington, received legislative attention. Noting that the building remained unfinished despite the subscriptions of many parishioners, an act laid a three-year tax of one shilling and four pence proclamation on all tithables in the parish. In addition, the measure provided that subscribers would be granted a heritable freehold in the pews to be placed in the church. Again bypassing the vestry, the act appointed members of the governor's council to be commissioners to decide on a plan for the church and to secure the materials for its construction. Six years later, however, only "part of the walls" had been erected. Furthermore, the commissioners had not presented any accounts showing how the funds raised had been spent. A suspicious assembly relieved them of their duties, appointed new ones, and decreed that disbursements be closely monitored.[103]

The assembly, also in 1751, appointed special commissioners to receive subscriptions to build a church and secure a glebe in Brunswick, Wilmington's rival town in New Hanover County and the seat of St. Philip's Parish. The commissioners were empowered to have recourse to the courts to ensure that the subscriptions were, in fact, paid. As with Wilmington, the legislation proved to be inadequate.[104]

Sufficient construction funds failed to materialize in either St. Philip's or St. James's, and the innovation of permitting both parishes to operate a lottery was sanctioned by legislation in 1759. It was intended to raise £200 proclamation for each church, but even the lure of pecuniary gain was not effective in securing their completion. Too few tickets were sold within the time limit of one year to make the scheme successful, so the assembly passed a second lottery act. In addition, it tapped yet another source of revenue: the slaves and other plunder salvaged from a Spanish privateer vessel when it exploded while raiding Brunswick in 1748.[105] Despite the various forms of legislative encouragement, the church at Brunswick was never completed, although its walls were built and still stood, stately and forlorn, in the early twenty-first century.[106] St. James's was finally completed in 1770, in time to have it used as a stable by the British in their occupation of Wilmington during the Revolution.[107]

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[102] Clark, *State Records*, 25:476-477; London and Lemmon, *Episcopal Church in North Carolina*, 24.

[103] Clark, *State Records*, 25:243-244; pages 168-169, below.

[104] Clark, *State Records*, 25:244-245.

[105] Pages 185-187, 215-218, below.

Only one structure in a parish was designated a church. Chapels were built as a convenience to worshipers living at considerable distances from the church, when one had been built in the parish; or, along with courthouses and private homes, as an interim place of worship pending construction of a church. As mentioned, gaps in the historical record allow only glimpses of the number, financing, construction, furnishing, and location of chapels during the colonial era. A statute of 1729 mentions chapels in the precincts of Pasquotank, Bertie, and Tyrrell, although certainly they existed elsewhere as well. Clement Hall in 1749 wrote that, in the parish of St. Paul's, Edenton, there was as yet no church, but instead "Five Places where I perform Divine Service and Preach etc."[108] The "places" may or may not have been chapels, properly speaking, but in 1757 the parish had three, which the vestry ordered to be repaired and tarred, and improved by the addition of "good Glass Windows in Sash." They were further embellished by providing for each a Bible, a prayerbook "in Folio well Bound," and a book of sermons, as well as sets of tankards, pewter cups and plates, "Diaper Table Clothes" and "Diaper Napkins," all presumably for the celebration of communion.[109] In 1753, James Moir could report two chapels completed in Edgecombe Parish, Edgecombe County, and a tax laid for building four more.[110] The population of St. John's Parish, Carteret County, was, according to James Reed in 1760, too sparse and poor to afford more than one "neat, wooden Chapel upon New Port River"; by contrast, his own parish of Christ Church, Craven County, could boast a church and eight chapels.[111] John Macdowell, minister in the parish of

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[106] The structure's roof collapsed after being struck by lightning and subjected to "a prodigious and immoderate quantity of rain falling on it." Page 277, below.

[107] Lennon and Kellam, *Wilmington Town Book*, xxiv; London and Lemmon, *Episcopal Church in North Carolina*, 68.

[108] Page 82, below. Even when a church and chapels were in use in a parish, a communion service might be held "sometimes in private Houses, when, the Church and Chapels are inconvenient to the aged and infirm," page 356, below.

[109] Pages 422, 431, 436–437, 438 below. "Diaper" was a linen, or mixed linen and cotton, fabric woven in a distinctive pattern including diamond and other shapes. *Oxford English Dictionary*, s.v. "Diaper."

[110] Pages 132-133, below.

[111] Pages 241, 270, below.

St. Philip's, complained, in 1761, that the church was in ruins and that the single chapel there was "a most miserable Old house, only 24 feet by 16," and that "every Shower of rain or blast of wind blows quite thro it."[112]

The vestry of St. Paul's agreed to be guided by local opinion when confronted with the question of whether to repair an old chapel or to construct a new one in the area. The same vestry sold a chapel when it had outlived its usefulness, and applied the proceeds to erecting a new one. A benefactor was allowed to place his pew wherever he chose, after donating land and timber to replace a chapel on Knotty Pine Swamp, and in order to improve the interior appearance of its chapels, the vestry appointed a committee to "lay off The Pews belonging to the Chapples of this Parrish in a Regular form."[113]

Dissenters

Dissenters of several persuasions, notably Baptists and Presbyterians, presented an ever-increasing challenge to a church establishment that was, as has been mentioned, never firmly rooted in the religious soil of North Carolina. Governor Dobbs was strongly of the opinion that two things were necessary in order to save "this unfortunate Province where Sectaries are increasing" and where there was a concomitant "Corruption of Manners" and increase in "Idleness." First, an adequate number of qualified schoolmasters, to replace "Strollers who set up for Teachers," would ensure the inculcation of "Christian principles" in the province's youth, and would at the same time "get rid of Sectaries and encourage the Inhabitants to become Industrious." Second, the transformative power of an orthodox education would manifest itself fully only in conjunction with a sufficient number of orthodox clergy, which in 1762 numbered only seven.[114]

The extent of inroads made by dissenters between 1742 and 1763 is impossible to know with any accuracy. In 1762, a report on the Church of England in the colonies, prepared for the bishop of London, estimated the number of dissenters in North Carolina at 20,000 and churchmen at 25,000. The basis for these estimates is not stated, and they may be no more than an ill-informed guess.[115] A more reasoned reckoning would have been provided by statistical information required in the *notitia parochialis*, the semiannual report each missionary was to submit to the secretary of the SPG: one standard question asked for the number of professed members of the Church of England in the parish, and the one following asked the number of "Dissenters of all Sorts." Writing from New Bern in 1760, Rev. James Reed confessed that he could not "pretend at present to be very exact," especially considering that "There are too many that can hardly be said to be Members of any particular Christian Society." The following year, however, he ventured an estimate of a total of 1,800 churchmen and 700 dissenters.[116] Submitting the only other notitiae from North Carolina to survive from the period under review, Clement Hall, in Edenton, consistently reported virtually no dissenters—"So few," he noted in one, "that there is no Conventicle or Meeting-House in the Parish."[117]

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[112] Page 277, below. In another letter of that year, Macdowell gave a more vivid description of the state of the church: "Some of the timber of the Roof on the walls and the rest of it lying just as it tumbled down last July was A Twelvemonth. And . . . I cannot get them even to pale in the Church Yard, but the graves ly Exposed to the trampling of Cattle, hogs and every thing, except Some that have respect to decency, who pale in their burying ground," page 287, below.

[113] Pages 368, 377, 382, below.

[114] Pages 195, 219, 311-312, below.

Compilers of notitiae were also asked to report on "infidels" and "heathens," terms generally taken to mean the indigenous Indian and black slave populations not yet converted to Christianity—a category to which both groups would belong almost exclusively.[118] Statistics on atheists and deists were not demanded by the SPG, although both were present in the colony. Governor Dobbs in one report to the Society asserted, "we have some Deists sprung up in this Province," but did not elaborate. In a catalog of immoralities and blasphemies committed by his vestrymen and others in his parish of St. Philip's, Brunswick, John Macdowell included atheism. Clement Hall wrote that in his parish "too many who call themselves

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[115] The author of the report probably was a minister in Philadelphia; see page 307*n*, below. The number of dissenters was divided into 10,000 Presbyterians, Independents, and Baptists, and an equal number Quakers, Moravians, Roman Catholics, and "German Sects of different Kinds." Pages 303-304, below.

[116] Pages 241, 283, below.

[117] Page 100, below.

[118] Pages 58, 100, 119, 241, below. Clement Hall asserted that there were "No profest Infidels" in his parish, "But too many such in their practice." Page 76, below.

Christians live a wicked life, as tho' they feared not God, neither regarded Man."[119]

Although reports from resident clergy provide little in the way of statistical summaries of numbers of dissenters, their letters echo the alarm voiced by Governor Dobbs. Of the several species of dissenters becoming ever more numerous in the colony, the most reviled were Baptists, characterized by one missionary as "obstinate, illiterate, and grossly ignorant," and by another as being consumed by "a Spirit of rash Judging and Censoriousness," given to "a notion of Inspirations, Impulses[,] Visions[,] and of their Sect being the peculiar Elect of God."[120] Adherents were ridiculed because of the absence of any apparent educational or other standards for their ministers, and feared because of their growing numbers and their tendency toward social radicalism. As the South Carolina cleric John Fordyce put it after a trip to the upcountry border with North Carolina, there were so many Anabaptist ministers in the region that "one can Scarce beat a Bush, but out comes a Preacher." In addition, and alarmingly, both they and their flocks "are so *Presumptuous, and self Will'd,* that *they are* neither *afraid* nor . . . asham'd *to speak evil of Dignities.*" Fordyce urged the SPG to send an itinerant missionary in an attempt to "remove that Inveterate and Enthusiastical Spirit of prejudice which prevails so much among these Baptists."[121] The Reverend James Moir reported in 1748 that many in Edgecombe County had become Baptist, a situation that led him to baptize several adults "by dipping." Alexander Stewart at Bath employed a similar strategem in 1760, but felt compelled to explain to the SPG that his baptizing by immersion should not be thought of as "affectation or Singularity," but rather as a response to the fact that "of late years, this Province is over-run" with Anabaptists.[122] A weapon favored by churchmen throughout the colonies, and often requested of the SPG by clergy in North Carolina in confrontations with Baptists over the key question of infant baptism, was a tract abridged from a work by William Wall, D.D., *A Conference between Two Men that had Doubts about Infant Baptism*, first published in London in 1706.[123]

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[119] Pages 100, 218, 276, below. The common understanding of the term *deist* in the late seventeenth century was summed up by the Anglican cleric Richard Bentley in 1692: "Some infidels ... to avoid the odious name of atheists, would shelter and screen themselves under a new one of deists, which is not quite so obnoxious." A century later, Methodist leader John Wesley was more precise, as well as charitable, when he wrote that a deist "believes there is a God distinct from matter; but does not believe the Bible." *OED*, s.v. "Deist."

[120] Pages 241, 249, below.

[121] Page 46, below; see also pages 19-21, below.

[122] Pages 81, 249, below.

Presbyterians began to appear in North Carolina, in some numbers, with the arrival of Scots in the Lower Cape Fear region, beginning in 1739. Others, mainly Ulster Scots from Pennsylvania, came by way of the Great Wagon Road into the colony's Piedmont upland. In the main, Anglican clerics were less contemptuous of Presbyterians than they were of Baptists. One important reason for this was that Presbyterian ordination required a classical and theological education of a caliber at least as high as that demanded of Church of England clergy.[124] Another was that Presbyterianism, in both its Scottish and Northern Irish manifestations, had an organizational structure in which both clergy and congregations were accountable to a higher body, the *presbytery*—a polity making for less unease on the part of church and secular authorities than that of Baptists, with their congregational independence and absence of accountability. In addition, Presbyterianism was the established faith in Scotland, with the Church of Scotland enjoying a close and cordial relationship with the crown. This fact aroused the suspicion of a commentator on North Carolina's act of 1760 "for making Provision for an Orthodox Clergy," who took alarm at the possibility that the term "orthodox clergy" might be construed as including Presbyterian ministers.[125] His fear was never realized: letters from missionaries in North Carolina during this period betray few feelings of apprehension that Presbyterians constituted any real threat to the establishment. The Reverend James Reed in New Bern spoke, in 1760, of

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[123] Pages 20, 67, 84, 95, 249, 323, below. Rev. Alexander Stewart, "for Want of Dr. *Wall's Abridgment*," penned his own tract, had it printed, and distributed 400 copies throughout the colony; pages 308, 529-554, below. See also Robert J. Cain, *Records of the Executive Council, 1735-1754*, vol. 8 of *The Colonial Records of North Carolina* [*Second Series*], (Raleigh: Department of Cultural Resources, 1988), liii; Robert J. Cain, ed., *Records of the Executive Council, 1755-1776*, vol. 9 of *The Colonial Records of North Carolina* [*Second Series*] (Raleigh: Department of Cultural Resources, Division of Archives and History, 1994), xliii-xliv. For a general history, see George Washington Paschal, *History of North Carolina Baptists*, 2 vols. (Raleigh: The General Board, North Carolina Baptist State Convention, 1930-1955).

[124] Prior to taking Anglican orders, the disagreeable James Moir, and before him the even more disagreeable Ebenezer Taylor, had originally been Presbyterian ministers in South Carolina. Cain, *Church of England*, 10:206-208, 391, 394, 397, 501, 502. William Miller, recommended for ordination by Governor Dobbs, had also been originally ordained as a Presbyterian; see page 149, below.

[125] Pages 205-207, 300-301, below.

Presbyterians as being "pretty moderate" except for the occasional "Bigot or rigid Calvinist," while Rev. John Macdowell reported that although "many" of the ninety families in Wilmington in 1754 were Presbyterian, "they now come constantly to Church, and many of them repeat the Responses."[126] Presbyterian strength was growing in the backcountry, however. After his itineration throughout the colony, shortly after his arrival in 1753, Governor Dobbs observed with a measure of disquiet that the absence of Anglican clergy in the western counties meant that "many Conventicles" had been established by "Dissenting Teachers from Scotland and Ireland."[127] Alexander Stewart wrote the SPG that the population of the backcountry was mostly Presbyterian, with "several" of their ministers settled among them.[128] Over the coming years down to the Revolution, Presbyterians in the west would continue to make strides in both numbers and influence.[129]

Quakers had constituted the most formidable challenge to the church in the first decade of the establishment, contending with Anglicans for political as well as religious ascendancy in the province. By 1742, Quakers had not offered combat for a generation, although they continued to be strong numerically in their traditional seats of power, the counties of Pasquotank and Perquimans. There, claimed Clement Hall, they were "very guilty of Railing against the Church and Ministers, even in publick." He also reported at mid-century that, for want of Anglican ministers in the region of Core Sound, "the Ignorant People fall away to the Quakers lately settled" there.[130] Two Quaker meetings were established on the northwest Cape Fear in the 1730s, although little is known about them. Hall was the only missionary to report proselytizing by Quakers; more commonly, ministers wrote of baptizing persons of that faith.[131]

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[126] Pages 153, 241, below.

[127] Page 152, below.

[128] Page 281, below.

[129] For a general history of Presbyterians in North Carolina, see Ernest Trice Thompson, *Presbyterians in the South*, 3 vols. (Richmond: John Knox Press, 1963-1973).

[130] Pages 37, 97, below.

[131] See Cain, *Records of the Executive Council, 1735-1754*, li, and pages 4, 18, 41, 65, 122, 153, below. For Quakerism in North Carolina, see Seth B. Hinshaw, *The Carolina Quaker Experience, 1665-1985: An Interpretation* (Greensboro: North Carolina Yearly Meeting of Friends and the Friends Historical Society, 1984).

Methodism was introduced into North Carolina by George Whitefield, who visited the province a number of times beginning in 1739. By the end of the colonial era, the colony ranked third among the British North American colonies in the number of adherents.[132] Properly speaking, Methodists during this period were not dissenters, although they certainly considered their movement a distinct stream within Anglicanism. Some churchmen, on the other hand, looked upon them as a group of potentially troublesome religious enthusiasts. As early as 1747, Clement Hall requested tracts refuting Methodism, especially for distribution in the more remote parts of his parish.[133] James Reed complained, in 1760, that Methodists, along with Baptists, Quakers, and Presbyterians, were coming into the area from New England in "great Numbers." The next year he reported with considerable irritation that lately Methodists had given him "a good deal of trouble" on the fringes of his parish. They had been "preaching up the Inexpediency of human Learning and the practice of moral Virtue," and, Baptist-like, had urged "the great Expediency of Dreams, Visions and immediate Revelations." The SPG obliged his request for tracts, ordering that Reed be sent fifty copies of *An earnest and affectionate Address to the Methodists*, by "A.B.," and 100 copies of Bishop Edmund Gibson's *Caution against Enthusiasm*. A few months later Reed reported with relief that the "fervour of the Methodists" had "very much abated," and he expected that their gains would soon be rolled back. His optimism was short-lived. At the end of 1762 he had to write that there yet remained in his parish "A few of the Dregs of the Methodists"; his exasperation was fully evident in his lament, "Pray God, I cou'd once get entirely rid of such a troublesome Sect."[134] Reed appears, however, to have been alone among the province's Anglican clergy in condemning the activities of the Methodists. Surviving records reveal no such animus among any of the others.

Other Christians known to have been present in the colony at the time, in varying numbers, include Roman Catholics, Lutherans, Mennonites, Amish, and Dunkards. All were only rarely organized into congregations, but the historical record concerning them is far from complete. The Anglican clergy largely disregarded their presence.[135]

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[132] Frank Baker, "The British Background of North Carolina Methodism," in O. Kelly Ingram, ed., *Methodism Alive in North Carolina* (Durham, N.C.: Duke Divinity School, 1976), 1-17.

[133] Page 67, below.

[134] Pages 241, 282, 293, 338, 341, below.

Neither the Church of England nor Parliament chose to ignore the Moravians. The Moravians, or *Unitas Fratrum* (Unity of the Brethren) as they referred to themselves, were a denomination with roots in the Hussite movement in Bohemia in the early fifteenth century. Congregations spread throughout Bohemia, Moravia, and Saxony, and suffered periodic bouts of persecution from the authorities. Finally in the early eighteenth century a German nobleman, Nicholas Ludwig, Count von Zinzendorf, offered them a refuge on his estate in Saxony; and between 1732 and 1740 the Unity had, remarkably, established missions in the West Indies, Greenland, Lapland, southern and western Africa, Constantinople, Algeria, Ceylon, and elsewhere. On the American mainland, Moravians attempted to plant a settlement in Georgia a few years after the establishment of that colony in 1732, an unsuccessful effort quickly followed by a highly successful one in Bethlehem, Pennsylvania. Like Quakers, Moravians were both pacifist and opposed to taking oaths. These beliefs did not, however, cause them to be objects of suspicion by the authorities in London. Rather, the industrious and law-abiding Moravians were viewed as desirable additions to the population of Britain and its empire and were to be offered concessions in an effort to encourage immigration. To that end, in 1749 the Parliament of Great Britain enacted legislation recognizing the Moravian faith as an "Ancient Protestant Episcopal Church," granted its adherents an exemption from bearing arms, and bestowed upon them the right to affirm rather than swear in legal proceedings. In 1752 an exploratory party from Bethlehem found, in the North Carolina upland, an area in Lord

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[135] Cain, *Records of the Executive Council, 1755-1775*, xxxix-xl. Passing but suggestive references to sects such as Mennonites and Dunkards can be found in Adelaide L. Fries, et al., eds., *Records of the Moravians in North Carolina*, 12 vols. to date (Raleigh: North Carolina Historical Commission, 1922-), 1:133, 166, 169, 270; 2:670, 744, 758, 795, 799, 837, 914. For Lutherans, whose earliest resident ministers came to the province in 1773, see the two-part study by William K. Boyd and Charles A. Krummel, "German Tracts Concerning the Lutheran Church in North Carolina during the Eighteenth Century," *North Carolina Historical Review* 7 (January 1930): 79-147, (April 1930): 225-282; see also Raymond M. Bost and Jeff L. Norris, *All One Body: the Story of the North Carolina Lutheran Synod, 1803-1993* (Salisbury, N.C.: Historical Committee, North Carolina Synod, Evangelical Lutheran Church in America, 1994). Dunkards are examined in Roger E. Sappington, "Two Eighteenth Century Dunker Congregations in North Carolina," *North Carolina Historical Review* 47 (April 1970): 176-204. That another German sect, the Amish, may have been present in the colony as early as the 1730s is the contention of William R. McGrath, *The Mystery of Jacob Amman* (Carrollton, Ohio: Amish Mennonite Publications, 1989).

Granville's proprietorship suitable for settlement. Shortly thereafter they purchased a tract of 98,985 acres, which they named Wachovia in honor of the ancestral home of the Zinzendorf family.[136]

Following their acquisition of Wachovia, the Moravians petitioned the General Assembly to create their own parish separate from the one in which their tract fell, St. Luke's in Rowan County. The stated reason for this request was their desire to "enable them to discharge their several Parochial Duties with greater Ease and convenience than they can at present." An unstated but even more important consideration was that such an arrangement would enable them to have control of their own organ of local government. The assembly obligingly enacted a statute in 1755 erecting Dobbs Parish, coterminous with Wachovia.[137] A vestry was chosen and a minister from England, Rev. Jacob Rogers, was installed. When in 1762 he resigned his post in order to return to England, he wrote a letter to the vestry confessing his disquiet at what he saw as his illegal holding of the office, since "your Call of me was not only contrary to the Laws of Carolina, but to the Order and Constitution of the Church of England." Rogers did not explain exactly what he meant, but presumably he had not been certified by the bishop of London, as required by statute. Even so, he was not so stricken by conscience that he failed to point out to the vestry that a governor likely would not impose a minister on a parish not wishing to have one. He did, however, advise having a vestry and churchwardens constantly in place in anticipation of any "Emergency" requiring them to appoint a minister.[138]

Religious Conversion and Secular Education

A stated goal of the SPG from its inception had been the conversion to Christianity of Indians and Negroes, an objective reinforced in explicit instructions from the king to his governors.[139] Included in the information the Society's missionaries had to provide in the notitia parochialis was the number of persons they had baptized during the period, distinguishing

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[136] For Moravians in North Carolina, see Fries, *Records of the Moravians*; and Daniel B. Thorp, *The Moravian Community in Colonial North Carolina: Pluralism on the Southern Frontier* (Knoxville: University of Tennessee Press, 1989).

[137] Clark, *State Records*, 23:438-439.

[138] Pages 207, 308-310, below.

[139] Pascoe, *Two Hundred Years of the SPG*, 7-8; Cain, *Church of England*, 10:29.

Indians and Negroes from the rest.[140] Although ministering to slaves as fellow beings worthy of salvation would pose obvious difficulties, given the unspoken but very real determination of slave owners to maintain a position of unquestioned superiority and authority in relation to their slaves, missionaries usually were able to include at least a few baptisms of blacks in their notitiae.[141] Even so, no more than a few hundred Negro children and some dozens of adults in total were included in baptismal statistics for the period 1742-1763.

Although the documents presented in this volume show no overt opposition by owners to the idea of slave baptism, missionaries did report obstacles to the practice. The observation of Rev. James Reed, a priest well disposed to the conversion of slaves, probably reflected the experience of most of his fellow clerics when he wrote that his normal duties in serving a very large parish meant that he had little time to offer slaves instruction in Christianity. Also undoubtedly reflecting the situation prevailing throughout the colony, Reed noted that, regarding any religious instruction for slaves, "their Masters will not take the least Pains to do it themselves."[142] The Reverend Alexander Stewart at Bath was one of only two clergymen during this period to report serving communion to Negroes. He admitted one black "after Instruction and Examination" to the sacrament at a service in Bath Town, and three others while on a visit to Hyde County. At St. Philip's, Brunswick, two of the twelve receiving communion from Rev. John Macdowell at the Christmas service in 1763 were black.[143]

Governor Dobbs expressed a genuine interest in furthering education in the colony, although several previous legislative attempts to establish free schools had come to nothing. Qualified educators also were in short supply. He complained in 1758 that there was only one schoolmaster in the province, in Edenton. His report of March 1762 to the SPG notes, with obvious disappointment, that there was "not even a parish Clerk in the Province to serve as a Schoolmaster."[144]

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[140] For an example, see pages 282-283, below.

[141] Pages 7, 31, 41-42, 65, below.

[142] Page 241, below.

[143] Pages 177, 180, 342, below. Stewart identifies as free the three blacks receiving communion from him at the settlement in Hyde County; Macdowell does not state whether the two he mentions were bond or free. Permitting Negroes of whatever status to kneel at the same altar rail as whites undoubtedly would have been more contentious than baptism. Symbolically representing as it did a communal meal, participation in such an event would have been viewed by most whites as implying a higher degree of social acceptance of blacks than did baptism.

The governor's advocacy of education extended beyond the white community: he was also a strong proponent of schooling for Catawba Indian children. In 1757 Dobbs urged the SPG to take the occasion presented by the construction of a fort in Catawba Indian country to launch a school there, and offered to contribute £30 himself to the enterprise. The Society "very gladly embrace[d]" the idea, and stated its willingness to "give a good Salary to any worthy Clergyman of our Church . . . willing to undertake this Office."[145]

Dobbs's zeal to educate the Indians had predated his first setting foot on the soil of British North America. Reflecting his view that the emerging British Empire would be under constant threat from the imperial ambitions of France, he wrote to a friend that that among the reasons for his desire to take the government of North Carolina was his belief that he could be instrumental in instituting "proper methods to Instruct and civilise the natives." The benefits accruing would be both spiritual and practical: not only would there be laid "a foundation for their becoming christians," but there would also be the possibility of establishing "a lasting friendship with them by giving them an equitable trade with good usage [which] would make them a bulwark to our Colonies against the French."[146] Dobbs's continuing support for this laudable enterprise was no doubt honed by the fact that he and an associate received from the crown a large grant of land in the region, and was actively engaged in the sale of tracts. The governor's interest of necessity became moot when the tribe removed to South Carolina following its near-extinction in a smallpox epidemic.[147]

The education of Negro children in British colonies in America, including North Carolina, was the ambitious goal of an Anglican body founded in London in 1723. Dr. Bray's Associates was the third missionary and philanthropic society organized under the inspiration of the English cleric Dr. Thomas Bray, the other two being the SPG and the SPCK (Society for the Propagation of Christian Knowledge).[148] Not until almost three decades later, however, did the Associates include North Carolina in its list of potential mission fields. When the organization proposed a school for Negroes in Edenton, the minister there, Rev. Daniel Earl, a former schoolmaster, wrote the secretary in 1761 that most of the planters in the area claimed that their poverty would not permit them to lose the services of any of their slaves, even temporarily. Those slaves who might be allowed, by the more affluent planters, to be instructed would be so few in number as to make a school unsustainable unless white children were included—an impossibility, since having Negro pupils "precludes the taking of white Children; the Parents not Allowing their Children to be Educated among such."[149]

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[144] Cain, *Church of England*, 10:xlvii-xlviii, and page 311, below.

[145] See pages 177, 179, below. Governor Dobbs's £30 gift was considerably more generous than would appear at first sight. According to one authoritative source, thirty pounds sterling—as undoubtedly this proffered gift would have been, rather than provincial currency—would have purchasing power in 1757 equivalent to £2,536.02, or some $4,600, in October 2004. John J. McCusker, "Comparing the Purchasing Power of Money in Great Britain from 1264 to Any Other Year Including the Present," Economic History Services, http://www.ehnet/hmit/ppowerbp/.

[146] Dobbs to [Andrew Stone?], n.d. [ca. 1752], Dobbs Papers, D/162/63, Public Record Office of Northern Ireland, Belfast.

[147] Page 312, below.

A plan to open a school for thirty Negro children in Bath Town, with a salary of £20 for the schoolmaster, fared only marginally better, and for reasons similar to those given by Daniel Earl. The Reverend Alexander Stewart, minister at Bath Town, was appointed "Superintendent" of the school, and a box of books was sent from London. In short order, Stewart wrote a report to the Associates stating that he had publicized the prospective school throughout his extensive parish and had found general approval of the idea. There were, however, difficulties. First, towns in North Carolina being "very Small, . . . the Number of Schollars to fill up a School cou'd by no means be had in any of them." In addition, towns were invariably built on rivers that were wide and often difficult to cross, a fact of geography that "Cutts off one-half of the Country Children." Besides which, the pupils would after all be slaves, and their owners most likely would be reluctant both to lose their labor and to pay for boarding them. Finally, there was the potent and pervasive deterrent to instruction of the Negro—"the Prejudices of the Ignorant." Notwithstanding his gloomy analysis, Stewart proposed a system of dividing the Associates' support among several schoolmasters throughout the province and the employment of their wives as teachers of the girl pupils. He promised, moreover, to send for instruction two boys and two girls from his own household, and also his remaining young slaves "as they grow up and can be spared."[150]

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[148] For a history of the Associates, see John C. Van Horne, ed., *Religious Philanthropy and Colonial Slavery: The American Correspondence of the Associates of Dr. Bray, 1717-1777* (Urbana and Chicago: University of Illinois Press, 1985), 1-47.

[149] Page 288, below.

As far as is known, the only tangible consequence of the Associates' first efforts in North Carolina came as the result of Stewart's visit, in 1763, to a remote corner of his parish: Atamuskeet in Hyde County. Here, he reported to the SPG, he installed a schoolmistress to teach two Negro boys, as well as four Indian boys and the same number of girls, "to read and to work, and have Supplied them with Books for that purpose." Undaunted by the negligible results in the colony, the Associates in that same year resolved to attempt a school for thirty Negro children in Wilmington and sent a box of books to that end.[151]

Church and State

During the early years of the French and Indian War, the SPG issued a set of special instructions demonstrating vividly its occasional and willing role as an instrument of state policy. Missionaries were ordered to remind the general population of the imperative to defend the blessings they enjoyed under "the benign Reign of a protestant prince," and of the horrors they faced from a foe intent on "the compleat Ruin, of all the British Settlements," as evidenced by "invading their property, and destroying their Commerce; subverting their Liberty, [and] committing numerous Massacres, with all the shocking Circumstances of the utmost Savage Barbarity." Above all, the enemy desired "totally to abolish our holy Religion" and in its place to enthrone "wretched Superstition, and Popish Idolatry." In order to avert such calamities, missionaries were instructed to "inculcate Submission to Government and obedience to Authority," and were themselves to "take special Care to give no Offence to the Civil Government by intermeddling in Affairs not relating to Your own calling and Function."[152]

General instructions issued by the crown to colonial governors at the beginning of their tenure included a number of clauses relating to religion, although many of them remained largely in the realm of pious aspiration. The first royal governor of North Carolina, George Burrington, was ordered to "take especial care" that God be worshipped, that the Book of Common Prayer be read each Sunday and holiday, that Holy Communion be administered according to the rites of the Church of England, that churches be constructed and a house and glebe provided each minister, that ministers be ordained and licensed, and that schoolmasters also be licensed. Additionally, he was to oversee the strict enforcement of all laws against vice and irreligion. Similar instructions were issued to Gabriel Johnston and Arthur Dobbs, the governors during the period under review, when they received their appointments.[153]

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[150] Pages 308, 320, 329-330, below.

[151] Pages 350, 357, below.

[152] Pages 160-162, below.

Both Johnston and Dobbs were members of the SPG. Johnston (governor, 1734-1752), son of a Church of Scotland minister, gave little evidence of being a zealous Anglican. He did, within a few years of his arrival in the colony, lament to the assembly that there existed a "Deplorable and almost Total want of Devine Worship throughout the province"; on another occasion he condemned as "realy Scandalous," and "a Reproach peculiar to this part of his Majesty's Dominions," the fact that there were only two places in the colony where worship services took place with regularity. Near the end of his life, however, Johnston was accused by a missionary of never having taken communion as governor and, also, of not having his daughter baptized. Elected to the Society in 1746, he was at best a nominal member. The governor wrote just two letters to the secretary—one before his election, asking assistance for the widow of Rev. John Garzia; and another acknowledging his election, asking that Christopher Bevis be appointed a missionary, and stating his wish to appear before the Society in order to "lay before them a more exact Account of the State of the Affairs of this Country than has hitherto been done." His professed intention was never carried out, nor did the SPG receive any more communication from him before his death in 1752.[154]

Arthur Dobbs, on the other hand, was enthusiastically committed to advancing the interests of the Church of England in North Carolina. His attraction to matters spiritual and ecclesiastical is underscored by a bulky manuscript, never published, that he penned in North Carolina on the subject of biblical prophecy and the imminent triumph of Protestantism and British arms over Catholic France.[155] Dobbs brought a personal chaplain with him when he came to the colony and saw him installed as resident minister at Bath; and at various times he recommended prospective priests to the bishop of London for ordination. The governor took seriously his membership in the SPG, periodically sending the secretary detailed reports on the state of the church in North Carolina—narratives that often furnish details unavailable elsewhere in the historical record.[156] Feeling obliged to identify and suggest remedies to what he perceived as longstanding ecclesiastical ills, Dobbs supported appointing a bishop resident in the colonies to ordain priests locally and to impose clerical discipline. He also urged passage of a law by the General Assembly requiring appointive vestries in order to prevent their infiltration and domination by dissenters.[157] The governor's solicitous regard for the church was summed up by Rev. James Reed. Commenting on the declining state of Dobbs's health, Reed wrote that, "I every day expect to hear the disagreeable News of his Death, in whom the Clergy, will lose a faithful friend and the Christian Religion an able Advocate."[158]

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[153] Cain, *Church of England*, 10:325-326, 327*n;* pages 143-145, below.

[154] Cain, *Church of England*, 10:370, 389; Cain, *Records of the Executive Council, 1735-1754*, 8:xlviii; pages 34-35, 43*n*, 54-55, 78-79, below.

Epilogue

A disinterested observer of the religious landscape in North Carolina in 1763 would doubtless have predicted a problematic, not to say bleak, future for the Church of England. Sixty years of formal establishment had not succeeded in securing the church a place in the affections of more than a dwindling minority of the population. The torrent of immigrants pouring into the backcountry were by and large dissenters of various persuasions, while at the same time Baptists and Presbyterians were steadily gaining strength east of the fall line. As counties and parishes increased in number, the church fell further and further behind in the effort to fill vacant livings. This trend seemed irreversible despite efforts of a well-disposed, though ailing, Governor Dobbs and a legislature generally sympathetic to the idea of an established religion, if not always mindful of royal authority. In the competition among mainland colonies to obtain competent clergy, North Carolina, with its typically large parishes and less-than-enthusiastic support for ministers in many of them, was decidedly not well placed. Two years later, however, the appointment of a new governor, William Tryon, an enthusiastic churchman, held out the prospect of a reversal of fortune for Anglicanism in the colony.

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[155] Desmond Clarke, *Arthur Dobbs, Esquire* (Chapel Hill: University of North Carolina Press, 1957), 133, 179.

[156] Pages 150-152, 178-179, 194-196, 218-220, 311-312, below.

[157] Pages 151-152, 195, 219, 311, below.

[158] Page 338, below.

THE DOCUMENTS IN THIS VOLUME

The documents presented in this second of three volumes devoted to records of the Church of England in colonial North Carolina include letters, reports, petitions, journal entries, statutes, and similar items, as well as minutes of the vestries of the parishes of St. Paul, Edenton; St. John, Beaufort; and Dobbs, Wachovia. The majority comes from the archives of the Society for the Propagation of the Gospel in Foreign Parts (SPG), an abundantly rich collection at Rhodes House Library, Oxford University. Other documents are found in various repositories, most notably the Lambeth Palace Library, London; and the National Archives—formerly the Public Record Office—Kew, Surrey, England. The letters are, in the main, originals and copybook copies sent by clergymen in the colony to the society and to the bishop of London and archbishop of Canterbury. Transcriptions of these and other items printed in this volume were prepared using paper printouts from microfilm. In a number of instances it was necessary to re-examine the originals at Rhodes House Library in order to clarify words and passages not legible on the film. Paper printouts also were used for transcriptions of the vestry minutes from St. Paul's.

Correspondence and other materials from the SPG are organized at Rhodes House into several series: Series A, which ends in 1736, consists of copybook copies; Series B and Series C consist of originals. The printed annual "Abstract of the Proceedings" of the SPG affords a useful brief review, colony by colony, of activities of the society's missionaries from 1711 onward. In a few cases these reports, which were appended to the annual anniversary sermon preached before the society by various eminent divines, are able to supply a summary of a letter or other document not extant in any other form.

Journals of the monthly meetings of the society record actions taken by that body, and also contain full summaries of letters received from its missionaries and others. Relevant extracts generally have been included here in editorial notes, although they sometimes are printed as documents in their own right. In a sizeable number of instances the journals' abstracts of letters, petitions, and other documents presented to the meetings constitute the only surviving version of the document.

The only known surviving vestry minutes from this period are those kept by the vestries of St. Paul's, St. John's, and Dobbs Parishes. These minutes provide a unique insight into the workings of three Anglican vestries in North Carolina during the mid-eighteenth century, illuminating parish life in a way not possible in other forms of documentation, such as statutes and letters of missionaries. It would add immeasurably to our knowledge of the church in colonial North Carolina if more vestry minutes were available, especially for parishes in the western parts of the province. Other types of vestry records are even more rare: a few letters and petitions from vestries survive, and are printed below, but no parish registers recording christenings, marriages, and burials have been unearthed.

EDITORIAL METHOD

The editorial method employed in transcribing documents for this volume is based on rules for the "expanded method" in Frank Friedel, ed., *Harvard Guide to American History*, rev. ed., 2 vols. (Cambridge: Belknap Press of Harvard University Press, 1975), 1:30-31. Most abbreviations and contractions have been expanded. Those retained include all proper names, dates, titles, and abbreviations in use at the present time. If more than one expanded form fitted the context, abbreviations were retained as written. In those few instances in which it was impossible to distinguish among abbreviations, contractions, or misspellings on the part of the contemporary scribe, no expansion has been made where the literal meaning is clear. Superior letters have been brought down to the line of text.

Spelling in the manuscript has been followed, with the exception of expansions, substitution of *th* for the symbol (resembling a *y*) indicating the archaic letter *thorn*, and substitution of modern usage with respect to *i* and *j*, and *u* and *v*, which sometimes were used interchangeably in the documents. Interpolation of *sic* has been used only in a few instances. A few obvious slips of the pen, such as the repetition of words, have been silently corrected.

Capitalization in the manuscript has been followed, with some exceptions. Each heading paragraph, or notation, is begun with a capital letter regardless of its form in the manuscript. A capital letter likewise follows a period ending a sentence or other passage. If a proper name is not capitalized in the manuscript, it is not capitalized in this volume unless it meets one of the above conditions.

Very limited modification has been made in punctuation. Periods follow entries that require them, and also all retained abbreviations. Commas separate names in lists changed from vertical to horizontal form. In a few cases the editor has deleted extremely erratic punctuation, such as colons and dashes after every few words.

Square brackets enclose material supplied editorially. Inferred readings of missing and partially missing passages are printed in roman type. Other supplied material is in italics, including the source reference for each document and such interpolations as *torn*, *illegible*, and *blank*. Words and phrases underlined in the original are also italicized.

Boldface type is used for the title and date preceding the text of each paper.

Angle brackets enclose material that occurs in the manuscript but has been transferred to a different position on the printed page. Such items chiefly include marginal notations: they are in italic type, except that roman type is used for manuscript page numbers.

The documents are divided into two sections, the first consisting of papers and the second of vestry minutes. Each section is arranged chronologically. Where no date is given in the manuscript, an approximate date, based on internal evidence, has in most instances been supplied and enclosed within square brackets.

Finally, the present volume continues the practice of including extracts, as well as complete documents, begun in Volume X. The first nine volumes in the Second Series of Colonial Records feature, almost without exception, documents printed in full. To resume such a practice for Volume XI, however, would have meant including much material that is of marginal or no value to the story of the Church of England in colonial North Carolina.

ABBREVIATIONS USED IN SOURCE REFERENCES FOR DOCUMENTS

CCR	Colonial Court Records, State Archives of North Carolina, Raleigh
CGP	Colonial Governors' Papers, State Archives of North Carolina, Raleigh
CO	Colonial Office Records, Public Record Office, Kew, England
CR	County Records, State Archives of North Carolina, Raleigh
Guildhall Ms.	Guildhall Library, London
LAM/FUL	Records of the Bishop of London in the Lambeth Palace Library, London
LAM/Misc.	Miscellaneous Manuscripts in the Lambeth Palace Library, London
LAM/SPG	Records of the Society for the Propagation of the Gospel in Foreign Parts in the Lambeth Palace Library, London
Moravian Archives	Moravian Archives, Winston-Salem
NC Collection	North Carolina Collection, Wilson Library, University of North Carolina at Chapel Hill
PRONI	Public Record Office of Northern Ireland, Belfast
SPG/B	Society for the Propagation of the Gospel in Foreign Parts, Letterbooks, Series B
SPG/BRAY ASSOC	Society for the Propagation of the Gospel in Foreign Parts, Papers of Dr. Bray's Associates
SPG/C	Society for the Propagation of the Gospel in Foreign Parts, Letterbooks, Series C
SPG/Jou	Society for the Propagation of the Gospel in Foreign Parts, Journal
SPG/SAP	Society for the Propagation of the Gospel in Foreign Parts, Sermons and Abstracts of Proceedings
SS	Secretary of State Records, State Archives of North Carolina, Raleigh
T	Treasury Records, Public Record Office, Kew, England

ABBREVIATIONS USED FOR DOCUMENT TYPE

ALS	Autograph Letter, Signed
D	Document
DS	Document, Signed
Dup	Duplicate
LS	Letter, Signed

ABBREVIATED CITATIONS TO PRINTED SOURCES

Acts of the Privy Council. Public Record Office, *Acts of the Privy Council of England*, 6 vols. (Hereford, England: His Majesty's Stationery Office, 1908-1912).

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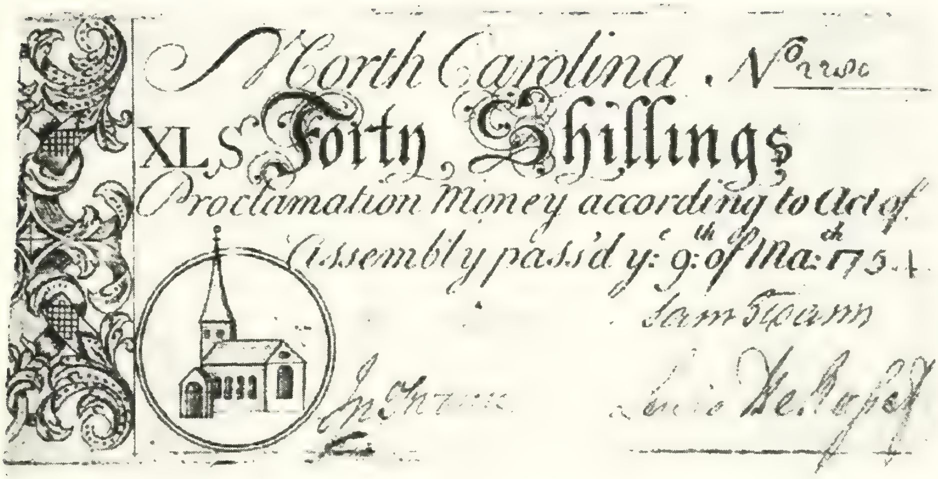


North Carolina . No 2250

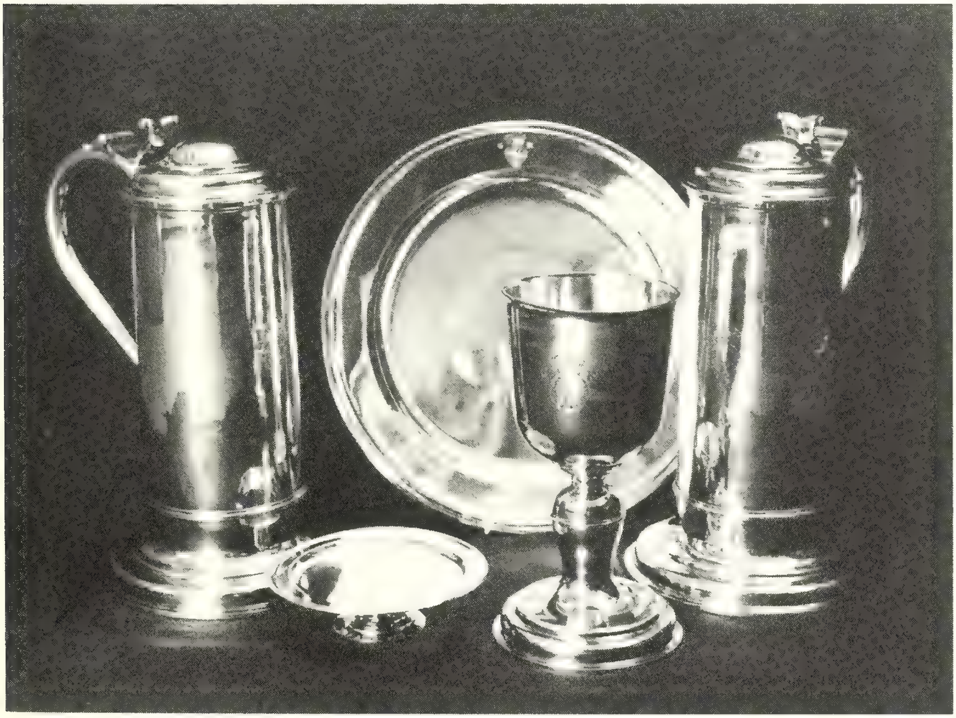
XLS Forty Shillings

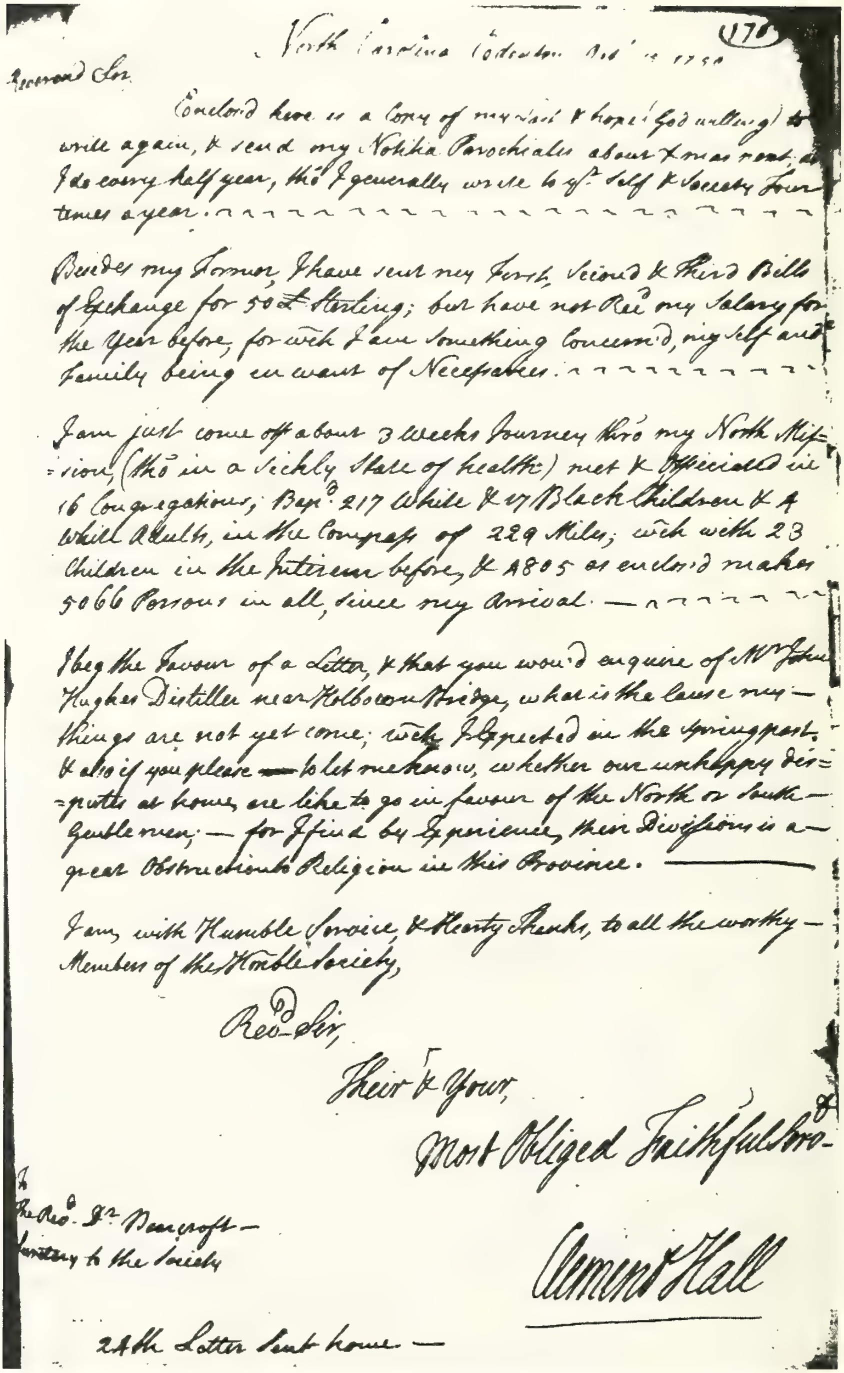
Proclamation Money according to Act of Assembly pass'd ye 9th of Mach 1754.

Sam Swann

Lewis De Rosset

Top: Issued in 1754, this forty-shilling note features a vignette of Christ Church, New Bern. From the on-line catalog of Early American History Auctions, Inc., http:/earlyamerican.com/October.1999/TEXT/32971XS.htm. *Below*: Silver communion service given to Christ Church Parish, by King George II, in 1752. Photograph from the State Archives, North Carolina Office of Archives and History, Raleigh.





North Carolina Edenton Oct. 15 1750

Reverend Sir.

Enclos'd here is a Copy of my last & hope (God willing) to write again, & send my Notitia Parochiales about Xmas next, as I do every half year, tho' I generally write to yr. Self & Society Four times a year. ~

Besides my Former, I have sent my First, Second & Third Bills of Exchange for 50£ Sterling; but have not Recd. my Salary for the Year before, for wch I am something Concern'd, my Self and Family being in want of Necessaries. ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

I am just come off about 3 Weeks Journey thro' my North Mission, (tho' in a Sickly State of health:) met & Officiated in 16 Congregations; Bapd. 217 White & 17 Black Children & 4 White Adults, in the Compass of 229 Miles; wch with 23 Children in the Interim before, & 4805 as enclos'd makes 5066 Persons in all, since my Arrival. — ~ ~ ~ ~ ~ ~ ~

I beg the Favour of a Letter, & that you wou'd enquire of Mr John Hughes Distiller near Holborn Bridge, what is the cause my things are not yet come; wch I Expected in the Spring past. & also if you please — to let me know, whether our unhappy disputes at home, are like to go in favour of the North or South Gentlemen; — for I find by Experience, their Divisions is a great Obstruction to Religion in this Province. ———

I am, with Humble Service, & Hearty Thanks, to all the worthy Members of the Honble Society,

Revd. Sir,

Their & Your,

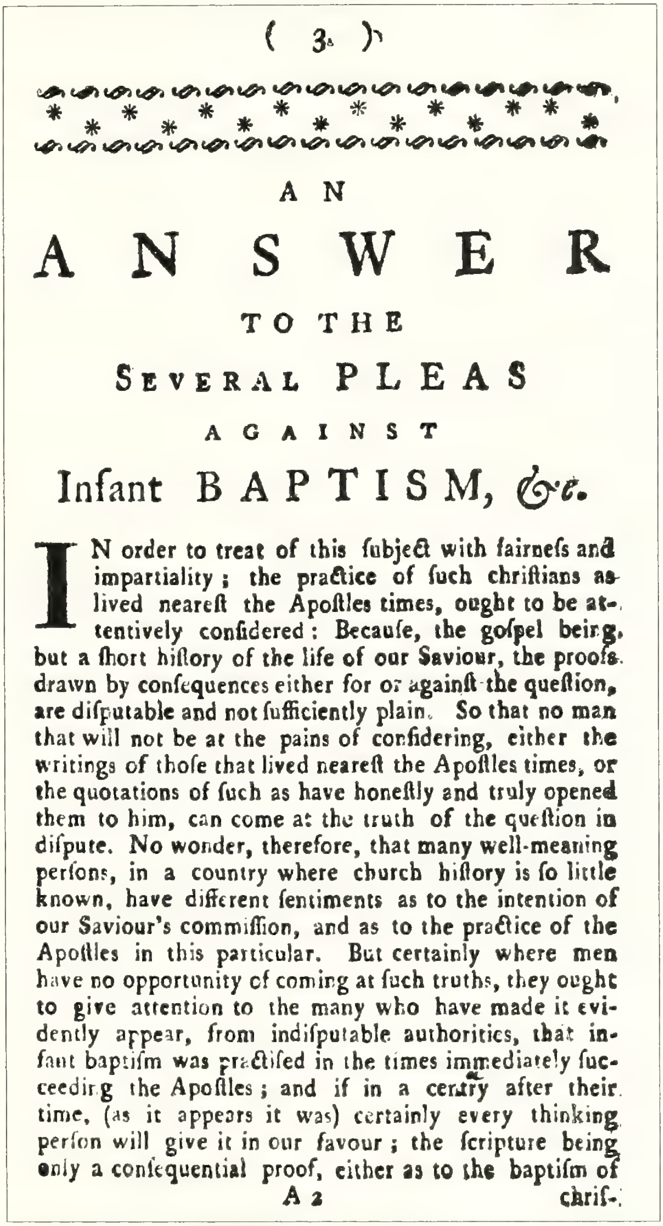
Most Obliged Faithful Brother

Clement Hall

To The Revd. Dr. Bearcroft — Secretary to the Society

24th Letter sent home —

The letter of October 15, 1750, from Rev. Clement Hall to Rev. Dr. Philip Bearcroft, SPG secretary, mentions a number of circumstances common to all missionaries in North Carolina, including tardy payment of salary, poor health, and the necessity of extensive travel. In spite of such challenges, Hall, arguably the most diligent clergyman in the colony's history, covered 2,000 miles a year between 1744 and 1755, and baptized approximately 10,000 people by the time of his death in 1759. This letter is transcribed on pages 101-102, below.



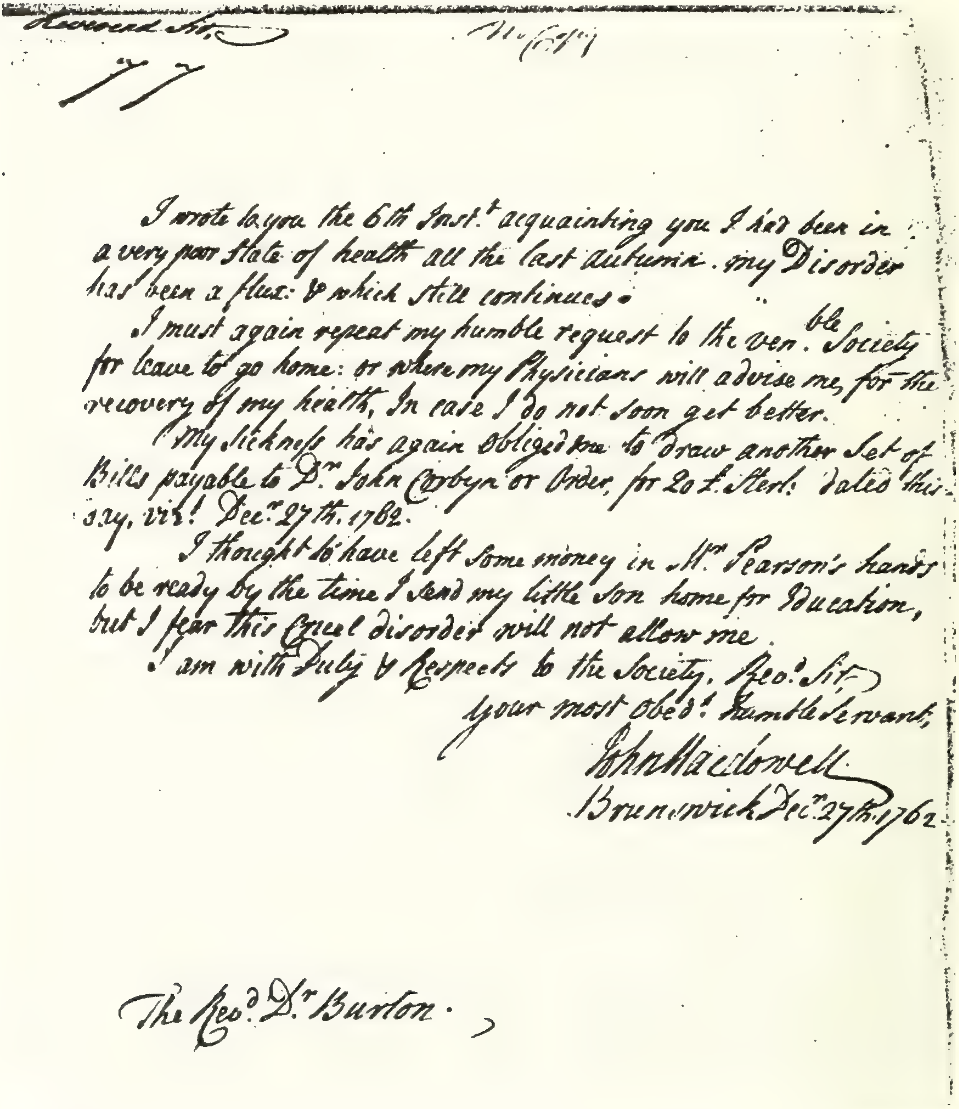
(3)

AN ANSWER TO THE SEVERAL PLEAS AGAINST Infant BAPTISM, &c.

IN order to treat of this ſubject with fairneſs and impartiality; the practice of ſuch chriſtians as lived neareſt the Apoſtles times, ought to be attentively conſidered: Becauſe, the goſpel being but a ſhort hiſtory of the life of our Saviour, the proofs drawn by conſequences either for or againſt the queſtion, are diſputable and not ſufficiently plain. So that no man that will not be at the pains of conſidering, either the writings of thoſe that lived neareſt the Apoſtles times, or the quotations of ſuch as have honeſtly and truly opened them to him, can come at the truth of the queſtion in diſpute. No wonder, therefore, that many well-meaning perſons, in a country where church hiſtory is ſo little known, have different ſentiments as to the intention of our Saviour's commiſſion, and as to the practice of the Apoſtles in this particular. But certainly where men have no opportunity of coming at ſuch truths, they ought to give attention to the many who have made it evidently appear, from indiſputable authorities, that infant baptiſm was practiſed in the times immediately ſucceeding the Apoſtles; and if in a century after their time, (as it appears it was) certainly every thinking perſon will give it in our favour; the ſcripture being only a conſequential proof, either as to the baptiſm of chriſ-

A 2 chriſ-

The Validity of Infant Baptism, by Rev. Alexander Stewart, page 3. Dr. William Wall's abridged history of infant baptism was a mainstay among publications distributed by Church of England missionaries to counteract the Baptist influence. But having exhausted his supply against a dissenting doctrine which "so bewildered the minds" of North Carolinians, "that scarcely will they listen to any thing that can be Said in defence of the Church we belong to," Stewart produced a tract of his own. "As far as my Capacity and abilities would admitt," he told the SPG on October 10, 1760, "I have done my best endeavour to Confute their Errors" in a forty-page booklet called *The Validity of Infant Baptism*, published by James Davis, of New Bern, in 1758. Stewart "dispersed 400 Coppies of it gratis through this province," which "for a time check'd [the Baptists'] proceedings, But Such a Spirit of rash Judging and Censoriousness . . . is gon out among them that til time Convinces them to the Contrary, It is Impossible that any abstracted Reasons will." Image courtesy of the North Carolina Collection, University of North Carolina, Chapel Hill; for the complete text, see pages 529-551, below.



Reverend Sir,   No (67)

77

I wrote to you the 6th Inst.t acquainting you I had been in a very poor State of health all the last Autumn. my Disorder has been a flux: & which still continues.

I must again repeat my humble request to the Ven.ble Society for leave to go home: or where my Physicians will advise me, for the recovery of my health, In case I do not soon get better.

My Sickness has again Obliged me to Draw another Set of Bills payable to D.r John Corbyn or Order, for 20 £. Sterl: dated this day, viz! Dec.r 27th. 1762.

I thought to have left some money in M.r Pearson's hands to be ready by the time I send my little Son home for Education, but I fear this Cruel disorder will not allow me.

I am with Duty & Respects to the Society, Rev.d Sir,
your most obed.t humble Servant,
John Macdowell
Brunswick Dec.r 27th. 1762

The Rev.d D.r Burton.

Dogged by illness and concerned for the education and uncertain future of his young son, Rev. John Macdowell, of St. Philip's Parish, Brunswick, sought permission from the Society for the Propagation of the Gospel to take a recuperative leave of absence. Macdowell's letter of December 27, 1762, to SPG secretary Rev. Dr. Daniel Burton, is transcribed on page 337, below.

Papers of the Church of England

[*SPG/B/10*]

Rev. James Moir to Secretary, SPG
1741/2 February 15

<132>
Reverend Sir

I remember that I promis'd in my Letter of May last, to give the venerable Society this Winter a just and true account of the State of this Province with Respect to Religion; but am now fully convinced that it is more than I am capable of performing for some Time. The Assembly of this Province sat here September last, and by some Discoverys made me of the secret Springs of their Actions, I soon perceived that nothing was to be done for the proper Encouragment of an establish'd Ministry among them. Some pretend they want to chuse for themselves, and will by no Means have my Lord of London interpose in filling of the Vacancys. Others complain of their Poverty, and truly, indeed, beca[use] of the Indolence of the Generality of the Inhabitants. They have Recourse to several other Evasions, which I forbear to mention, being apprehensive, if you will permit the Freedom, that some political Designs the contending Partys drive on, would have prov'd the greatest Obstacle, had I urg'd a new Law in Favour of the Church. I shall be heartily glad to find this a Mistake. It is not an easy Matter to know the Number of the Inhabitants here; and who are Dissenters, and who not, which prevents my sending home such an Account as the venerable Society insists upon. You should have heard from me November last, were it not that I was then in the Execution of my Office at a great Distance from this River. Since May I have baptized one hundred and fifteen Children, and administred the Lord's Supper to fourty Persons and upwards. This Day I draw for six Quarters of my Sallary due from Midsummer 1740 not knowing whether or no it is necessary you should order these Payments. I am with the sincerest Respect Reverend Sir Your most obliged and humble Servant.

James Moir[1]

Wilmington Febry. the 15th 1741/2

[*Endorsed*:]
Mr. Moir
Febr. 15 1741
Read 14th June 1742.

ALS. Read at a meeting of the SPG on June 18, 1742. Journal of the SPG, IX, 44.

[1] See appendix.

[*SPG/SAP*]

Report
1741/2 February 19

<53> <*An Abstract of the Proceedings of the Society.*> [. . .] <*North Carolina.*> The Society gave an Account to the Publick in the Abstract of their Proceedings in the Year 1739, that, upon the Recommendation of the Lord Bishop of *London*,[1] and of *Gabriel Johnston*,[2] Esq.; Governor of *North Carolina*, they had appointed the Reverend Mr. *Garzia*,[3] who resided in that Province, and from the Year 1733, to the Year 1738, had baptized no less than 2278 Persons therein, to be their Itinerant Missionary on the North East Side of the River *Neuse* in that Province. And by a Letter dated *Bath Town* in *North Carolina*, *April* 16, 1741, Mr. *Garzia* returns his most humble, and hearty Thanks to the Society for that Appointment; (as it seems, he had done before by a Letter dated *May* 26, 1741, but had since discovered, that the Ship, in which the Letter was sent, had been taken by the *Spaniards*) and acquaints the Society, that the Governor had ordered his chief Residence to be at *Bath Town* in the County of *Beaufort*, and that the Assembly of the Province, upon his laying the Secretary of the Society's Letter before them, had ordered him free Ferry-passage over all the Rivers and Creeks within his Mission; and he had not spared his Pains, as there was great need of a very diligent Performance of his Duty, in a Tract, where there are not less than 9000 Souls; and humbly prays for some Tracts against Drunkenness, Swearing, and the Breach of the Sabbath, and to instruct, and prepare the well inclined for the Holy Communion: Numbers of all <54> which have been sent him; together with a Silver Cup, (which he desired might be sent at his own Expence) for the more decent Celebration of the Lord's Supper. From the Year 1738, to the 16th of *April* 1741, the Date of Mr. *Garzia's* Letter, he had baptized 769 Persons, of whom 11 had been Quakers; and the Number of actual Communicants were 99.

The Reverend Mr. *Moir*, appointed in the same Year Itinerant Missionary on the North West Side of the River *Neuse* in *North Carolina*, by a Letter dated *Wilmington*, *October* 29, 1740, writes, that thro' God's Blessing he arrived safe at his Mission in May preceeding, and had travelled over most Parts of it, which extends 150 Miles along the Coast, and he finds the Inhabitants so scattered, that it will be impossible to administer to them, as he could wish; that the Generality of the People are very Ignorant, but seem willing to be instructed, which hath encouraged him in his Labours; and he had then baptized 210 Children in his Travels among them. And by a Letter dated *Wilmington*, *May* 25, 1741, Mr. *Moir* writes, that he travelled over the Country twice between Cape *Fear* and the

River *Neuse*, and performed the Duties of his Function, praying, preaching, and administring the Holy Sacraments; and had baptized 306 white Children, and one Adult, and seven Negroe Children and two Adults; but the Number of Communicants was very small, the People being generally ignorant in Religion to the last Degree. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[1] Edmund Gibson, bishop of London 1723-1748.

[2] Gabriel Johnston (1699-1752), second royal governor of North Carolina, took the oaths of office in November, 1734, and served from then until his death.

[3] See appendix.

[*SPG/Jou/9*]

Rev. Flint Dwight to [Secretary, SPG]
1742 April 9

<17> 9th April 1742. [. . .]

<21> The 10th was from the said Mr. Dwight[1] dated April 10th 1741, with his Notitia Parochialis for St. John's Parish, [. . .] Mr. Dwight adds, that he had lately travelled into the Northern parts of the Province, where he found many People newly arrived from North Carolina and Virginia, who were very much in want of Bibles and other good Books, and he had distributed some he had lately received from the Society, among them, and they were most thankfully accepted. [. . .]

Minutes.

[1] Rev. Flint Dwight (d. 1749) was rector of St. John's, Berkeley County, South Carolina. Manross, *Fulham Papers in the Lambeth Palace Library*, 152.

[*SPG/B/10*]

Rev. John Garzia to Secretary, SPG
1742 April 16

<131>

No. Carolina Bath Town
April 16, 1742

Reverend Sir

In obeidience to the order of the Honourable Society, to me, I send by this a true and faithfull account, of my Services for this year, from this time twelve months, (Videlicet)

The Number baptized by me, in my Resident Parish and all other within my Mission, which are Six hundred and Twenty three, besides nine adults, and three negroes.

The Number of the Communicants in all, as above are, One hundred and three,

As to the Number of those, who profess themselves of the Church of England, Dissenters, and Papists, I cannot as yet send you an account thereof;

The Number of Heathens and Infidels, I am Inform'd amount to two thousand or thereabouts.

I do beg the favour of you to inform their Honours, with my endeavours, to promote Goodness, Christianity and the True Religion among the Inhabitants, within my Mission, but Immorality is arriv'd to that <132> Head, among so many, that it requires not only some Time, but great patience to conquer it;

Because upon my preaching, upon any prevalent and predominant Sin, I must be prepar'd to Stand the persecution, of those who are guilty of it, especialy in my resident Parish, in which Adultery, Incest, Blassphemy and all kinds of profaness has got such deep root.

I shall be more large in my next, In the mean time I stand the oppression of an Inveterate and obstinate Parish, govern'd by twelve Vestrymen, whose only endeavour, is to hinder and obstruct the Service of God, being perform'd, they themselves never coming to hear the word of God, and diswading as much as possible others from it, and who in a particular manner excercise their malice daily against me, by depriving me of my quietness of mi[*torn*] the Injoyment of the Small Salary of thirty Seven pounds ten Shillings per annum allow'd by Law, and which I am oblig'd to have recourse to recover, having had nothing for these four years for the support of my familly, but what is allow'd to me by the Honourable Society, for whom my humble prayers to God, and my humble respects to your Reverence, and beging the continuance of your favour, am Reverend Sir your Most humble and obedient Servant.

John Garzia

P.S. Your Reverence will be so good to remember the Monitors which I desir'd of the Society to distribute among the Inhabitants within my Mission.

[*Addressed*:]
<4> To The Reverend Dr. Bearcroft[1]
Secretary to the Society for propagating
the Gospel in foreign parts
in Warwick Court
Warwicklane London

[*Endorsed*:]
<12> North Carolina
Mr. Garzia April 16 1742

Read 11th April 1743

Minutes. Read at a meeting of the SPG on April 15, 1743, at which it was agreed to concur in the recommendation of the Committee "to send Mr. Garzia Forty Shillings worth of small Tracts." Journal of the SPG, IX, 149.

[1] Rev. Philip Bearcroft was secretary of the SPG from April, 1739, until his death in October or November, 1761.

[*SPG/B/10*]

Rev. James Moir to Secretary, SPG
1742 April 22

Reverend Sir

Having never heard from the venerable Society since my Settlement here; in March last I proposed to travel in the Southern Parts of this Province, and then ride to Charlestown where the Reverend Mr. Commissary Garden[1] gave me the new Orders relating to the Missionaries, and the Reverend Mr. Thomson inform'd me that you had received none of my Letters when he was at London. Which must have been a great Mortification to me, could I but think they had miscarried through any Fault of mine. I am fully convinced that I spared no Pains to transmit the best Accounts I could, as Opportunitys offered, and cannot at present find any Reason why they did not come to Hand, but this of my not sending Duplicates. After I had been fourteen Days in So. Carolina, I returned to Wilmington about ten Days ago, and design, God Willing, to go next Week to the northern Parts, having desired a Gentleman of my Acquaintance here, to send you this Extract from the Copies of my former Accounts with a Duplicate, by the first Ships that sail for England, and obtain a Receipt if possible from the Master.

When I arrived at Cape-fear in May 1740 I thought my writing to the venerable Society would be to little Purpose till I travelled as far as the Neuse, which I did that Summer and then returned to Wilmington, formerly called Newtown where I reside and officiate about one half of my Time. In October I heard there was a Ship in this River bound for England, and very chearfully embrac'd this Opportunity of returning you my hearty Thanks for the Favours you did me when I was in London. I signifyed to you that this Part of the Province where I am Missionary, is about 150 Miles in Breadth along the Coast, and that in some Places they have settled upwards of 150 Miles back from the Sea. The Inhabitants are very much scattered, and most an End [*sic*] live at a great Distance one from another which renders it impossible for me to serve them as I could wish. The Generality of them are extremely ignorant. I baptized 210 Children. I likewise told you then, That there was very little Encouragment for a regular Ministry, and I don't as yet see any Prospect of bettering it. <*Please turn over*>

The May following I acquainted you, That since October last I had twice gone the length of the Neuse performing the Dutys of my Function in different Places. That I had baptized 306 white Children, and one Adult, about seven Negroe Infants, and two Adults. That the Number of Communicants was but small, the most Part of the People being ignorant to the last Degree, and little or no Provision made for the necessary Charges of such as might be willing to instruct them. That the Assembly of this Province was to meet here the September ensuing, and that not a few of the Members had promised to use their

Endeavours to put the Clergy on a better Footing than they have been heretofore. And also inform'd you at the same Time, That I was resolved to send you the Winter following a true Account of the State of this Province in Regard to Religion.

Here you have a Copy of my Letter of the 15th last.[. . .][2]

Since the 15th of February last I have baptized 32 Children, and received to the Communion 48 Persons. In this County which is pretty large we have about 3000 Inhabitants, two Thirds whereof are Negroes. I take one Half of the Whites to be Dissenters of various Denominations. Notwithstanding I ride twice a Year betwixt this and the Neuse, and make all the Enquirys I can, it is not possible for me to know the Number of Inhabitants and what they profess. We have no Churches, no Glebes, no Parsonage houses; nothing, so far as I can see, that discovers in the People the least Intention of providing even for the necessary travelling Charges. We are wretchedly accommodated, and at extravagant Rates. We are subject to so many Inconvenienceys that I am ashamed to mention them, and don't at all wonder to hear former Missionaries were much dissatisfyed, and had so little Inclination to stay in this Province. Your former Informations from hence being very defective, I should readily attempt the giving you as full and impartial a Representation as I can of our religious and civil State, by a particular Enumeration of the most material Circumstances relating to both, being fully perswaded your Advice would be of singular Service to me in several Cases. But then I begin to think that neither Prudence nor Charity can, as yet, admit of this in any publick Way. If my Accounts are not so large as may be expected, Some will discover whether or no this is to be imputed to my Negligence or Unconcernedness as to the pious Intentions of the venerable Society. Excuse this Trouble and command whatever is in the Power of Reverend Sir Your most devoted, and humble Servant.

James Moir

Wilmington Aprile 22d 1742

[*Endorsed*:]
<7> Wilmington No. Carolina
Mr. Moire April 22d 1740.
Read 13th Septr. 1742.

ALS. Read at a meeting of the SPG on September 17, 1742. Journal of the SPG, IX, 68.

[1] Rev. Alexander Garden (1685-1756) was the third cleric appointed commissary for the Carolinas by the bishop of London. Serving in this capacity from 1729 to 1749, Garden, like his predecessors, Rev. Gideon Johnston and Rev. William Tredwell Bull, resided in Charleston and apparently never visited North Carolina. George W. Williams, ed., "Letters to the Bishop of London from the Commissaries in South Carolina," *South Carolina Historical Magazine*, 78 (January, 1977), 12.

[2] The writer includes here a duplicate of his letter to the secretary of February 15, 1741/2, above.

[*SPG/B/10*]

Rev. James Moir to Secretary, SPG
1742 September 4

<134> Reverend Sir

This County of New Hannover where I reside, was last year divided into two Parishes, Viz. The Parish of St. James on the North Side Cape fear River; and that of St. Philips on the South. The Vestry of St. James immediately after the Division agreed to pay me annually £50 Sterling upon my consenting to be their Minister. The Year before they allowed me only £16 Sterling of which not one Farthing is paid as yet. The Vestrys are chosen in this Province every other Year, and are empowered to fix the Parish Charges and tax the People accordingly; they make a new Agreement with or reject their Minister yearly according to Pleasure; and the Parishes being very large, it happens That sometimes there is a Majority of the Vestry in one Quarter, and sometimes in another which renders it difficult for the Minister to know in what Place he shall officiate next Year, or whether he is to officiate at all in that very Parish where he was elected the preceeding Year.

The New Vestry of St. James in May last thought their Predecessors had been too generous to me; and insisted on my officiating twice a Month in two different Places, about the Distance of twenty Miles from Wilmington each, and once in three Months in two other Places, one at the Distance of 36 Miles, the other of 60 all in the Parish and where I had officiated formerly; signifying to me at the same Time, That they would allow me one Month in the Year to visit the other Parishes within the Bounds of my Mission, the Remainder of the Year was to be spent at Wilmington. With which I promised to comply upon this Condition they would continue the £50 Sterling per Annum according to my Agreement with the last Vestry. This they refused and would promise me no more than £37 10 Shillings which was the least they were permitted to give by a new Law. I immediately took my Leave of them, being fully convinced from the Experience of the two former Years, That this Allowance together with the Bounty of the venerable Society would not defray the necessary Charges of my Office. Some Time after they sent for me, pretended the Parish was poor, and That they had some Thoughts of getting me the £12 10 Shilling by Subscription. This I could not consent to because of the Uncertainty of these very Payments that are to be made as the Law directs. Several of the Gentlemen belonging to the Vestry of the Parish of St. Philip's, being in Town at the Time, and hearing what had passed in our <*Please turn over*> Vestry, gave me to Know they would gladly accept of the Offer I made the other Vestry. I took some time to consider this. And upon recollecting how the venerable Society had recommended me to Brunswick and Wilmington (formerly called Newtown) while they made but one Parish, ordering me at the same Time to be directed by the Governour who allows me to chuse for myself, and after reading the 22d of the new Orders relating to the Missionarys I thought I could not in Justice refuse the Gentlemen who presently agreed to give me £10 Sterling more than I desired of the other Vestry.

A Missionary in this River has a most difficult Part to act; for by obliging one of the Towns he must of Course disoblige the other, each of them opposing the other to the utmost of their Power. Notwithstanding the Majority of the present Vestry at Wilmington are professed Dissenters, and endeavoured by all Ways and Means to provoke me to leave that Place, yet they cannot endure my Settlement at Brunswick. While I was their Minister they were offended at my officiating some Times in St. Philip's, and now to exasperate that Vestry against me, they insist on my officiating frequently among them. I lived two Years and upwards in St. James's Parish; and baptized many; but could never prevail with them to give me an Opportunity of baptizing one in the Court-house which is their Place of publick Worship. And now that I live in another Parish, they still want me to baptize when and wheresoever they please, which I cannot comply with, and therefore offered to do it at stated Times in their Parish: but this would not satisfy them. Some of them seemed resolved to complain against me at any Rate, and actually threatned to do it upon my refusing to baptize any Child in their Parish, when desired. I shall always be ready to perform any Part of my Function at proper Seasons, and in proper Places, and indeed upon any Occasion if a just Reason can be assigned. Tho' I cannot help condemning myself for having baptized many Children here in Corners, who might have been brought to the publick Service with very little Inconveniency. The better Sort of People where I now live, need no Perswasion (Thank God) to bring their Children to be baptized on Sundays; whereas at Wilmington the meanest of them reckoned it an Affront to desire them.

No Province in America, as far as I can learn, has more Need of Missionarys, and none can deserve them less. As we are Subject to the Humours and Caprices of Vestrys here, I cannot think it would be amiss to permit us to settle in such Parishes as are most willing to contribute towards our Maintenance, and must confess I have no Prospect at all of bettering our Condition here, unless the venerable Society oblige every one of our Parishes that applys to them for a Missionary to make some certain Provision for him before he is sent over. And so soon as I can hear that the venerable Society is disposed to send over any, I <*turn over*> shall not fail to let them Know the particular Parishes where they are likely to be most serviceable.

I hope my Letter of Aprile last is come to hand before this Time, together with the Copy of it I left to be transmitted when I set out for the northern Parts of my Mission, and now beg Leave to acquaint you That since that Time, I have baptized 74 white Children and one Slave and administred the Sacrament of the holy Supper to 56 Persons From the Boundary Line of So. Carolina to the So. west Branch of Neuse River we have five Countys. As to the County of new Hannover I have mentioned it already. The other four Countys make but four Parishes. And the Number of the Inhabitants Male and Female from 16 to 60 amounts to 7000 and upwards. They have but few Negroes among them in Comparison to what we have in this County. I proposed to travel twice a Year betwixt So. Carolina and the Neuse, till another Missionary come in, but shall not be able to do it above once after this Fall. For no Parish here will consent to any more; and if we have no Parish we cannot live. There are no Fees in this Province but for Marriages, and the Justices of the Peace take all those Fees where there is no settled Minister in the Parish Moreover my Health wont permit me to undergo Toil and Fatigue as I have done heretofore. Many are the Inconveniencys Missionarys are exposed to in this Country, as I could easily prove, were it not I hate dwelling on such a Subject and should have never tired your Patience with such Hints, but that too many here want to make Slaves and Drudges of us, and yet wont allow us any reasonable Satisfaction for our Pains. I have this Day drawn a Sett of Bills of Exhange for thirty seven Pounds ten Shillings Sterling in Favour of Mr. William Dunbar Merchant in London being my Sallary from Christmass last to Michaelmass next and am sincerely Reverend Sir Your most obedient and humble Servant.

James Moir

Brunswick Septr. 4th 1742

[*Endorsed*:]
Mr. Moir Sept. 4th 1742

ALS. Read at a meeting of the SPG on April 15, 1743. Journal of the SPG, IX, 149-150.

[*CCR 184*]

Complaint
1742 October

North Carolina ss. October Genl. Court 1742.

Maurice Moore[1] and William Faris[2] Churchwardens of the Parish of Saint James in New Hanover County in the Province aforesaid were attached to Answer John Porter[3] Administrator of all the Goods and Chattles Rights and Credits of Richard Marsden[4] Clerk Parson or Rector of the said Parish lately Deceased Intestate of a Plea of Trespass on the Case etc. wherefore the said John by Archibald Hamilton his attorney complains that whereas in the Act of Assembly made at a General Assembly held for this Province on the Seventeenth day of November in the Year of our Lord one Thousand Seven Hundred and fifteen at the house of Captain Richard Sanderson at Little River intitled an Act for Establishing the Church and appointing select Vestries It was among other things enacted that the several Churchwardens and Vestries in the Several and Respective Parishes in this Province or the Greatest part of them should use their best and utmost Endeavours to procure an able and Godly minister Qualifyed according to the Ecclesiastical laws of England and a person of a sober life and conversation to be Clerk and to raise for him or them such stipends yearly as they should think convenient so as such sum or Stipend for the minister should not be less than fifty pounds yearly. And whereas the said Richard Marsden on the twenty Sixth day of March In the year of our Lord one Thousand seven Hundred and Thirty three and several years before and to time of his Decease was a Clerk in holy orders duely admitted ordained and Qualified as a minister of the Church of England according to the Ecclesiastical laws of England and on the twenty sixth day of March aforesaid at the said Parish of Saint James was by John Davis and Edward Smith then Churchwardens and the rest of the then Vestry of the Parish of saint James aforesaid procured and chosen to act and officiate as Clerk Minister or Parson of the said Parish for one year. And was accordingly by the said John Davis and Edward Smith then Churchwardens and the rest of the then vestry of the said Parish admitted received presented Instituted and inducted into the Rectory or Parsonage of the Parish Church of the said Parish of Saint James aforesaid with all its Benefits and appurtenances according to the Usage Custom and method of this Province And the Said John Davis and Edward Smith the then Churchwardens on the said twenty sixth day of March in the year aforesaid at New Hanover County aforesaid in the Province aforesaid in Consideration that the said Richard at the Special Instance and Request of the said John Davis and Edward Smith the then Churchwardens and the rest of the then vestry of the Parish aforesaid had undertaken and to them the said Churchwardens and vestry then and there faithfully promised to act and officiate as Minister Clerk or Parson of the said Parish for one year from thence next ensuing and to perform his Duty as a minister therein Assumed upon themselves and to the said Richard then and there faithfully promised to pay to the said Richard the Sum of four Hundred pounds North Carolina money when they should be thereunto required And the said John in fact saith that the said Richard from the time he was procured and chosen as aforesaid untill the full End and Term of one year from thence next ensuing constantly resided in the Said Parish and performed his Duty as a minister therein. And whereas on the fifteenth day of April in the year of our Lord one Thousand Seven Hundred and Thirty four at the Parish aforesaid the said Richard was again procured and chosen to Act and officiate as Minister Clerk or Parson of the Parish aforesaid by Thomas Merrick and Edward Smith the then Churchwardens and the rest of the Vestry of the said Parish, the said Thomas Merrick and Edward Smith on the said fifteenth day of April in the year of our Lord one Thousand Seven Hundred and Thirty four at New Hanover County aforesaid in Consideration that the Said Richard at the Special Instance and Request of the said Thomas Merrick and Edward Smith the then Churchwardens and the rest of the vestry of the said Parish had assumed upon himself and to the said Churchwardens and Vestry had then and there faithfully promised to act and officiate as Clerk Minister or Parson of the said Parish for one whole year from thence next ensuing assumed upon themselves [and] to the said Richard then and there faithfully promised to pay to the said Richard the Sum of Six Hundred pounds North Carolina money when [*torn*] should be thereunto required and the said John in fact saith that the said Richard from the time he was procured and chosen as aforesaid untill the full End and Term of one year from thence next ensuing constantly resided in the said Parish and performed his Duty as a minister therein.

And Whereas on the twenty Eighth day of April in the year of our Lord One Thousand Seven Hundred and Thirty five at the Parish aforesaid The said Richard was again procured and Chosen to Act and officiate as Minister Clerk or Parson of the Parish aforesaid by Thomas Merrick and Edward Smith the then Churchwardens and the Rest of the then Vestry of the said Parish. The said Thomas Merrick and Edward Smith on the Day and year last mentioned at New Hanover County aforesaid In Consideration that the said Richard at the Special Instance and request of the Said Churchwardens and Vestry of the said Parish had assumed upon himself and to the said Churchwardens and Vestry then and there faithfully promised to Act and officiate as Clerk Minister or Parson of the said Parish for one whole year from the fifteenth of the said month of April then last past And also In Consideration he would give the use of the Lower Rooms of his house in the said Parish to the Parishioners of the said Parish for the celebration of divine Service therein during the said Term. The said Thomas Merrick and Edward Smith assumed upon themselves and to the said Richard then and there faithfully promised to p[ay] to the said Richard the sum of six Hundred pounds for his Acting and officiating as minister as aforesaid and the sum of One Hundred pounds for the use of the Lower Rooms of his house as aforesaid. And the said John in fact saith that the said Richard from the time he was chosen as aforesaid Untill the full end and term of one year from the said fifteenth Day of the said Month of April then last past constantly resided in the said Parish and performed his Duty as a minister therein and also did give the use of the Lower Rooms of his house in the said Parish to the Parishioners of the said Parish for the celebration of divine service therein during the said Term. And when on the twenty sixth day of April in the year of our Lord one Thousand Seven Hundred and Thirty Six at the Parish aforesaid the said Richard was again chosen and procured to act and officiate as minister Clerk or Parson of the Parish aforesaid by Thomas Clifford and Cornelius Harnett[5] the then Churchwardens and the [rest] of the then Vestry of the said Parish. The Said Thomas Clifford and Cornelius Harnett on the day and year last mentioned at New Hanover County aforesaid in Consideration that the said Richard at the Special Instance and request of the said Churchwardens and Vestry of the said Parish had assumed upon themselves and to the said Churchwardens and Vestry then and there faithfully promised to Act and officiate as Clerk Minister or Parson of the Said Parish for one whole year from the fifteenth Day of the Said month of April then last past and also in Consideration He would give the use of the lower Rooms of his house in the said Parish to the Parishioners of the said Parish for the Celebration of divine service therein during the said term the said Thomas Clifford and Cornelius Harnett assumed upon themselves and to the said Richard then and there faithfully promised to pay to the said Richard the sum of six Hundred pounds for his acting and officiating as Minister as aforesaid And the sum of one hundred pounds for the use of the lower Rooms of his house as aforesaid And the said John in fact saith that the said Richard from the time he was chosen as aforesaid untill the full end and term of one year from the said fifteenth Day of the said month of April then last past constantly resided in the said Parish and performed his Duty as a minister therein and also did give the use of the lower rooms of his house in the said Parish to the Parishioners of the said Parish for the Celebration of Divine Service therein during the said Term.

And whereas on the Eleventh day of April in the year of our Lord one Thousand Seven Hundred and Thirty Seven at the Parish aforesaid the Said Richard was again procured and chosen to Act and officiate as minister Clerk or Parson of the Parish aforesaid by Cornelius Harnett and George Ronald the then Churchwardens and the rest of the Vestry of the said Parish the said Cornelius Harnett and George Ronald on the day and year last mentioned at New Hanover County aforesaid in Consideration that the said Richard at the Special Instance and request of the said Cornelius Harnett and George Ronald the then Churchwardens and the rest of the Vestry of the said Parish had assumed upon himself and to the said Churchwardens and vestry had then and there faithfully promised to Act and officiate as Clerk Minister or Parson of the said Parish for one whole year from the fifteenth Day of the said month of April thence next ensuing assumed upon themselves and to the said Richard then and there faithfully promised [to pay] to the said Richard the sum of six Hundred pounds North Carolina money when they should be thereunto required and the said John [Merrick] saith that the said Richard from the time he was procured and chosen as aforesaid untill the full End and term of one year from thence next ensuing constantly resided in the said Parish and performed his Duty as a minister therein. And whereas on the Eleventh day of April in the year of our Lord One Thousand Seven Hundred and Thirty Eight at the Parish aforesaid the said Richard was again procured and chosen to act and officiate as Minister Clerk or Parson of the Parish aforesaid by Roger Moore and William Dry[6] the then Churchwardens and the rest of the Vestry of the said Parish the said Roger Moore and William Dry on the day and year last mentioned at New Hanover County aforesaid in Consideration that the said Richard at the special Instance and request of the said Roger Moore and William Dry the then Ch[urchwardens] and the rest of the vestry of the said Parish had assumed upon himself and to the said Churchwardens and Vestry had then and there faithfully promised to Act and officiate as Clerk minister or Parson of the said Parish for one whole year from the fifteenth Day of the said month of April thence next ensuing assumed upon themselves and to the said Richard then and there faithfully promised to pay to the said Richard such sum or sums of money as he the said Richard should reasonably deserve to have when they should be [*torn*] required And the said John in fact saith that the said Richard from the time he was procured and chosen as aforesaid untill the full End and term of one year from thence next ensuing constantly resided in the said Parish and performed his Duty as a minister therein And that he reasonably deserved to have the sum of Six Hundred pounds North Carolina money of which the said Church Wardens then and there had notice. Yet the said Maurice and William the several promises and assumptions aforesaid in no wise regarding but contriving and fraudulently intending the said John in this Behalf to deceive and defraud the said several sums of money aforesaid or any penny thereof have not paid nor have any of the several aforementioned Churchwardens altho' the same to pay they have often been required but still the said Several sums to pay do refuse and Deny to the Damage of the said John six Thousand Pounds and therefore he brings his Suit etc. And the said John avers that on the twenty Second day of June in the year of our Lord one Thousand seven Hundred and forty One administration of all and singular the goods and Chattles Rights and Credits which were of the said Richard Marsden at the time of his death was in due manner granted to the said John by his Excellency Gabriel Johnston Esqr. Governour and Ordinary of the Province aforesaid at New Hanover County aforesaid And the said John brings here into Court the Letters of Administration which testify the [*torn*] administration aforesaid whose Date is [*torn*].

Ar. Hamilton atty. [Acknow]ledges
to Prosecute
John Doe
Richard Roe

D.

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[1] Maurice Moore (d. 1743) was a South Carolinian who remained in North Carolina after serving as a captain in the military expedition sent in 1712 by the government of South Carolina to assist in the war against the Tuscarora. Later rising to prominence as a large landowner and political figure in the Lower Cape Fear, this document helps to clarify previous uncertainty regarding his place of residence at this time. *DNCB*.

[2] William Faris (ca. 1705-1757?), merchant of Wilmington, served in a variety of positions in government, including justice of the peace for New Hanover County and first member of the assembly for Wilmington. A devout churchman, he left much of his estate to help in the construction of St. James's Church in Wilmington. *DNCB*.

[3] John Porter (ca. 1710-1743) was a member of the lower house of the assembly and related to the politically prominent Lillington and Moore families of the Lower Cape Fear. *DNCB*.

[4] See appendix.

[5] Cornelius Harnett, Jr. (1723-1781), was a merchant of the Lower Cape Fear and a member of the assembly for Wilmington from 1754 until the end of the colonial era. A prominent revolutionary, he was president of the Council of Safety and later a member of the Continental Congress. *DNCB*.

[6] William Dry, III (1720-1781), was a merchant and planter of Brunswick, and holder of a variety of offices in the province, most notably that of royal councillor (1764-1775). Dry was a supporter of the patriotic cause during the Revolution. *DNCB*, s.v. "Dry, William III."

[*SPG/Jou/9*]

Journal of the SPG
1742 December 17

<94.> 17th Decemr. 1742. [. . .]

<102.> It was also Reported from the Committee that they had Considered the 8 Letters Referred to them at the last Board.

The 1st was from the Reverend Mr. Garden Commissary of South Carolina dated Charles <103.> Town Septemr. 24th 1742, to acknowledge the Receipt of a Letter from the Secretary of March 24th 1741, together with two Boxes of Books thereinmentioned, one directed for himself, the other for the Reverend Mr. Garzia in North Carolina, which he will take all proper care of; and Mr. Garden promises to be very Carefull in dispersing in the best Method, the Copies of the Lord Bishop of Man's Essay, so as best to answer the pious End of the Worthy Author and Donor. [. . .]

Minutes.

[*SPG/SAP*]

Report
1742/3 February 18

<51> <*An Abstract of the Proceedings of the Society.*> [. . .] <*North Carolina.*> The Reverend Mr. *Garzia* the Society's Itinerant Missionary on the north-east side, and the Reverend Mr. *Moir* their itinerant Missionary on the south-west side of the River *Newse*, both do their best Endeavours to promote Religion among the Inhabitants, but they have a most heavy Task upon their hands, Ignorance and Immorality being got to such an head through want of the proper means of Instruction and Grace, that it will require great Patience, Pains, and Prudence, to conquer them in any tolerable degree. At the same <52> time it is feared that, tho' perhaps no Province in *America* stands more in need of the Society's Care and Favour, few deserve it less, for Mr. *Garzia* hath been obliged to have recourse to Law for the small Allowance to him of thirty seven Pounds ten Shillings *per Annum*, notwithstanding the great Extent of his Cure, in which he hath baptized six hundred and twenty three Infants, nine adult Whites, and three *Negroes*, from the 16th of *April* 1741, to the 16th of *April* 1742, and administred the Lord's Supper to an hundred and three Communicants. And Mr. *Moir* hath found himself likewise obliged, by a Defalcation of his Salary from them, to remove from *St. James's* to *St. Philip's* Parish, where a more liberal Stipend is promised to him. Notwithstanding all which, the Society in a Judgment of *Charity which Suffereth long, and is kind*, is very willing to hope, that by perservering to do good, that *may have its perfect Work* in this Province, and bring to a sense and observance of their Duty the present Gainsayers. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[*SPG/B/10*]

Rev. James Moir to Secretary, SPG
1743 March 29

Reverend Sir

Being very much indisposed last Fall I could not attempt to visit the Counties on this Side Neuse till the Month of November. But have since that Time officiated in all the Parishes within the Bounds assign'd me by the venerable Society. From the Beginning of September preceeding to the 25th of this Instant, I have baptized six white Adults, two Men and four Women; And 348 white Children (one hundred of which I'm inclinable to believe were betwixt six and twelve Years of Age). I also baptized two Negroe Children, and admitted to the holy Communion fifty three Persons. Twenty Days are not yet elapsed since I received your's of March 23d 1741,[1] with great Pleasure indeed, being the first and only one I had the Honour to receive. Mr. Mar[sden] was dead some Months before the inclosed Minute came to Hand. It will be a long Time, I'm apprehensive, before the Pamphlets transmitted to Mr. Garcia can reach me; the Distance by Land is so great, and no Opportunity by Water offers that I can hear of. This Day I draw a Bill of Exchange for my Sallary from Michaelmass to Lady-Day, payable to Mr. Willm. Dunbar Merchant in London.

The State of this Province is much the same as was represented in my former Letters, and still promises so little Encouragement to itinerant Missionaries, That I now despair of seeing even a necessary Provision made for them. Were it not that I hate complaining, I might have easily before this Time, laid such Grievances before the venerable Society, as must convince them, That their pious and generous Intentions in sending Missionaries to this Province is not likely to meet with a suitable Return.

You will, Reverend Sir, no Doubt be perswaded of the Truth of what I say, when you please to consider That as we have no Church nor Chappel here, we cannot well expect any Glebe or Parsonage House. I am obliged to ride often and great Lengths; Horses [are] bought here at high Rates, and kept at higher; and, the Parish having no fenced Pasture, they happen to be often lost or stoll'n which renders me incapable of travelling when I would. In the mean [time] many of the Inhabitants are affronted if I defer riding twenty or [more] Miles to baptize a Child, tho' they have but lately slipt the Opportunity of getting it done at the publick Service when performed in a few Miles of their House. This being the Case every one readily allows, That a Missionarie ought to have some Pasture Ground and a convenient House so situated as to make it as easy as possible for him to ride to the different Places at which he is to officiate by the Appointment of the present Vestry. But then the Missionarie is to be at all the Expence, which cannot amount to less than two hundred Pound Sterling. Even this perhaps might go down, were it not That after he has been at this Expence, Next year comes a new Vestry, which makes new Appointments. The poor Missionarie now [*illegible*] entirely out of the Way, he must begin to fence and build again If he knows too well that his former Improvments will never fetch him the one half of what they cost.

As I reckon it an essential Branch of the Duty of a Missionary to give the venerable Society timely Notice of whatever he apprehends may make his Labours unsuccessfull [*illegible*] impracticable one Day <*Please turn over*> that they may, either in Justice order him to discontinue his Labours, or direct him to such Remedys as they in their great Prudence and disinterested Charity think proper. So I sincerely declare my Willingness to comply with their Determinations and particularly with their first Order relating to the Missionaries. Tho' after begging their Pardon for this Boldness, I humbly propose it to them to Judge, how far a Missionarie in such fluctuating Circumstances, might be indulged with a Liberty to settle in any Parish within this Province, that has no Minister, and where they are most willing to support him in a decent Manner. An Indulgence of this Kind would I am sure produce two good Effects, by making the People more forward in contributing to our Maintenance, and less sanguine in reminding us of our Obligations to serve them, without any Expectation but from the Society's Bounty, as they would have it. On the other Hand I acknowledge That a wrong Use might be made of such a Power, even in this Country where it seems more peculiarly necessary at present, but think it may be prevented in a great Measure, by several Restrictions, such for Instance, the Consent of the Governour for the Time being, or any others the Society may suggest. In short our present Situation appears to me most wretched. The Parishes in which we live, and where Contributions are raised for us think themselves entitled to all our Services. The others, within our Missions, say, their Claim is every Whit as good, because we are the Society's Missionaries in these Parts. Thus all Partys are not a little dissatisfyed, as Matters now stand, and I'm afraid will continue so to be, till they are made fully sensible That the venerable Society, will, in Case of Vacancys, always prefer such Parishes as give the best Encouragment, and consequently have given Leave to their Missionaries to embrace the most favourable Terms.

I heartily wish the laudable Designs of the venerable Society may be answered, whatever Means and Instruments are made Use of. And fervently pray The Disposer of all Events, may impregnate, with his best Blessings, all their unwearied Endeavours to propagate the Gospel of his dear Son, and am with the profoundest Respect Reverend Sir Your most devoted humble Servant.

James Moir

Brunswick March 29th 1743

[*Endorsed:*]
<8> North Carolina
Mr. Moir March 29th 1743
Read 11th July 1743.

ALS.

[1] Not located.

[*SPG/B/11*]

Certificate
1743 August 12

<(196)> No. Carolina ss. Perqm. County.

These may certify That the bearer hereof, Clement Hall Esqr.[1] being an Inhabitant of this Province and County and having Occasion to travel to Great Britain to visit his friends and other necessary affairs etc. is a Person that for several years past has (by approbation of the Vestry) Officiated as a publick Reader in this Parish or County: and likewise hath been and now is in Commission of the Peace within the said County in which Offices we believe and are certain he has behav'd with Honour, Diligence and Integrity etc. and that he is Esteemed a true Church-man etc. and is also a married man and one of very good Repute Life and Conversation etc. In Testimony of which, we the Subscribers Magistrates and other principal Inhabitants of said County and two adjoining Countys have hereunto set our hands this twelfth day of Augt. Anno 1743.

J. Montgomery[2] Ch. Justice, Capt. Peter Payne Sheriff, Capt. Miles Gale J.P., Capt. J. Hull Collector of Chowan County; Capt. David Bailey J.P., Capt. Simon Bryan (in Com. [*illegible*]), Collonel Thos. Hunter Sherriff of Pasquotank County; Jos. Anderson Att. Genl., Jas. Craven Clk. Genl. Court, of Chowan County; Collonel Mac. Scarbrough J.P. Jos. Sutton J.P., Francis Foster <*late of the Council*>, Tho. Weekes J.P., John Whedbee J.P., Capt. Jno. Stevenson Sheriff of Perquimans County; Jos. Sutton, Tho. Weekes, Church Wardens of Perqms.

DS.

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[1] See appendix.

[2] John Montgomery (d. 1744) held a number of official positions in the colony, including attorney general, assemblyman, and chief justice. *DNCB*, s.v. "Montgomery, John."

[*SPG/B/11*]

Rev. John Garzia to Secretary, SPG
1743 September 10

<(203)>

Bath Town in Beaufort County
No. Carolina. Sepr. the 10th 1743

Reverend Sir

In obedience to the Order of the Honorable Society to me I Send this Report Since my last by the Way of Virginia the 9th of January 1742/3.

Baptizd by me in the Eleven Parishes within my Mission to the 10th of this Month inclusive 433 Children, 37 Adults, 22 of them Quakers and more 9 Negros.

Communicants in my Resident Parish 43.

Communicants in the rest of my Mission 117.

In my last I have inform'd yr. Reverence of the Receipt of yours dated March the 23d 1741/2 from the Charter House by which you inform me that a Box with Books and Monitors etc. and a Cup for the Sacrament according to my desire was Sent to me to the Care of Mr. Garden the Commissary in Charles Town S. Carolina. I have Since Sent him three Letters by Severall Hands desiring to send the Box to Edenton by the first Oppertunity consign'd to our present Governor who lives by it but to my Surprize hear nothing of the Box nor any answer to my Letters. I humbly begg of yr. Reverence if Occasion presents to make Enquiry concerning it. My prayers to God for all my Masters and Benefactors and Reverend Sir with great respect Yr. Most Humble and obedient Servant.

John Garzia

Mem. Mr. Commissary Garden acknowledges the Receipt of the box directed to Mr. Garzia by his Letter of Sept. 24th 1742.

Mr. John Rousset[1] at Mr. Jeremy Joys in Winchester Street to send to Mr. Garzia.

[*Addressed*:]
<7> To the Reverend Doctor Phillip Barecroft
Secretary to the Honorable Society for
Propagating the Gospel at his House
In Warwick Court in Warwick Lane London

By favor of
Mr. John Rieusset

[*Endorsed*:]
[*Illegible*]
Read 13 Febry. 1743.

LS. Read at a meeting of the SPG on February 17, 1743/4, when it was resolved to agree with a recommendation of the Committee that "the Secretary be directed to write to Mr. Garden about the Box of Books and Cup directed to him for Mr. Garzia." Journal of the SPG, 9:237.

[1] John Rieusset (d. 1763), a merchant from Dublin, Ireland, immigrated to North Carolina and by 1740 had settled in Beaufort County. He held various local and provincial offices, including most notably collector of Port Roanoke, chief baron of the Court of Exchequer, and councillor. *DNCB*, s.v. "Rieusset, John."

[*SPG/B/11*]

Rev. John Fordyce to Secretary, SPG
1743 October 24

<233>
Sir [. . .]

I am Just now return'd from a Long and fatiguing Journey of three weeks Visiting the distant Settlements of this Parish on Pedee River, the great Charraws, about 140 miles from this. In my way from hence to that place, I preach'd at four different places, and baptis'd 29 of the said Children, contain'd in Number 42 above mention'd, and 19 more that were brought from the Adjacent parts of North Carolina Government, some about 20 and 30 Miles distance above the Charraws, having previous notice of my preaching there the 16th Current, who willingly embrac'd that opportunity, having never seen any Clergy-Man in that parts before.

In my Travels in that Journey I found a most Obstinate and ignorant Set of People, who came from Pensylvania, all of AnaBaptist Principles; some of the most inteligent of them, have suffer'd themselves to be impos'd on by a wretch whom they call their *Teacher*, as Ignorant as themselves, not knowing any other Language than English and Welsh, yet they are so Enthusiastical as even think him inspir'd; So Ignorant are they!

When I preach'd on the Doctrine of Infant Baptism, by proving it from our Sacred Commissions; the Customs among the Jews, in receiving Prossylites, and the daily Practice of Primitive Christians; they were very much inrag'd against me, as well that Doctrine, and endeavour'd by their Ignorant and malicious Invectives to perswade their Fraternity to a firm Adherence of their Heterodoxy, as well as to undermine some weak and unguarded Members of the Church, by saying to the Populace I had preach'd false Doctrine. When this came to my knowledge, by some of the Church People in those parts, I endeavour'd to remove their prejudice, and immediatly distributed some of Walls Conferrences on that Subject, in order to convince them of their Error, as well as to strengthen and corroborate those <*verso*> of the Church to continue in the same Essential and Sacred Ordinance. After perusal of these Tracts, some of the former Satisfied in their doubts, and those of the Church more strong and fortified against their Attacks, whom I encourag'd to *hold fast the profession of their Faith without wavering*.

They seem'd afterwards very thankful for these Tracts, desir'd me to write the Honorable Society for more, which I beg they'll send me what Number they think proper to be distributed among those who stand in need of such Instruction because the distance is too great for my Attendance so often as I could wish. [. . .]

I remain with due Respect Reverend Sir The Honorable Societies most obedient most obliged humble Servant.

John Fordyce

Prince Frederick Parish
South Carolina Octr. 24th 1743

[*Addressed*:]
To the Reverend Doctor Bearcroft Secretary
To the Society for Propagation of the
Gospel in Foreign parts, at the Charterhouse London
2d Copy of this Letter

[*Endorsed*:]
S. Carolina Mr. Fordyce

Oct. 24th 1743
Read 13th Febry. 1743

ALS. Read at a meeting of the SPG on February 17, 1743/4, when it was resolved to agree with a recommendation of the Committee "to send Mr. Fordyce 100 Copies of Walls abridgement of Infant Baptism...and also to send Mr. Fordyce 40s. worth of Small Tracts." Journal of the SPG, 9:237-238.

[*SPG/B/11*]

Rev. James Moir to Secretary, SPG
1743 December 1

<(201)>
Reverend Sir

From Lady-Day to Michaelmass last I have baptized two hundred and fourteen white Children; one Adult Negroe, a Boy and a Girl, and admitted to the holy Communion sixty Persons and upwards, and have once more visited the Parishes on the No. Side Cape-Fear River. The Parish where I live is extended from the Boundary Line betwixt this Province and So. Carolina to the So. Side of Cape Fear River, and their Vestry have hired me (as they call it in this Province) another Year. By a Bill of Exchange of this Date I have made my last half-year's Salarie payable to Mr. William Dunbar Merchant in London.

It is now near four Years since I came to settle in this Province, and though I have undergone many Hardship's on travelling upon Account of my Office, as also for the Like of Lodging; Yet they don't discover the least Inclination to find a convenient House for me, nor Pasture for my Horses, which are a very uncertain Possession here as being apt to stray when not stollen.

The Badness of the Climate, together with my often Wandering by Land and Water have very much impair'd my Health and I'm afraid quite ruined my Constitution.

At a Meeting of our Vestry last Summer they unanimously declared That by a late law of this Province the Minister of the Parish was not permitted to sit with the Vestry.

Clergy Salaries are but indifferently paid and out of a Poll tax (that likewise defrays all other publick Charges) from which the Enemies to our Communion take Occasion to raise a Clamour against us by invidiously calling it the Minister's Tax when they know full well that all they give us comes so far short of a decent Maintenance that it can scarcely furnish us with Houses. <*Pray turn over.*>

I have, Reverend Sir, petitioned the venerable Society for an Indulgence to agree with the Vestry that should offer the most reasonable Terms; Because I think a Missionarie without it, can promise to himself but little Success or Satisfaction in this new Country, where he must be at a Loss for proper Lodgings, and have no Probability of finding his Horses when obliged to ride. And where the Dissenters by getting a Majority into the Vestry will not allow him one Farthing sometimes for his Labours, as was my Case at Wilmington, when I officiated in that Parish two Months of another Year, before the New Vestry were pleased to give me the least Hint of their Intention to discontinue my former Salarie. But to leave this disagreeable Subject.

The Difficultys to be encountered here are so great, That should they still subsist, and no better Encouragment be given; I shall not easily condescend to be hired again, for one Year only, by any of their Vestrys. And if this happen as I apprehend it will, I cannot be in a Capacity to continue Missionary after Michaelmass next. The venerable Society may dispose of me as They think fitting while I humbly beg leave to tell them That, in my Opinion, no Missionary can be thoroughly reconciled to the Performance of his duty here till the People are more willing to receive him upon better Conditions. And this I believe they will not do unless compell'd to it, before one is sent over.

As I may say without Vanity, There is not a Parish here in which I have preached, where they have not expressed an earnest Desire to have me their settled Minister. Nothing should induce me to talk at this Rate, did you know, That each of the two Parishes I consented to are very able to support a Minister handsomely with the Society's Assistance.

If to all your former Favours, you can vouchsafe this of letting me hear from you by the first ship that sails for So. Carolina, or by any other Opportunity [*illegible*] infinite Pleasure to Reverend Sir Your most humble and Obedient Servant.

James Moir

Brunswick Decr. 1st 1743

This Copy with Capt. Trott's Receipt of the letter, inclosed and deliver'd to Capt. Paterson, Decr. 20th by James Moir.

ALS.

[*SPG/SAP*]

Report
1743/4 February 17

<52> <*An Abstract of the Proceedings of the Society.*> [. . .] <*North Carolina.*> By the Letters from this Country it appears, that the Reverend Mr. *Garzia*, and the Reverend Mr. *Moir*, the Society's Itinerant Missionaries in this Country, continue their painful Labours with great Diligence in this Province; the former having baptized 433 Children, and 37 white Adults, 22 of whom had been bred in Quakerism, and 9 Negroes, from the 9th of *January* 1742, to the 10th of *September* 1743, and administred the Lord's Supper to 160 Persons; while the latter hath done the same good Offices to many others, having received into the Church by Baptism no less than 562 White and 4 Negroe Children, besides 6 white Adults, and 1 Adult Negroe. He judged, that at least 100 of these Children were between 6 and 12 Years of Age; and he hath admitted to the holy Communion about 120 Persons, <53> from the 29th of *September* 1742, to the 29th of *September* 1743. Both these Gentlemen complain, and not without Reason, of several Difficulties and Discouragements they daily meet with in the Discharge of their Functions; sometimes thro' the Hazard and Fatigue of their Travels, at other times thro'

the Malice and Perverseness of those with whom they have to do; but they trust that God in his own good time will *turn the Hearts of those disobedient Children to the Wisdom of the Just*. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[*SPG/B/11*]

Certificate
1743/4 March 10

<198> We whose names are here underwritten do Certify that Mr. Clement Hall[1] was born of Reputable and honest Parents in the Parish of St. Mary in the Borough of Warwick in the County of Warwick, and was Baptized as appears from the Publick Register there kept the 29th day of May 1706 according to the due and prescribed order of the Church; and that he was Educated at the Publick School in Warwick aforesaid. And that he has resided for several years last past, as we have reason to believe in North Carolina where by his good Behaviour he has procured, (as appears by his Credential Letters) the Esteem of some of the most Leading Persons in that part of the Country: and that for want of a Clergyman regularly ordain'd he has Officiated for several years last past (by Approbation and Appointment of the Vestry) as a Publick Reader in several Churches or Chapels in the Parish of Perquimans in North Carolina. And we do believe him (from the above Testimonials) to be a Person capable of doing Service to the Cause of God and Religion, as a Publick Reader and Instructor etc.

R. Myssenwood. D. D.
Vicar of St. Nicholas in Warwick
Edwd. Tart Vicar of St. Marys in
Warwick

Warwick Mar. the 10th 1743/4.

DS.

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[1] See appendix.

[*SPG/B/11*]

Rev. James Moir to Secretary, SPG
1744 March 27

<202>

Brunswick March 27 1744

Reverend Sir

Having been much afflicted with Sickness last Winter I officiated but two Sundays out of [this] Parish where we have eight different Places of publick Worship. To Morrow I set out for the northern Bounds of my Mission. Since Michaelmass I baptized 48 white Children: and received to the Communion 32 Persons. I desire my Half year's Salarie may be paid to Mr. William Dunbar Merchant in London.

About two Months ago being asked by one of our Church Wardens if I intended to reside in this Parish another Year: I answered, I could not if they did not find me a convenient House; my ill State of Health not permitting me to change Lodgings as I have been hitherto obliged to do. It is but reasonable they should gratify me in this for we have but few Houses in this new Country, which makes it difficult to rent one, and it would be imprudent in a Missionarie (were he ever so able) to purchase or build in a Parish where he cannot be certain that he shall stay above a Year. There is so little Appearance of having the Ministry established here upon a sure Foundation, that I am at a Loss what Course to take, and therefore pray the venerable Society may send Orders to Reverend Sir Your most humble and obliged Servant.

James Moir

ALS.

[*SPG/B/11*]

Certificate
1744 April 23

<(197)> We whose Names are here underwriten do certify that Mr. Clement Hall was born of reputable and Honest Parents, and that he has at diferent Times spent about four years of his life in the City of Coventry where to the best of our knowledge and Belief his behaviour was every way regular and unexceptionable and that for several years last past, he has resided in North Carolina where (as appears by his credential letters) he has by his good deportment procured the Esteem of the most leading persons in that part of the Country. And that for want of a Clergyman regularly ordained he has frequently officiated (by approbation and appointment of the Vestry) as a Publick Reader in several churches and chapels in the Parish of Perquimans in North Carolina, and we do believe him (from the above Testimonials) to be a Person capable of doing Service to the cause of God and Religion as a Publick Reader and Instructor.

Thos. Oldham Mayor, Daniel Davis Th. Birch City Clerk, Ric Hall, Tho. Edwards Vicar of St. Michaels in Coventry, John Macklen Vicar of the Holy Trinity, in Coventry, James Powell [*illegible*] of St. Johns in Coventry.

Coventry April 23d 1744.

DS.

[*SPG/B/12*]

Rev. James Moir to Secretary, SPG
1744 April 30

<124>
Reverend Sir

After I returned from the northern Parts of my Mission, The new Vestry for the two ensuing Years met to day. They desired me to let them know if I was willing to reside among them any longer. I answered, it was not practicable because I had no House, to which they replied, That tho' they could not rent a House at present, yet they would endeavour to get me one if I would continue their Minister, to which I consented on that Condition, not so much because I think they will perform it as they ought; as because I was willing to wait till I should hear from the venerable society, hoping they would permit me to make my own Terms with the Vestry that was most willing to encourage a Settled Ministry among them, a Thing not common in this Province. This Indulgence always appear'd necessary to me where the Vestrys turn out [at] Pleasure before Induction. But if the venerable Society is of another Mind, and don't think fit to order me elsewhere; I humbly beg they would be pleased to give me Leave to resign next Year. I shall always reckon myself singularly obliged to them for the Kindnesses they have done me already. I am Reverend Sir Your most humble Servant.

James Moir

Brunswick Aprile 30th 1744

[*Endorsed*:]
Mr. Moir. Brunswick
April 30th 1744.

ALS.

[*SPG/Jou/9*]

Journal of the SPG
1744 May 18

<263.> May 18th 1744. [. . .]

<272> It was also Reported from the Committee that Mr. Spateman[1] had laid before them a Certificate in behalf of Clement Hall Esqr. an Inhabitant of Perquimans County in North Carolina bearing date the 12th day of Augt. 1743, on his coming to Great Britain, Signed by <273.> Joseph Anderson, Attorney General, James Craven Clerk of the General Court, Colonell Scarborough and others in his favour Setting forth, that for several years past he hath Officiated as a Publick Reader in that County, and is in the Commission of Peace for the same, in which Offices they beleive and are certain, he hath behaved with Honour, Diligence and Integrity, and that he is esteemed a true Churchman, and one of very good Repute, Life and Conversation; and Mr. Spateman Informed the Committee that the said Mr. Hall is very desirous of Entring into Holy Orders in the Church of England to Enable him the more Effectually to Propagate the Gospel in North Carolina among the poor Ignorant People there, and proposed to the Committee to Recommend him to the Society as a very proper person to be an Itinerant Missionary in that Province, Where there are computed to be at least 15000 White Inhabitants and only two Itinerant Missionaries from the Society.

Agreed by the Committee to Recommend the said Mr. Hall to the Society to be appointed an Itinerant Missionary in North Carolina, provided the Lord Bishop of London shall think fit to admit him into Deacons and Priests Orders.

Resolved to agree with the Committee and that Mr. Hall be appointed Itinerant Missionary in North Carolina with a Salary of £30 a year to Commence from Midsummer next, and that when in Orders he preach on the 8th Verse of the 5th Chapter of St. Mathew[2] and that Mr. Spateman be desired to hear him. [. . .]

Minutes.

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[1] Thomas Spateman was a member of the SPG.

[2] "Blessed are the pure in heart: for they shall see God." Matthew 5:8, Authorized Version.

[*SPG/B/13*]

Secretary of the SPG to Rev. John Garzia
1744 May 28

To the Reverend Mr. Garzia Intinerant Missionary. N. Carolina at Bath Town in St. Thomas's Parish in N. Carolina.

May 28th 1744

Reverend Sir

I gladly take this opportunity by Mr. Clement Hall, of Perquimans County in your province, who hath been Ordained Deacon and Priest in the Church of Engld. and appointed by the Society to be Itinerant Missionary in that and the three adjoining Counties of Chowan Pascotank and Curretuck County (or in other Words all in North Carolina on the Northside of Albemarle Sound,) which I hope will considerably lessen the great Fatigue of your mission. Your Letters of the 16th of April 1742 and of the 10th of Sept. 1743, have both been laid before the Society which approves of your great Diligence in your Mission, and heartily wish you a more gratefull return from the People of your District than hitherto you have found. I am much concern'd that you had not received the box of Books and Cup, when your last Letter bore date, but I hope by this time the box may be come safe to your hands, for I sent it to Mr. Commissary Garden desireing him to take particular Care of it, and not forward it to you 'till he should hear directly from you, and by his Letter of the 24th of Sept. 1742, he acknowledges the receipt of the Box, and promises to observe my Direction about it, so that before this time, I hope, he hath heard from you and sent it according to your Desire, However I have taken this opportunity by Mr. Moir to send to you a fresh supply of Books, and as Admonitions against Drunkness, Swearing and Sabbath breaking etc. I apprehend will be very necessary, and I have not been sparing on that Head, as you will find by Catalogue at the Bottom of the Letter may the good God that bringeth Order out of Confusion Bless your unwearied Labours among that perverse Generation with which you have to do and at length turn their Hearts to the Saving Knowledge of the Gospel thro' his dear Son.

I remain Your affectionate Brother and Servant in Christ.

P. B.[1]

Copy.

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[1] Philip Bearcroft.

[*SPG/B/13*]

Secretary of the SPG to Rev. James Moir
1744 May 28

To the Reverend Mr. Moir Intinerant Missionary N. Carolina at St. Philip's Parish in N. Carola.

May 28th 1744.

Reverend Sir

Your Letters are come to hand, and give the Society great Concern to find that Ignorance and Immorality prevail so greatly in your Province, that your unwearied Endeavours Patience and prudence cannot conquer them in any tolerable Degree. You are at full Liberty to settle in that parish within your District, which by their behaviour and generous allowance to you Shall best deserve your attendance, but then you must not fail to pay at least an Annual Visit to all the other parishes of the District to baptize their Children and officiate and give the Holy Communion to such, as you shall find devoutly and duly prepared for it. This comes by the hands of Mr. Clement Hall of Perquimans County, who hath been admitted into Holy Orders and appointed Itinerant Missionary in that and three neighbouring Counties but as I apprehend them to be within Mr. Garzia's District, He will be able I doubt to afford little or no assistance to you, but if any of the parishes within your District would settle an House and Glebe for a minister and petition the Society to send them one, they would probably meet with Success, and you get an assistant in your Laborious province. I have gladly embraced this opportunity of sending you by Mr. Hall a parcell of Books, as I hope, properly suited to the People, such are admonitions against Sabbath breaking Swearing Drunkness etc. the Bp. of Man's Essay to make Easy the knowledge and practice of Christianity to the meanest Capacities, the Englishman Instructed in the Choice of his Religion etc. In the Abstract at the end of the last Anniversary Sermon you will find an Account of the Societys Design to propagate the Gospel among the Mosquito Indians;[1] if you shall be quite wearied out, where you are, let me know after you have thoroughly considered the matter, whether you find your Self heartily and devoutly disposed under the Blessing of Heaven to undertake that truely apostolical Office, recommending you to Gods Grace, and praying for his Blessing upon all your pious Endeavours I remain Your affectionate Brother and Servant in Christ.

P. B.

Copy.

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[1] The Mosquito Indians inhabited the Mosquito Shore of Central America, in the region of present-day Nicaragua and Honduras.

[*SPG/B/11*]

Bond
1744 May 31

<(200)> Know all Men by these Presents that We Clement Hall of London Clerk and John Hughes of the Parish of St. Sepulchre in the City of London Distiller are held and firmly Bound unto the Society for the Propagation of the Gospel in Foreign Parts in the Sum of Thirty pounds of lawfull Money of Great Britain to be paid to the said Society their Successors or Assigns to which Payment well and truly to be made we bind our Selves respectively and our respective Heirs Executors and Administrators firmly by these presents. Sealed with our Seals dated the Thirty first day of May in the Seventeenth year of the Reign of our Sovereign Lord George the Second by the Grace of God King of Great Britain France and Ireland Defender of the Faith etc. and in the year of our Lord one thousand Seven Hundred and Forty four.

Whereas the abovebound Clement Hall is by the abovenamed Society appointed their Itinerant Missionary to the Counties of Chowan Perquimans and Pasquotank and Curratuck on the North Side of Albemarle Sound in North Carolina with a Salary of Thirty pounds a year to Commence from Midsumer next whereof the said Society hath advanced and paid unto the said Clement Hall the Sum of Fifteen pounds for one half year to become due at Christmas next. Now the Condition of this obligation is such that if the abovebound Clement Hall do by the first opportunity convey or cause himself to be conveyed to North Carolina aforesaid or in default thereof do pay or cause to be paid unto the said Society or their Treasurer for the time being the Sum of Fifteen pounds of lawfull Money of Great Britain being the like Sum advanced and paid to him as aforesaid Then this Obligation to be void or else to remain in full force and virtue.

Clement Hall <(*Seal*)>
John Hughes <(*Seal*)>

Sealed and delivered
(being first duly Stamp'd) in the presence of
Jas. Henderson
Thos. Cleator

DS.

[*SPG/B/11*]

Bond
1744 May 31

<(199)> Know all Men by these Presents that I Clement Hall of London Clerk am held and firmly bound unto the Society for the Propagation of the Gospel in Foreign Parts in the Sum of Twenty pounds of Lawfull money of Great Britain to be paid to the said Society their Successors or Assigns to which Payment well and truly to be made I bind myself my Heirs Executors and Administrators firmly by these presents Sealed with my Seal dated the Thirty first day of May in the Seventeenth year of the Reign of our Sovereign Lord George the Second by the Grace of God King of Great Britain France and Ireland Defender of the Faith etc. and in the year of our Lord Christ One thousand Seven Hundred and Forty four.

Whereas the abovebound Clement Hall is by the abovenamed Society appointed their Missionary to Chowan and other places in North Carolina in America. And Whereas the said Society the better to Assist him in the Exercise of his Sacred Function hath allowed for his use the several Books mentioned in the List within written so long as he shall continue Missionary at Chowan etc. aforesaid. Now the Condition of this Obligation is such that if the said Clement Hall his Executors or Administrators shall on the Removal or Death of him the said Clement Hall deliver or cause to be delivered to the Churchwardens and Vestrymen of Chowan aforesaid or where else the Governor of North Carolina shall appoint him to reside, all the said Books whole perfect and Entire (reasonable use Excepted) for the Use of his Successors Ministers there, or as the said Society shall direct, Then this obligation to be void otherwise to remain in full force and virtue.

Clement Hall

Sealed and delivered (being first
duly Stamp'd) in the presence of
Jas. Henderson
Thos. Cleator

A List of the Books Referred to in the within written Bond.

Burkel on the New Testament	1. 1.0
Works of the Whole Duty of Man	0.14.0
Tillotsons Works 3 Volumes folio	2.10.0
Crudan's Concordance	0.16.0
Echards Ecclesiastical History two Volumes 8vo.	0. 8.0
Ostervalds arguments on the Old and New Testament 3 Volumes 8vo.	0.14.0
Reading's Sermons on all the Sundays in the year 4 Volumes	1. 4.0
Stanhope on the Epistles and Gospells 4 Volumes	1. 0.0
Nelson's Fasts and Festivals	0. 5.0
Wheatley on the Common Prayer	0. 6.0
Jenkins's Reasonableness of Christianity 2 Vols.	0.10.0
Smith's Preservative against the Quakers	0. 4.0
Bennet's Abridgement of the London cases	0. 4.0
Wake on the Catechism	0. 2.6
Hennet's Abridgement of Pearson on the Creed	0. 4.0
Scots Christian Life 5 Vols.	1. 0.0
Potter on Church Government	0. 4.6
	11. 7.0

I do acknowledge to have received the Books abovementioned. Witness my hand.

Clemt. Hall

DS.

[*T 53/15*]

Warrant
1700 June 7
1744 June-1755 April 4

<*Mr. Brett Chaplaine £20*> After etc. By Vertue of the Generall Letters Patents Dormant bearing Date the 8th of Aprill 1689. These are to pray and require You to draw an Order for paying unto [*blank*] Brett Clerk or his Assignes the Sume of £20 for his passage to Carolina where he is going Chaplaine And lett the Same be satisfyed out of any his Majestys Treasure being and remaining in the Receipt of the Exchequer Applicable to the Uses of the Civill Government For which This shall be your Warrant Cockpitt Treasury Chambers 7th of June 1700. S.F., J.S., H.B., R.H. [. . .]

D. Similar warrants were issued on the dates indicated for payments of £20 to the following clergymen for passage to North Carolina:

Clement Hall, June, 1744 (T 53/41, 4); John Reid, April 4, 1745 (T 53/41, 4). Reid never served in North Carolina. John Rowan, September 24, 1747 (T 53/42, 52); Robert Cuming and William Pow, January 31, 1748/9 (T 53/43, 37). As far as is known, neither of these men ever served in North Carolina. Alexander Stewart, June 27, 1753 (T 53/44, 18); John McDowell, August 8, 1753 (T 53/44, 18); William Fanning, March 27, 1754 (T 53/45); William Miller, April 4, 1755 (T 53/45).

[T 60/11]

Order
1721 October 23
1744 June 21-October 24

<108> <*James Mac Sparran*> Order etc. this 19 day of Novr. 1720 By Virtue of his Majestys General Lettres Patents Dormant bearing date the 14th of Augt. 1714 <*Confirm'd by Warrant dated 15th May 1721 Vide Money Book 29 p. 11.*> That you deliver and pay of such his Majestys Treasure as remains in your Charge unto James Mac Sparran or to his Assigns the Sum of Twenty pounds without Account towards Defraying the Charges of his passage to New England whither he is going a Minister. And these etc. £20, J.A., G.B., Cha. Turner [. . .]

D. Similar orders by the Treasury were issued on the dates indicated for the same amount to be paid the following clergymen for passage to North Carolina:

Clement Hall, June 21, 1744 (T 60/18); John Reid, April 9, 1745 (T60/18). Reid never served in North Carolina. John Rowan, October 1, 1747 (T 60/18); Robert Cuming and William Pow, February 1, 1748/9 (T 60/19). As far as is known, neither of these men ever served in North Carolina. Alexander Stewart, June 28, 1753 (T 60/20); John McDowell, August 9, 1753 (T 60/20); William Fanning, March 28, 1754 (T 60/20); William Miller, April 5, 1755 (T 60/20); Samuel Laird, October 24, 1755 (T 60/20).

[*SPG/B/12*]

Rev. James Moir to Secretary, SPG
1744 October 1

<125>
Reverend Sir

Between Lady day and Michaelmass I baptized 203 white Children and one Adult; twelve Negroe Children and three Adults. The Number of Communicants is much the same as formerly. Pray let my half Year's Salarie be paid to Mr. William Dunbar Merchant in London.

In my Letter dated April 30th I acquainted the venerable Society that I had agreed with this Vestry for another Year upon their promising to endeavour to get me a House. I have suffered so much in this Settlement by not having a convenient House for myself and a Glebe for my Horses That no Consideration whatsoever can convince me to reside much longer among them, if they dont study to make amends for their former Deficiency's in both these Points. The Vestry at Wilmington do absolutely refuse to find me either of them. This Vestry Indeed promises Something tho I cannot as yet say much in favour of their Performance. I'm resolved to wait for the Orders of the venerable Society and shall be extremely glad when they vouchsafe to signify their Pleasure to Reverend Sir your most humble and singularly obliged Servant.

James Moir

Brunswick Oct. 1st 1744

[*Endorsed*:]
<9> N. Carolina
Mr. Moir Oct. 1 1744.
Read 11th March 1744.

ALS. Read at a meeting of the SPG on March 15, 1744/5. Journal of the SPG, 10:15.

[*SPG/B/12*]

Mary Garzia to Secretary, SPG
1744 December 24

<121>

Bath Town north carolina
Dec. 24 1744

Reverend Sir

My husdand the reverend john garzia is dead and i am lef a poor widow in a strange land with three children and veri much in debt i have not any thing to live upon my condition is veri deplorable, foreign goods and provisions are veri dear in this place since the war.[1] The salary this contri allows the clergy is a trifle and that veri ill paid mr. garzia was forced to go to law for it and recovered it but is not yet paid he died of a fall of his horse as he was comin from giving the sacrament to a sick woman at some distance from home as to the box of Books that were sent to south carolina he never received it to this day he wrote several letters to the comisary about it as you will see by a letter of his which i have here inclosed pray good Sir be so good as to lay these few lines before the honorable Society and i humbly beg their lordship's will please to answer a poor minister's widow so as to help me to get over my troubles which are veri great at this time.

I am sir your most humble and most obedient servant.

Mary Garzia

[*Addressed*:]
<5>
To the Reverend Mr. Philip Bearcroft
Warwick Court Warwick Lane
London

[*Endorsed*:]
North Carolina [*illegible*]
Mrs. Garzia Decb. 24 1745 [*sic*]
Read 17th June 1745

ALS. Read at a meeting of the SPG on June 21, 1745, at which it was resolved to concur in the recommendation of the Committee to "direct Mr. Garzia's Salary to be paid up to Christmas last and to allow the Widow half a years Salary as usual in such Cases, and also to recommend Mrs. Garzia to the favour of the Society for a further Gratuity in regard of the poor Circumstances of her and her Children." The meeting also "Ordered that the Treasurer do pay Mrs. Garzia the Sum of £12 10*s*. as a further Gratuity to her and her Children in regard to their distressed Circumstances, making in the whole the Sum of £50." Journal of the SPG, 10:38.

[1] The War of the Austrian Succession, 1740-1748, known in America as King George's War.

[*Swann's Revisal*]

Act of Assembly
1745

<201.> *LAWS of* North-Carolina. <*A.D. 1745*> [. . .] Chap. VII. *An Act, to appoint Commissioners in the Place and Stead of those deceased, to compleat and finish the Church at* Newbern, *and for adding the present Churchwardens and Vestrymen to the said Commissioners; and for impowering the said Commissioners, Churchwardens, and Vestrymen, to call the former Commissioners to Account, for all the Monies by them received for the Use of the said Church, and to appropriate it to the Purpose aforesaid, and, in Case of Insufficiency, to lay a Levy to accomplish the same.*

<*Preamble.*> I. WHEREAS by Virtue of an Act, passed at *Edenton*, the Twenty Second Day of *August, Anno Domini* One Thousand Seven Hundred and Forty, intituled, *An Act, to enable the Commissioners herein after appointed, to erect and finish a Church in* Newbern *Town, for the better regulating the said Town, and for other Purposes herein after mentioned, William Wilson, Adam Moore, William Herritage, George Roberts,* and *George Bould*; were appointed Commissioners to erect, build, and finish a Church at *Newbern*; and the said *William Wilson, Adam Moore*, and *George Roberts*, being since dead, and no Power in the said Law to chuse others in their Room.

<*Commissioners appointed in the Room of those deceased, with Power to call the former Commissioners to an Account for all Monies by them received.*> II. *BE it therefore Enacted, by his Excellency* Gabriel Johnston, *Esq.; Governor, by and with the Advice and Consent of his Majesty's Council, and the General Assembly of this Province, and by the Authority of the same*, That the present Churchwardens and Vestrymen of the Parish of *Christ-Church*, together with *John Fonvielle, Edward Bryan*, and *Christopher-Gregory*

Hobbs, be, and are hereby appointed Commissioners, in the Room, Place, and Stead of the said *William Wilson*, *Adam Moore*, and *George Roberts*, deceased, with full Power and Authority to call to Account the former Commissioners, for all the Monies by them collected and received, to and for the Use of the said Church, and from any other Person or Persons who may have any of the said Monies in their Hands; and in Case of Neglect or Refusal of any of the surviving Commissioners, or the Heirs or Executors of those deceased Commissioners, or any other Person or Persons, as aforesaid, upon the Demand of the Majority of the present Commissioners, Churchwardens, and Vestrymen, only to account and pay down all such Sum and Sums of Money as are remaining due and unpaid in their Hands to the present Churchwardens and Commissioners, as aforesaid, who are hereby impowered to give Discharges for the same, that then, and in such Case, such Commissioner or Commissioners, or their Heirs, Executors, or Administrators of those deceased Persons, or other Person or Persons concerned therein, shall forfeit and pay, unto the present Churchwardens and Commissioners, the Sum of One Hundred Pounds, Proclamation Money; and further, shall be liable to an Action, at the Suit of the Commissioners and Churchwardens, for all such Sum and Sums of Money as shall appear he or they are so in Arrear; which said Sum of One Hundred Pounds, Proclamation Money, shall be applied for and towards finishing, compleating, and building the said Church.

<*Commissioners to levy Money to finish the Church if not sufficient already collected.*> III. *AND be it Enacted, by the Authority aforesaid*, That in Case there should not appear to be a sufficient Sum of Money in the Hands of the former Commissioners, or in the Hands of the Heirs, Executors, or Administrators of those Commissioners deceased, to finish the said Church, that then, and in such Case, it shall and may be lawful for the present Churchwardens and Vestry, together with the present Commissioners, to lay such a Levy as will be sufficient for the compleating the same, with as much Expedition as possibly may be: Any Thing herein contained to the contrary, notwithstanding.

Printed.

[*SPG/B/12*]

Gabriel Johnston to Secretary, SPG
1745 February 15

<120>

Edenton North Carolina
Febry. 15 1745

Sir

I Desire you may Inform the Honourable society that their Missionary Mr. John Garzia minister of Saint Thomas' in this province Dyed in the month of October Last. He Suffer'd a great deal of Trouble, and was putt to great Charges, by some Contentious people in His Parish, But for the two Last Years of His Life all Differences were made up, and He began to gett the better of His Difficulties, But by His Death His widow and small family of three Children are Left in most destressed Circumstances. I Hope the society will be so good as to Grant them what Indulgence and Relief they can, and what is usual in such Cases. Their Condition is very deplorable. I am Sir your most Humble Servant.

Gab. Johnston

[*Addressed*:]
To The Reverend
Dr. Bearcroft at the
Charter House London

ALS. Read at a meeting of the SPG on June 21, 1745. Journal of the SPG, 10:38. See the editorial note with the letter from Mary Garzia to the secretary of the SPG, December 24, 1744, above.

[*SPG/SAP*]

Sermon; Report
1744/5 February 15

<7> <*A Sermon before the Society for the Propagation of the Gospel.*> [. . .]

In *North Carolina* were 5000 of our People besides *Negroes* and *Indians*, who all did only what was right in their own Eyes as to Religion, and seem'd much too literally to live without God in the World. [. . .]

<14> In *North Carolina* the Observation of the Lord's Day, and all other Religious Duties, seemed to have been quite forgotten: There was *no Teaching Priest* among them, nor any Appearance of Religion. However, there were a few not insensible of their deplorable Condition, who laid before the Society their Want of God's Word and Sacraments in a very serious and affecting Manner, and out of tender Compassion for them, and, if possible, to reduce from a reprobate Mind the other, two Itinerant Missionaries have been long maintained to go over this not yet well settled Province, *preaching every where, and from House to House, Repentance towards God, and Faith towards our Lord Jesus Christ*, and baptizing their Children, and all such not yet baptized Adults, as are Religiously desirous of being blessed by that Sacrament; and administring to all Members of Christ's Church that are devoutly disposed, the comfortable Sacrament of Christ's Body and Blood. And the Society's Care of them has wrought so good an Effect, that the Assembly of this Province passed an <Act for dividing it into *nine Parishes*, and for the erecting as many Churches in them, with Stipends for nine Ministers, *to express their Gratitude towards the Right Honourable the Society for promoting the Christian Religion in Foreign Parts, and* <15> *their Zeal for the promoting our Holy Religion*, as the Act words it. <V. *Trot's* Laws of the *British* Plantations in *America*, p. 83.> But notwithstanding this, there are as yet but three or four Churches erected, and the People scattered over this large Province remain so unsettled in good and religious Principles, that both the Missionaries complain in their Letters of the great *Contradiction of Sinners*, and other Difficulties under which they labour: And therefore the Society hath added lately a third Missionary, one of the Magistrates of the Province, who offered himself on

his Arrival here, and upon Examination was found worthy of Holy Orders; and they have furnished him and the other Missionaries with Books good and useful for their Missions for the Instruction of the Ignorant, and for the Reformation of the Wicked; that, if possible, this untoward Generation may be reclaimed, and be brought to the saving *Knowledge of the Truth, as it is in Jesus Christ*. [. . .]

<51> <*North-Carolina*.> <*An Abstract of the . . . Proceedings of the Society*.> *Clement Hall*, Esq.: of *Perquimans-County* in *North-Carolina*, on his Arrival in *England*, laid before the Society a Certificate, bearing Date the 12th Day of *August*, 1743, signed by *Joseph Anderson*, Esq.; Attorney-General, *James Craven*, Esq.; Clerk of the General Court, Colonel *Scarborough*, and other Gentlemen, testifying that Mr. *Hall* was in the Commission of the Peace for that Province, and had behaved himself with Honour, Diligence and Fidelity in his Station, and was of very good Repute for his Life and Conversation, and had for several Years officiated as publick Reader in the County of *Perquimans* for Want of a Minister of the Church of *England* in it; and he expressed his Desire of entring into Holy Orders, to enable him the more effectually to propagate the Gospel in *North-Carolina*; And upon Examination by the Lord Bishop of *London*, being found worthy, Mr. *Hall* was admitted into Holy Orders, and appointed the Society's Itinerant Missionary in that Province, to which it is to be hoped he hath been some Time happily returned, and diligently and to good Purpose employed as a Minister of the Gospel therein. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The preacher was Rev. Philip Bearcroft, secretary of the Society, and his sermon constituted a historical review of the work of the SPG. The date above is the date of the meeting.

[*SPG/B/12*]

Rev. Clement Hall to Secretary, SPG
1744/5 February 27

North Carolina Perquimans
Feb. 27th 1744/5.

Reverend Sir

After a tedious passage of 14 Weeks I arrived in Virga. the 3d of Novr. past, and at home in No. Carolina the 29th, having Suffer'd considerable loss in my small Estate in my long absence. I waited upon his Excellency Gab. Johnston our Governor, at whose desire I delivered to him the Missionaries Box of Books, (Mr. Garzia dying about the time of my arrival) who told me that he would take care and send them to the So. ward. I Preach'd several times at Kingston near Portsmouth; on board the Mermaid in the passage; in two Several Churches in Virga., and about 10 or 12 times in different places where I am appointed a Missionary; Baptised above 100 Children, and one Adult brought up in Anabaptism: the people being very well pleased with my Ministry. There is neither Church or Glebe in this part of the Country, or greater livings than about £37 10 Sterling provided by Law. However I have very lately agreed with the Vestry of Chowan parish for £45 per Annum and to Settle near Edenton; and to Officiate in the Court House there in Town two Sundays (till the Church is built) and every third at 30 or 40 Miles distant, the parish being of vast Extent, and the Tythables about 1200, and few diss[enters] or Sectaries among them; tho' many in Perquimans and Pasquotank Counties, I mean Quakers, and some Baptists, the former of which are very guilty of Railing against the Church and Ministers, even in publick. However I hope (not withstanding this, and other Obstructions I often meet with from some few ill dispos'd people) by God's gracious assistance to see the good Effects of my Labours, there being several Religious Churchmen to be found, and the Common people are naturally teachable and ingenious: and was there Ministers and Schoolmasters in every Parish (as there ought to be) there would be but few dissenters or Sectaries in this province, as themselves declare, they go to meeting <130> because they have not the Opportunity of going to Church. I have distributed the small Tracts according to the best of my Judgement in that Parish where I am about to Settle for which the people return hearty Thanks to the Society, and likewise for me their Missionary. I purpose (God willing) in April and May to Visit every Chapel and neighbourhood within my Mission, to distribute the small Tracts, Preach and Baptize and to continue to do once every year which will be about 400 Miles Riding.

I am sorry to acquaint you that the Church at Edenton is yet unfinish'd, but now we have good hopes of its going forward, and in the mean time Divine Service is perform'd in the Court House, the Congregation behaving with Devotion and Decency, several of which are very desirous to Receive the Holy Sacrament of the Lords Supper. We are at a loss for a Church Bible and Common Prayer Book, having none in my Library, neither is there any here to be bought. I hope in my next to write more particularly, and to yours, as well as my Satisfaction; as I have the Countenance of the Governor who is a Pious and worthy Gent., and the good will of all good Protestants in the place that know me; tho' my Duty is very hard, and I must expect to meet with some Difficulties, having already a large Family to provide for. Please to give my Humble Service and hearty Thanks to Mr. Spateman, and all the Worthy Gentlemen of the Society to whom with yourself I wish all Health and good Success in all your Pious Designs; and am as ever, Sir Yr. most Obliged and Faithful Servant.

Clement Hall

ALS. Read at a meeting of the SPG on July 19, 1745, when it was resolved to concur in a recommendation of the Committee "to send Mr. Hall a Folio Bible and Common Prayer Book for the Church at Edenton, and that he be appointed to Succeed Mr. Garzia in the Mission of Edenton with the same Salary of £50 per Annum." The meeting further resolved that the salary "do Commence from Midsummer last." Journal of the SPG, 10:48-49.

[*SPG/B/12*]

Rev. James Moir to Secretary, SPG
1745 March 26

<127>

March 26th 1745

During these six Months past I have officiated but one Sunday out of [this Parish]. I had also accepted of an Invitation to celebrate the holy Sacrament of our Lord's [Supper] in another and gave Notice thereof the Sunday before but being credibly informed on the [next] day, That this Vestry expressed some Resentment at my leaving them of a Sunday, I instantly dispatched a Boy with a Letter of Excuse acquainting the Gentlemen who had invited me; That I was apprehensive my Compliance with their Request would involve me in a [Law]suit with the Vestry which I was firmly resolved to avoid by all Means as long as I resided among them. Not to mention the notorious Contrariety of their Conduct to the least Tincture and appearance of Charity. I shall only enquire how far the Liberality of our Vestrys may entitle them to lord it over me in this Manner, and the venerable Society may form a Judgment from the following Particulars. I have formerly hinted that my Salarie is very ill paid. They either do not pay at all or when they do it is in such a Way as turns to little or no Account. The essential Branch of the Constitution of this Province, methinks, is to do as little Justice as possible to Creditors; they do not seem to be any Ways sollicitous even to save Appearances in this Respect. This has discouraged the Importation of Goods, and emboldened such as dare trade with us to insist upon the most extravagant Prices. Yet one cannot perswade the Inhabitants of this Province that they are any wise to blame in this Case. [They] are angry indeed that they have not Goods imported on reasonable Terms as the two neighboring Colonies However to do them Justice they do not boggle at the Price for if the Merchant gets the better of them here they know how to be up with him in the Payment.

For two Years and upwards I have been endeavouring to recover by Course of Law my first Year's Salarie, which was £161 Currency, that's £16. 2 Shillings, Sterling but have not been able to obtain Judgment, and when I do they can pay me with less than the third Part of the real Value by over-rating Commodities which the Law obliges us to take in Payment. This year's Salary they have paid in Rice (delivered to the Inspector as I hear) at 6 Shilling 3 pence Sterling per hundred, and it sells in Charles town for very little above two Shillings Sterling. Besides the Misfortune here is, Tho' I were willing to sell it at one Shilling Sterling per hundred there is Merchant to buy it, no Vessel to carry it off. And should it ly all Summer in this hot Climate, as probably it must, I do not know if it will be worth any Thing in the Fall. They cannot pay my Salarie for the preceeding Year in Rice at this High Rate because they did not bring it to the Inspector before the first of February 1743/4. And they would not do it then, because it was worth the Money the Law rated itt at. Nor would they pay it that Year in Bills of Paper Currency, because they did not begin to sink in Value then for the Law that emitted them, enacts that [they] shall pass current in all Payments till the End of Aprile 1745. The Assembly met last November, and no Provision was made to indemnify such as shall have the Paper Currency in their Hands after the limited Time. A great Majority was of Opinion that the Loss should be entirely to the present Possessors, and that no Reparation of Damages should be made by the Public that reap'd the Advantage of Emission. And hence it is that some Months ago, our Paper Currency is of little Service but to such as are in Debt. And thus such as are Creditors may expect to be paid off before next May with a little waste Paper, notwithstanding his Excellency the Governour has done all he could to prevent it. I believe, I should not be much mistaken, of [the afore]said, he had ordered the Assembly to meet again about the Beginning of Aprile, that may give them another Opportunity of doing Justice to every Man in the Affair of present Currency. Some Members of the House are in Hopes he may suceed: others feel this must inevitably prove as fruitless as any of his former Attempts. As concerns their Words I pronounce Nothing; but all I can gather from their Actions, is that whatever their Attainments may be in other Respects, they are pretty well vers'd in the American Lotteries of cancelling any Kind of Obligation by the easy Method of overrating Commodities, or by causing Paper bills of Credit to be issued out where there is no Fund to support them.

My Letters of April and October have informed the venerable Society, how [I have] agreed with this Vestry to continue their Minister another Year, upon their consents to find me a House: They imagine their Promise is made good by giving me Leave <*turn over*> to lodge in the Garrett of a little House. Below it serves for a Chapel of a Sunday and for a School thro' the Week Days. My Slave cooks for himself in the open Air, and I am obliged to shift from Place to Place for a Dinner or Supper, frequenting their Taverns, or publick Houses of Entertainment, much against my Inclination indeed, for I think them the very worst upon the Face of the Earth, in more Respects than one. And what is still more provoking, they wonder that being thus situated, I do not fancy my self in Paradise sometimes.

I have many other Particulars of this Nature to add but your Patience must be tired out already, and I must own it is with Reluctancy that I so much as think of them. Pray be so good as to bear with me a little longer, now that I am taking the Liberty to tell you my Resolutions. I never received a Letter from you but that dated March 23d 1741.[1] And it is evident from my Letters to you that I have but a poor Opinion of the Generosity or Fidelity of our Vestrys. What then? Perhaps you may say, Why, I am resolved to wait for Advice from the venerable Society, and propose in the mean Time to perform the Dutys of my Function to those of our Communion within the several Parishes and Districts of my Mission. And since Mr. Garcia's Death have also some Thoughts of visiting the Parishes on the other side Neuse before the Fall. And so much the rather because in so doing, I shall yield to the Importunitys of many, and become more capable of giving a Just Account of this Colony where the Inhabitants of the Southern and northern Parts, are as much divided on their Views and Interests as if they composed two different opposite States. After all I do not know if my Health will permit me to take so long a Journey. The Physicians tell me it would mightily repair my Constitution to spend one Summer in a colder Climate. This Prescription might have been acceptable enough, had the Reverend Mr. Garcia been still alive. But if I shall find myself under a Necessity of complying with it sooner or later, hope the venerable Society will indulge me so far, as to suffer me to come to London in the Summer of the Year 1746. If these Resolutions have the good Fortune to meet with the Approbation of the venerable Society, I have my End; if not, I have err'd thro' Necessity, and shall always be proud to receive Orders and Instructions from them.

Since Michaelmass I baptized 54 white Children, and one black. I have admitted to the holy Communion 23 Persons, and desire my half Year's Salarie may be paid to Mr. William Dunbar Merchant in London. I am with the greatest Submission Reverend Sir Your most humble Servant.

James Moir

ALS. Read at a meeting of the SPG on July 19, 1745, when it was resolved to concur in a recommendation of the Committee "to grant Mr. Moir a Gratuity of £10, in Regard to the Hardships of his Mission." Journal of the SPG, 10:49.

[1] Not located.

[*SPG/B/12*]

Mary Garzia to Secretary, SPG
1745 June 30

<122>

bath town north carolina
june the 30 1745.

Reverend Sir
Sometime in december last i had the honour to write to you to acquaint you of the greatest loss and afliction that ever befel me and my poor children by the death of my dear husband Mr. john Garzia who died last october his death was ocasioned by a fall he had off his horse as he was coming from giving the sacrament to a sick woman he has left me and my three children in a distresd condition his lawsuits which he was oblig'd to have with the parish to recover his just rights having exhausted yearly good part of his salary from the honorable society so that our condition is veri deplorable. I have not withal to pay my debts and am afraid that my beds and other small matter of furniture will be soon sold to pay with and i suffer veri much at this time for want of a competance having however depending upon the charity of the honorable society in hopes that they will have some compasion upon an unfortunate ministers family reduced and in a strange land i take the freedom Sir to desire your kind endeavours to lay my case before the society it will be an action worthy of the character you bear of relieving the distresd and will always claim the prayers of me and my children and you will not fail your reward. Sir the box of books and cup that were sent to South carolina are not yet arived here your letter by the Reverend Mr. hall, recived last April but have not seen him nor receive the books sent by him i reman with the greatest respect Sir your most oblidged and most humble servant.

Mary Garzia

[*Endorsed*:]
N. Carolina
Mrs. Garzia June 30 1745

ALS.

[*SPG/B/12*]

Rev. Clement Hall to Secretary, SPG
1745 August 24

<129>

No. Carolina Chowan County
Augt. the 24th 1745.

Reverend Sir

My last of the 27th of Feb. I hope you have recd. I am now to acquaint you that I came with my Family into the Parish of St. Pauls in Chowan some time before Easter, and am Settled for the present, within 6 Miles of Edenton. The Commissioners for the Church have lately agreed with workmen to finish it, and Materials are now providing for that purpose. I do purpose to Administer the Holy sacrament in this at least four times a year, (viz.) At Edenton Easter Sunday and about Michaelmass; at one of the distant Chapels about Midsummer, and at the other about Christmas. I waited upon his Excellency our Governor (who is a well dispos'd Gent.) and under his Lordship the Bp. of London, Ordinary of this Province, with a Presentation from the Vestry of this Parish to have me Inducted, to which his Excellency readily agreed; but the Colony Seal being at that time at Cape Fear, was Obliged to wait it's return, and in the mean time Mr. Chief Justice Hall,[1] and Mr. Corban,[2] my Lord Granvill's[3] Agent arrived here, the latter apprehends, that the Right of Induction lies now in Lord Granville (Late Lord Carteret) now sole Proprietor of this part of the Country; therefore it is deferr'd until his pleasure be known. I intended to have wrote home two Month agone, but was willing to see whether I should be inducted or not, and also wanted oppertunity; but do purpose for the future frequently to write: and should with great pleasure receive a Line, (and an Abstract yearly, of the Societies proceedings) from yourself, in which I beg that you'l give me proper directions, and if I have not done everything as I ought in my Papers, to acquaint me of it, and Consider me as a young Clergyman. I sincerely desire to Study and do everything in mine Office as is my duty, and agreeable to the pious Counsel, and Instructions of my Superiors. I have met with some Opposition, both from ill-dispos'd Persons who call themselves Protestants (in whose power it is to do great Service to the Cause of God and Religion) and also from Sectaries; but as their number is but very inconsiderable in Comparison of those who are desirous to Settle a Minister and see Religion flourish; I hope they'l not obtain their ends, but will by degrees be brought to a better mind. And that I have, and do meet with Gainsayers is no wonder, if we consider that it was ever so with some sort of People, who (more's the pitty) are no friends to either Ministers or Religion. I heartily pray for, and desire their Amendment and welfare, will do my Endeavour to discharge my duty, use them with good manners and hope the best. In May past I Rode throughout my Mission and dispersed the same Tracts, for which the People return the Society hearty Thanks. I went further and in more places than any Missionary had done before, and Preached 16 times, Baptized above 400 Children, and 20 Adults, within the said 4 counties, (being 5 Parishes) in 3 Weeks time. The Congregations were very numerous, and the People behaved exceeding well; and it moves me to great Compassion towards them to see the harvest so great and the Labourers so few, there being none (as I know of) but Mr. Moir and myself in this vast (and now populous) Country, that are settled.

At the instant request of the people, I have been three times at different places over Albemarle Sound to Preach, and to Baptize the Children. Since my Arrival I have Baptized in all 780, and 36 Adult Persons one of which was brought up in Quakerism, and

10 out of the Number were Negro Slaves. I have here Enclosed a Copy of a former Letter, and my Notitia Parochialis. My first Bill of Exchange for £15 Sterling due at Midsummer past, I have Enclosed and sent to my Trusty and wel beloved Friend Mr. John Hughes Distiller at Holbourn Bridge London, who is Correspondent for my Uncle Mr. Richard Hall of Coventry, and will I hope do me what Service he can. Cloathing and Necessaries being very Scarce and dear in this Remote place: We pay for several Articles double the first Cost.

I can't always get Receipts from Masters of Ships for my Letters being Obliged to Enclose them in a Letter to a friend in Virginia.

Please to give my Humble Service and hearty Thanks to the Reverend Mr. Spateman and Mr. Johnson, and all the Reverend and Worthy Gentlemen of the Society, for whom (with yourself) I am in Duty bound to Pray, and Sincerely wish Health and Prosperity here, and Eternal Happiness hereafter.

I am, Reverend Sir Your most Obliged and Faithful.

Clement Hall

P.S. I wrote within small compass, that it might not be too heavy or Bulky etc.

[*torn*]a Parochialis, Or an Account to be sent Home every Six Months to the Society by each Minister concerning the Spiritual State of their Respective Parishes.

1. Number of Inhabitants	Cannot exactly know, but the Taxables (viz.) White Males above 16, and Blacks both Male and Female above 12 years, are about 1200.
2. No. of the Baptized.	about 144 Children this half year.
3. No. of Adult Persons Baptized this half year.	6, whereof one was a Black.
4. No. of Actual Communicants of the Ch. of England	34. At two of the places where I Preach.
5. No. of those who profess themselves members of the Church of England.	All, except a very few Baptists and Quakers, and the Negro Slaves.
6. No. of Dissenters of all Sorts, particularly Papists.	Some few families of Baptists and Quakers, but no profest Papists.
7. No. of Heathens and Infidels.	Perhaps One 3d or one 4th part of the Parishioners, being Negro Slaves, and chiefly unbaptized.

8. No. of Converts, from a prophane, disorderly and unchristian Course, to a Life of Christian Purity, Meekness, and Charity.	Altho' I cannot mention any particular number of Converts at present, yet (to all appearance) there are Several who are truly penitent, and heartily sorry for their past Sins; (being much affected with the word and Sacrament and Endeavour and Desire to lead a Christian like Life, and I pray God, that the Number may daily increase.

Clement Hall

Augt. the 23d 1745.

ALS. Read at a meeting of the SPG on November 15, 1745, when it was resolved to concur in a recommendation of the Committee "that the Secretary be directed to write a Letter to the Governor of North Carolina, to know what certain Encouragement the Government there will give provided the Society would send them any new Missionaries." Journal of the SPG, 10:86-87.

[1] Enoch Hall (d. 1753) came to North Carolina from England after being appointed chief justice of the province in 1744. *DNCB*, s.v. "Hall, Enoch."

[2] Francis Corbin (d. 1767) was sent to North Carolina by Earl Granville in 1744 to manage the earl's proprietary lands in the northern half of the colony, a function Corbin performed from then until his death. At various times during this period Corbin was a member of the General Assembly and held the offices of councillor, justice of the General Court, and judge of the Admiralty Court, among others. *DNCB*, s.v. "Corbin, Francis."

[3] John Carteret, Earl Granville (1690-1763), was the only proprietor not willing to sell his share of Carolina to the crown in 1729. In 1743-1744, the northern half of North Carolina was laid out as the "Granville Grant," in which the crown had the right of governance and the former proprietor owned the land. Granville was empowered to sell lands not previously granted and to collect quitrents on all holdings in the entire area of the grant. Cain, *Records of the Executive Council, 1735-1754*, xxiii-xxiv.

[*SPG/Jou/10*]

Journal of the SPG
1745 September 20

<62> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts Held the 20th of Septemr. 1745. [. . .]

<66> Likewise Duplicates of two Letters from the Reverend Mr. Moir one of the Itinerant Missionaries in North Carolina, already considered by the Society.

<67> A Letter from the Widow of the late Reverend Mr. Garzia one of the Itinerant Missionaries in No. Carolina dated April 16th 1745[1] repeating the Account of Mr. Garzias death, and renewing her Request to the Society to take Compassion of her and her Fatherless Children; which the Society took into Consideration on the 21st of June last and Ordered her £12.10*s*.0 for the Salary due at Christmas last to Mr. Garzia, and a Gratuity of £37.10*s*.0 in regard to the necessitous Circumstances of her and her Children. [. . .]

Minutes.

[1] Not located.

[*SPG/B/12*]

Rev. James Moir to Secretary, SPG
1745 October 29

<128>

Reverend Sir

The Reverend Mr. Hall I'm inform'd, return'd to this Province in Septr. 1744, but I did not receive your Letter dated May 28th 1744, till the end of Aprile following. None of the Books or Abstracts of the Proceedings of the Society that are sent me ever came to Hand; and this oblig'd me to write to South Carolina for the Abstract mentioned in your Letter, which was sent to Cape fear in August while I was officiating near Newse River. I had no Opportunity of perusing it before I came to Wilmington about the Middle of September, and therefore could give no Answer to what you wrote concerning the Intention of the venerable Society to appoint me their Missionarie to the Moskito Indians. Had I known any Thing of this kind Offer last Winter, I should certainly have embrac'd it and sail'd for London in the Spring. The Physicians tell me, That it might be of vast Service to my Constitution to spend one Summer in a colder Climate; I want Cloathes and other Necessarys which cannot be purchased here. I cannot get a Passage from hence to Jamaica And in Virginia and South Carolina none but small Sloops are employed in that Trade they tell me. The repeated Advices we have of the French taking many of the Vessels that sail betwixt this Continent and Jamaica somewhat discourage me. It is to be hoped too the Venerable Society will send some other Missionarie before I can have further Notice. They have such a Propensity in this Country to intercept Letters, which gives me the most sensible Concern. I shall always be ambitious to serve the Society to the utmost of my Power and pray God to bless this and every other Project they set on Foot [*torn*] propagating our most holy Religion. In the Month of May I acquainted the Vestry of St. Philips Parish by one of their Church Wardens, that I was resolved to be their Parish Minister no longer, because they would not permit me to visit the rest of the Parishes within the Bounds of my Mission; and that I would sue for my Salaries, because they did not perform their Engagments to me. They should have chosen new Church Wardens at the next Meeting of the Vestry but they did not do it as I am told, to prevent the Prosecution, because the Law orders the Church Wardens for the Time being to be prosecuted. No People can be more fruitfull in Expedients to stave off the Payment of their Just Debts, and their Laws seem to be calculated for this End and Purpose. A Law suit here is so tedious and expensive, and turns to so little Account (because their Law obliges Ministers especially to accept of Commodities at high Rates which can be of no real Profit to them) that I should never go to Law, but that I am determin'd to convince them, I am sensible of the Injustice they have done me. I have often mentioned the pious Design of the venerable Society to send over another Missionarie to any Parish in this

District that would settle an House and Glebe for him. They do not absolutely reject this Proposal, but they decline promising to accept it on this Condition, knowing I might be apt to shew that their Promise is not much to be depended upon, because they can soon find out Evasions. This Condition, I'm of Opinion, would do well enough in the other District of this Province, where the Commodities they can offer in Payment of Salaries being under rated, it is their Interest to pay in Money. But in this District, where the Commodities are much over-rated, Methinks it necessary they should not only settle an House and Glebe, but also reduce the Minister's Salarie to Something of a fix'd and real Value. There is another Advantage a Missionaire has in the other District, viz. his Living will not be half so expensive as here. And for these Reasons I should esteem myself much indebted to the Society did they give Leave to agree with a vacant Parish in that District.

Between Lady Day and Michaelmass I have three Times visited the northern Parts of my District, baptized 246 white Children, and nine black; four white Adults and one Black, and given the holy Communion to sixty seven.

At the Expiration of my third Year in the Parish of St. Philips, I dropt all Thoughts of continuing a Parish Minister, and proposed to act the Part of an itinerant Missionarie in this District; But perceiving this Month my Health would not suffer me to undergo the Fatigue in the Winter Season, and the Vestry of St. James at Wilmington desiring to hire me for a Year, I consented to be their Minister for half a Year.

I have not negotiated any Bill for my Salarie from Lady day to Michaelmass, hoping to hear the venerable Society will indulge my coming to London next Summer, if I find it necessary for the Restoration of my Health, I am Reverend Sir Your most humble and Devoted Servant.

James Moir

Wilmington Octr. 29th 1745

[*Endorsed*:]
Mr. Moir of North Carolina
Oct. 29 1745
Read 14 July 1746

ALS. Read at a meeting of the SPG on July 18, 1746, when it was decided "that Mr. Moir's Request for coming to England be postponed till the Society hear further from him, and that upon all future Applications for Missionaries an House as well as Glebe be previously Settled upon such Missionary." Journal of the SPG, 10:156.

[*SPG/B/12*]

Rev. John Fordyce to Secretary, SPG
1745 November 4

<92>

Prince Frederick Parish
South Carolina Nov. 4th 1745

Reverend Sir

This comes to acquaint the Honorable Society that since my Last dated March 29th which I sent per his Majesty's ship Rose, Captain Frankland Commander, I have Baptis'd at the Parish Church 16 Children and at Williamsburgh Township do. which is within this Parish, and 4 Do. in Prince Georges Parish. In my Journey from hence to the *Great Charraws* or *Pedee* where I have Lately been for Near three weeks, I Baptis'd 42 white Children 4 Mullato Do. and 1 Mullatto Man Adult, aged about 30 and all within this Parish and 15 Children from the Borders of North Carolina Government, some of whom 5, or Six Year old and Upwards, and one Adult, a man aged about 18. In my Journey there I distributed several of *Walls* Abridgment on Infant Baptism among the Church People, and in my Sermons Exhorted them to a firm and constant adherence to their Religion, and *to hold fast the Profession of the* same *without wavering.*

As for the Anabaptists in these parts, they are so possess'd with the Spirit of Enthusiasm, that (according to their Number) there is almost as many Ignorant Preachers among them as there was in *Olivers*[1] Camp that one can Scarce beat a Bush, but out comes a Preacher, and they, and every one of their Number, are so *Presumptuous, and self Will'd*, that *they are* neither *affraid* nor as asham'd *to speak evil of Dignities.* If the Honorable Society could Afford to send an Itinerant Missionary among the People in these Parts he might be an Instrument of doing much good to the Church of God by Adding more to her Communion, and might in Time remove that Inveterate and Enthusiastical Spirit of prejudice which prevails so much among these Baptists. The Church People, who are prety Numerous there, and are daily increasing and Settling Thicker, would most gladly and generously contribute to the Support of a Missionary; and the Honorable Society cannot bestow their kind Bounty and Charity on a People that wants it, and desire it more. [. . .]

I have of this Date drawn for £15 due at Michaelmass Last, with my Duty to the Honorable Society I am Reverend Sir Their most Obedient and most Obliged Humble Servant.

John Fordyce [. . .]

[*Addressed*:]
To the Reverend Doctor Bearcroft
Secretary to the Society for Propagating
the Gospel in Foreign Parts at the
Charter House London
1st Copy.

[*Endorsed*:]
Mr. Fordyce Nov. 4th 1745
Laid before the Chancellor
14 April 1746

ALS.

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[1] Oliver Cromwell, lord protector of the republican Commonwealth of Great Britain and Ireland (1649-1660). The period of the so-called Commonwealth and Protectorate was a time of intense religious turmoil in Great Britain.

[*SPG/Jou/10*]

Journal of the SPG
1745/6 January 17

<94> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts Held on the 17th of Janry. 1745. [. . .]

<96> Agreed also to move the Society that no Missionary for the future be sent in the Name of this Society to any of the Colonies, Except the Person so to be sent shall himself apply to this Society to be immediately appointed by them to such Mission.

Resolved to Agree with the Committee. [. . .]

Minutes.

[*SPG/SAP*]

Report
1745/6 February 21

<51> <*An Abstract of the Proceedings of the Society.*> [. . .] <*North Carolina.*> The Reverend Mr. *Hall*, whom the Society in the last Year appointed to be a third Itinerant Missionary in this Province, on his Arrival in it found, that on the 29th of *November*, 1744, one of his Brethren, the very diligent and laborious Mr. *Garzia*, had died a few Days before through a Fall from his Horse, as he was returning home from visiting a sick Person; and therefore to lose no Time Mr. *Hall* immediately entred upon his Mission, and settled in St. *Paul's* Parish in *Chowan*, and officiates two *Sundays* in the *Court House* at *Edenton*, and every third *Sunday* in the distant Parts of the Parish, 30 or 40 Miles from *Edenton*, the Parish being of vast Extent, and the Tythables about 1200 Persons, in general well affected to the Church; and it is Mr. *Hall's* Opinion, that were there Ministers and School-masters in every Parish, as a Law of the Province orders, there would be few Sectaries among them. It moved him to Compassion to see so great an Harvest without a competent Number of Labourers, there being no Clergyman of the Church of *England*, that he can hear of, but himself and Mr. *Moir*, the other Itinerant Missionary, in that now populous Country. In *May* last Mr. *Hall* rode throughout his Mission, and officiated, and preached 16 Sermons, and baptized about 400 Children, and 20 Adults, whom upon Examination he found worthy, in three Weeks Time; his Congregations were very numerous, and behaved <52> well, and they were very thankful for the pious Tracts which he distributed among them; and, at the earnest Request of the People, he had been three Times over *Albemarle Sound* to preach and baptize, and had baptized in all 780 Children, and 36 Adults, of whom ten were *Negroes*, at the Date of his last Letter *August* 14, 1745, and he says, that he is happy in having the Countenance of *Gabriel Johnston, Esq.*; the Governor of the Province, and the good Will of all good Protestants in the Place. Whereupon the

Society have returned their Thanks to Governor *Johnston*, for his Favour to Mr. *Hall*, and desired to know of him what certain Encouragement may be depended on, provided the Society should send more Missionaries to *North Carolina*. Likewise the Reverend Mr. *Moir*, the other Itinerant Missionary in this Province, is very diligent within his Station in preaching and officiating, and had baptized 257 White, and 13 *Negroe* Children, and one White, and three *Negroe* Adults, after proper Instruction, from *Lady-day* 1743, to *Lady-day* 1744, but he complains that he has impaired his Health by it, and doubts he shall not be able much longer to bear the Hardships of his most difficult Mission. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[*SPG/B/14*]

Rev. James Moir to Secretary, SPG
1746 March 31

Wilmington March 31 1746

Reverend Sir

I have not the least Hopes of seeing proper Encouragment given to a settled Ministry in this District and should have been obliged to leave it before this Time but that I had some Money of my own which has enabled me to surmount all the Difficultys the Vestrys could lay me under by refusing to pay my Salaries. They are affronted if I do not go to their Houses to baptize their Children, and their Plantations to bury their Dead the moment they send for me, tho timely Notice has not been given. And yet I cannot prevail on any Parish to purchase a Glebe, where my Horses may be Kept, nor build a Parsonage-House; and certainly a Missionarie who is hir'd by the year, has no Business to do it. These Inconveniencys have made me sometimes think I liv'd like a Vagabond, They have impair'd my Health and often put it of my Power to do what otherwise I would have done in the Way of my Office. And therefore humbly beg the venerable Society may appoint me their Missionary for the northern Parts of this Province which are above the District of the Reverend Mr. Hall. I have some Reason to expect my Labours will prove more successfull there than they have been here, and am still of the Opinion, that no Missionarie can live in this District, till they are determin'd to make better Provision for him, and this is what never will happen till once they are convinc'd they can have no Missionarie on any other Terms.

Since Michaelmass I baptized 54 white Children and gave the holy Communion to 23 Persons. I enjoy a better State of Health at present, and for some Months past, than I have done for several Years, because, I suppose, The Fevers and Agues in the Fall, and Pleurisies in the Winter, which are epidemical, attack'd me with less Violence than formerly, but have negotiated no Bill for this half Years Salarie, expecting to

hear the venerable Society will permit me to visit a cold Climate in the Summer Season if my Health requires it I am Reverend Sir Your most obliged humble Servant.
James Moir

[*Endorsed*:]
N. Carolina
Mr. Moir
March 31 [1746]
Read 13 Octr. 1746

ALS. Read at a meeting of the SPG on October 17, 1746, when it was resolved to concur in a recommendation of the Committee "that it is not proper to move Mr. Moir from his present Mission." Journal of the SPG, 10: 179.

[*SPG/B/12*]

Rev. Clement Hall to Secretary, SPG
1746 May 6

Norfolk Town in Virga.
May 6 1746

Reverend Sir

My last dated in Feb. past I hope you have received and having an Opportunity directly for Londn. thought it necessary to acquaint you, that I am now Set off to Preach and Baptize throughout my Mission about 22 days Journeying, in which Term of time I Expect to Preach about 16 times. The Church at Edenton has the Roof raised and is like to go forward this Summer. My 1st and 2d Bills of Exchange I have sent to my Friend Mr. John Hughes of London and have not recd. a Line from yourself nor him. Please to send an abstract of the Societies proceedings for the years 44 and 45. And if Letters or anything else be directed to me at Edenton to the Care of Mr. Archibald Taylor Merchant in this Town he will send them to me. Please to give my humble Service and hearty Thanks to the Worthy Gentlemen of the Society, and accept the same yourself, to whom I Wish all Peace and good Success, and am as ever, Sir Yr. Faithful Servant.
Clemt. Hall

P.S. I came here about a little Business.

[*Endorsed*:]
<4> North Carolina
Mr. Hall May 6 17[46]
Read 11 Augt. 1746

[*Addressed*:]
<4> To The Reverend Dr. Philip Bearcroft,
Secretary to the Society for the Propagation
of the Gospel in Foreign Parts,
at St. Pauls Chapter House
at the Charter house London
Care deliver These

ALS. Read at a meeting of the SPG on August 15, 1746. Journal of the SPG, 10:163-164.

[*SPG/B/12*]

Rev. Timothy Millechamp to [Secretary, SPG]
1746 May 9

<89>

So. Carolina May 9th 1746

Reverend Sir

The disorders I complain'd of in my last continuing very severe all the winter I was perswaded [to] endeavour, by Exercise, to remove them, I being un[will]ing to be so long absent from my Cure as a voyage to England requires. I set out to Cape Fear the last end of February where I officiated at the Request of the People every Sunday during my Stay and met a regular Congregation; on Mar. 2d thirty four Persons Mar. 9th Forty two, Mar. 16th fifty six, on Palm Sunday sixty four; on which day I administer'd the Sacrament to sixteen Communicants.

From Cape-Fear I went two days journey to some Springs lately discover'd on a Branch of new River but found it an improper Season to make use of them and return'd. [. . .]

I am the Society's, and, Reverend Sir your most obedient humble Servant.

Tim. Millechamp[1]

ALS.

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[1] Timothy Millechamp served the parish of Goose Creek, South Carolina, from 1732 until his return to England in 1746. Manross, *Fulham Papers in the Lambeth Palace Library*, 143, 149, 152.

[*SPG/Jou/10*]

Journal of the SPG
1746 May 16

<133.> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 16th of May 1746. [. . .]

The Reverend Mr. Johnson proposed Gabriel Johnston Esqr. Governor of North Carolina, a first time for a Member of the Society. [. . .]

Minutes. Gabriel Johnston was proposed for the second time on June 20, and for the third on July 18, when he was elected. Journal of the SPG, 10:145, 154.

[*SPG/B/14*]

Rev. Clement Hall to Secretary, SPG 1746 June 19

No. Carolina at Chowan County
near Edenton Jun. 19 1746.

Reverend Sir

Sometime after Easter I Journeyed Twenty two days throughout my Mission, Preached about Sixteen times, Baptized about 120 Children and 11 black Adults. I went to Norfolk in Virga. about a little private Business, and to see the Reverend Mr. Smith from whom I wrote a Letter to yr. Self, dated May 6, but could not find a Copy of the former (my Papers being at home) and I being in hast forgot to take a Copy of that but I hope 'tis not material. My first and Second Bills of Exchange for £15 Sterling, dated Augt. 23rd 1745 I sent home to Mr. Hughs of London, the one in Augt. the other in Novr. past, but have not recd. anything from him nor yr. Self. I am like to be in want of many Necessaries for my Self and Family. I am Employed in this Parish of St. Paul, upon the same Terms as I was the Year past; but the Allowance of 45 Sterling here will scarcely come to the Value of 25 in England, Goods being so scarce and Extravagantly dear. Our Church at Edenton has the Roof raised, but the work is at a stand at present, because (as aforesaid) the commissioners do not agree about it. Please when you write to send me an Abstract of the Societies Proceedings for two years past, and what is the latest news of the War and Rebellion in Scotland.[1] I Return my hearty Thanks and humble Service to the Worthy Gentlemen of the Society; whom with yr. Self I wish Health, Peace, and Good Success; and am as ever, Reverend Sir, your most Obliged Faithful Servant.

Clement Hall

I have here Enclosed a Copy of my last Letter from hence, but Suppose it is Sufficient to send my Notitia Parochialis twice a year; and therefore do purpose to send it in my next.

[*Endorsed*:]
<10> North Carolina
Mr. Hall
June 19 1746
Read 13 Octr. 1746

[*Addressed*:]
<15.>
For The Reverend Doctor Philip Bearcroft,
Secretary to the Society for Propagating the
Gospel in Foreign Parts At St. Pauls Chapter
House, London

<To The Care of Mr. Mathews per Capt. Houston.>

ALS. Read at a meeting of the SPG on October 17, 1746. Journal of the SPG, 10:181.

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[1] The Jacobite uprising known as The Forty-five attempted unsuccessfully to restore the Stuart dynasty to the throne of Great Britain. It began in July 1745 and ended with the Battle of Culloden in April 1746.

[*SPG/B/15*]

Secretary of the SPG to Rev. Clement Hall
1746 June 30

To the Reverend Mr. Clement Hall Missionary at St. Pauls etc. in North Carolina.

Reverend Sir

I hope you have received long since the Letter from Mr. Charles Benjamin of Portsmouth Dock with the Account of the Charitable Benefactions of himself and others amounting to £8 11*s*. 0 to be laid out in Bibles, Common Prayer Books, and other good Books to be sent to you to distribute according to your best Discretion among the Poor and ignorant of North Carolina. I have waited long for a Safe Conveyance of them, and will send some part, if not the whole, by the first Ship I can hear of, that goes to North Carolina and therefore probably by the Ship, that shall bring this; Your Letters of the 27th of Febry. 1744, and of August 14th 1745[1] are both come to hand, and have been Read to the Society which well Approving of your diligence in your Mission have appointed you to Succeed Mr. Garzia in his Mission with the Salary of £50 per Annum to Commence from Midsumer day 1745, and you may draw accordingly for it, but you must never draw for any Salary that is not actually due to you at the time of your drawing for it, for if you do, such Bill will be Protested according to a late Order of the Society, which hath likewise Ordered a Folio Bible and Common Prayer Book for the Church at Edenton which will be sent with the Books beforementioned. Praying for Gods Blessing upon your pious Labours in your Holy Function I remain etc.

P. B.

June 30th 1746.

P.S. With this comes likewise a Letter put into my hands by Mr. Spateman.

Copy.

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[1] Presumably Hall's letter of August 24, 1745, is meant.

[*SPG/B/15*]

Secretary of the SPG to Mary Garzia
1746 June 30

To Mrs. Garzia at Bath Town North Carolina

Madam

I am sorry to find by your repeated Letters that you have not yet recd. the Account of the Society's Charitable concern for the great Loss of you and yr. Children by the death of the good Man your Husband, their worthy Missionary: and that out of compassion they have granted to you and your Children a Bounty of £37 10*s*. over and above the Salary due to him at his death, which appear'd to be £47, so that if you have not recd. any money from the Society since his death, there is now due to you, and you may draw upon Thos. Tryon Esqr. Treasurer of the Society for the Propagation of the Gospel in Foreign Parts, for the Sum of £84 10*s*. Sterling, which is to be applied for the mutual Benefit of you and your Children, most heartily recommending you all to Gods Blessing I am etc.

P. B.

June 30th 1746.

P.S. The Cup is in the hands of Mr. Commissary of So. Carolina at Charles Town, who will deliver it to your order, if you can find a proper Conveyance.

Copy.

[*SPG/B/15*]

Secretary of the SPG to Rev. Alexander Garden
1746 July 2

To the Reverend Mr. Commissary Garden at Charles Town in South Carolina.

Reverend Sir [. . .]
July 2d 1746.

P.S. Poor Mr. Garzia being dead, you are desired to dispose of the Books design'd for him, as you shall Judge proper, and to deliver the Silver Cup to the Order of the Widow.

Copy.

[*SPG/B/14*]

Rev. Clement Hall to Secretary, SPG
1746 August 23

No. Carolina Chowan County
near Edenton Augt. 23 1746

Reverend Sir

I have here Enclosed a Copy of my Last my Notitia Parochialis and a Rect. from Mr. Matthews a passenger, for it so happened that I could not speak with the Master of the Ship.

The Church at Edenton is yet at a Stand for the Reasons aforesaid; tho' some of the Commissioners say that the Roof will shortly be cover'd. I am very Sorry that I can neither hear of, nor receive any thing from the Honorable Society Since I came, but hope tis not so with them from me; for this is the 7th I have wrote. I do assure you that I do all within the Compass of my Power to answer the end for which I am sent. But tho' here be many well disposed People, yet on the other hand, here be too many that Chuse to live an irreligious life, Discourage and hinder the Progress of the Gospel. I have Baptised by my Accounts about 1235 White Children, and 29 White Adults, 13 Black Children and 30 Black Adults. In all about 1307 Persons; and do purpose (thro' Gods help) to continue to do what I am able.

Please to Give my Humble Service and hearty Thanks to the Worthy Gentlemen of the Society, whom with your Self I wish Health, Peace and Prosperity, and am, Reverend Sir, Yr. most Obliged Faithful Servant.

Clement Hall

[*Endorsed*:]
<13.> N. Carolina
Mr. Hall
Aug. 23 1746
Read 12 Janry. 1746

ALS. Read at a meeting of the SPG on January 16, 1746/7. Journal of the SPG, 10:204.

[*SPG/B/15*]

Secretary of the SPG to Gabriel Johnston
1746 October 14

To His Excellency Gabriel Johnston Esqr. Governor of North Carolina.

Octor. 14, 1746.

Sir

The Society for the Propagation of the Gospel in Foreign Parts, out of Regard to yr. very worthy Character, and Zeal for Gods Service have done themselves the Honour to Elect yr. Excellency a Member of their Corporation; and having taken the religious State of yr. Province under their Consideration, they are sensible, there is a great Want of Orthodox worthy Clergymen to propagate the Gospel in it; and are very willing to do their Part, towards supplying this Defect, but as from the Letters of their Missionaries, they hope worthy Ones, the Reverend Mr. Hall, and the Reverend Mr. Moir, they appear to Labour under great Difficulties for Want of proper Encouragement and Support; and particularly for Want of Houses and Glebes to reside on, they beg the Favour to know what certain Encouragement the Government of N. Carolina will give, provided the Society should send them more Missionaries. The Society find an Act of the Assembly pass'd so long ago as the year 1715, for dividing the Province into Nine Parishes, and for Building Churches and Chapels in them, and for providing stipends and Glebes for able and godly Ministers Qualified according to the Ecclesiastical Laws of the Church of England, but with sorrow they doubt whether hitherto this Act hath taken full Effect in any one Parish in the Province, however, they hope it will thro' the Influence of yr. Excellency, and are very willing on their Part to promote it this is proposed to be brought by the Reverend Mr. Garden the worthy Commissary of the Province, who will help Toward as much as in him lies, all worthy Endeavours for the Propagation of Christs true Religion. I am etc.

P. B.

Copy.

[*SPG/B/15*]

Secretary of the SPG to Rev. James Moir [1746 October 14]

To the Reverend Mr. Moir at Wilmington in N. Carolina.

Do. Date[1]

Reverend Sir

Yr. Letters of Octor. 29th 1745; and of March 31st 1746 have been consider'd by the Society, which are concern'd for the ill Treatment you receive from an ungratefull thankless Generation, but remembring the Apostolical Precept of not being weary in well doing, they do not choose to withdraw you from them, hoping that 'ere long their Hearts may be touch'd with a proper Sense of their evil Doings, and they amend their Ways; and in the mean Time not to overlook yr. Services, they have order'd you a Gratuity of £10, which you may draw for over and above yr. Salary when you please; this comes by

Mr. Commissary Garden who brings likewise with him a Letter to Governor Johnston, whom the Society have Elected one of their Body and desire to know of him, what certain Encouragement the Government of N. Carolina will give, provided the Society should send them any more Missionaries, for the Society are very sensible of the Want of them in the Province, and would willingly send you some Fellow Labourers in the Gospel, but are resolved the People themselves shall do something towards it, and provide at least <210> a House and Glebe besides the Province Salary for every Missionary they shall send among them, praying for Gods Blessing on yr. Spiritual Labours. I remain etc.

P. B.

Copy.

[1] October 14, 1746.

[*SPG/Jou/10*]

Journal of the SPG
1746 October 17

<176> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts Held on the 17th of October 1746. [. . .]

A Letter from the Reverend Mr. Hall Itinerant Missionary in the Northern part of North Carolina dated Chowan County Novr. 29th 1745,[1] acquainting that having been that day a year in the Province, he had Baptized 956 White Children, 13 Black ones and 27 white Adults, and 19 Black ones after proper Instruction, in all 1015 Persons, and were there more Episcopal Clergymen and Schoolmasters in the Province it would be a happy Country to what it is at present, the generality of the People being well disposed, and he <181> hopes that many are better'd by his Labours.

A Second Letter from Mr. Hall dated Edenton Febry. 18th 1745,[2] acquainting, that the Church at Edenton goes on, and he hoped would be Ready for use in the approaching Summer, but there is no Glebe as yet provided, and therefore he is obliged to live with his Family (9 in Number) in a Rented House. He is preparing his own and some Neighbours Negroes for Baptism, and Administered the Sacrament four times last year, twice at Edenton, and at each of the Chapels once, and the Numbers of Communicants were 45. [. . .]

Minutes.

[1] Not located.
[2] Not located.

[*SPG/B/14*]

Rev. James Moir to Secretary, SPG
1746 November 4

[*Illegible*] 1746

Reverend Sir

From Lady Day to Michaelmass I baptized one hundred and eighty white Children and twelve Blacks and gave the holy Communion to thirty six Persons. I desire the Venerable Society may order the Payment of my Salary for the Year and six Months past to Mr. William Dunbar Merchant of London.

The Months of August and September being very sickly and my office exposing me to the p[oisoning] of the Season [*illegible*] at upon [*illegible*] of not a thing [*illegible*] fo[*illegible*] with the utmost [*illegible*] I dread the thought of living another Summer in this district where my [*illegible*] has been Several Times [*illegible*] of where I have no Prospect of Pasture for Horses or permanent House for myself [*illegible*] not worth the Trouble of Coming [*illegible*] which are above the district of the [*illegible*] the Climate [*illegible*] ten Times the [*illegible*] about at Cape fear. They have begun [*illegible*] Encouragement to find me a Glebe and Parsonage house [*illegible*] but in faith [*illegible*] of the venerable Society to [*illegible*] of my Mission [*illegible*] Misfortune and I suppose twenty [*illegible*] I humbly beg Leave to acquaint them That, as I cannot stay much longer here, I thank them most sincerely for all the Favours they have done me [*illegible*]. And am Reverend Sir Your most humble and Obedient Servant.

James Moir

[*Endorsed*:]
Mr. Moir
Nov. 4th 1746
Read 16 Febry. 1746

ALS. Read at a meeting of the SPG on February 2, 1746/7, when it was resolved to concur in a recommendation of the Committee "that Mr. Moir have leave to Settle in the Northern part of the Province of North Carolina above the District of Mr. Hall, and to acquaint the Society therewith." Journal of the SPG, 10:215-216.

The microfilm copy of this document, which was used for the present transcription, is in many instances so faint as to be unreadable. In 1992, Dr. Cain attempted to examine the original in the SPG records at Rhodes House Library, Oxford University, but it was missing from the volume in which it had been bound when the microfilming had taken place. Staff at the library were unable to locate it, and ventured the opinion that it might have strayed when conservation work on the volume was undertaken in 1982.

[*SPG/SAP*]

Report
1746/7 February 20

<54> <*An Abstract of the Proceedings of the Society.*> [. . .] <*North Carolina.*> The Reverend Mr. *Moir*, the senior Itinerant Missionary in this Province, continues very diligent in his laborious Station, and preaches publickly, and from House to House, *Repentance towards God, and Faith towards our Lord Jesus Christ*; and by the holy

Sacrament of Baptism he hath admitted 480 white Children, 21 black, <55> 4 white Adults, and 1 black, into the Church, from *Lady-Day* 1745, to *Michaelmas* 1746. The Reverend Mr. *Hall*, his fellow Labourer in the Propagation of the Gospel, hath had a yet more plentiful Harvest; from the 29th *Nov*. 1744, the Day of his Return in the Holy Orders of the Church of *England* to *North Carolina*, to the 23d of *Aug*. 1746, the Date of his last Letter, he had baptized 1239 white Children, and 13 black, 29 white Adults, and 30 black, after proper Instruction; in the whole, 1311 Persons.

The Society are very sensible, that were there more Clergymen and Schoolmasters of the Church of *England* settled in this Province, they would be very fully, and to very good Purpose, employed; and the Governor of the Province hath been made acquainted, that if proper Provision shall be made there towards their Support, the Society are ready to assist therein. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[*SPG/B/15*]

Notitia Parochialis
1746/7 February 20

Notitia Parochialis, [Or an] Account [to be sent] home every Six Months to the Society, etc.

1. Number of Inhabitants.	cannot exactly tell, but the taxables are about 1200.
2. No. of the Baptized.	about 181 Persons this half year, whereof 11 were black Children.
3. No. of Adult Persons Baptized this half year.	3 white and 5 Black Adults
4. No. of Actual Communicants of the Church of England	About 54 in this Parish, and about 10 or 12 from Perquimans, etc.
5. No. of those who profess themselves of the Ch. of England.	All, except a few Dissenters and Sectaries.
6. No. of Dissenters of all Sorts particularly papists.	No profest Papists, but perhaps about 6 or 8 Families of Dissenters.
7. No. of Heathen and Infidels.	No profest Infidels, the Unbaptized Negro Slaves may perhaps be about one 3d part of the Inhabitants.

8. No. of Converts, from a Prophane, Disorderly and Unchristian Course, to a Life of Christian Purity Meekness and Charity.	I can't particularly send the No. of Such Converts, but have reason to believe that the Communicants in General; and several other People in the 4 other Parishes of my Mission are brought to some sense of their Sins, and daily endeavour to reform their lives. Pray God increase the number. Amen.

Clement Hall

Feb. 20, 1746/7.
Copy of that Sent home.

[*Addressed*:]
To The Reverend Dr. Philip Bearcroft.

DS.

[*SPG/B/15*]

Rev. Clement Hall to Secretary, SPG
1747 April 18

North Carolina near Edenton
April 18 1747.

Reverend Sir,

Yesterday, with great Satisfaction I recd. yrs. of the 30 of June past, and rejoice to find my Friends of Portsmouth Dock so well disposed, and when the Books come to hand, will disperse them to the best of my Judgment; tho' I have not recd. Mr. Benjamins Letter, I purpose in a Short time to write, and return my hearty Thanks for that Pious and Charitable Act, and for all their former Kindness towards me.

I return my Humble and Hearty Thanks to the Honorable Society, for their approbation of my Performances, for appointing me to Succeed Mr. Garzia in his Mission, and allowing me a Salary of £50 for that Service. I do purpose (God willing) to Consult my Ordinary our Governor upon this Occasion, and to perform the Several Duties of mine office in this Extensive District, (being about 7 or 8 large Counties greater than what I had before) in the best manner I can, and to the Utmost of my Power, but when you write, Please to certify me whether the said £50 is added to the £30 that was first allow'd me, and so made equal to Mr. Boyd's former Salary, for this Mission, or whether it is intended as a Salary for both mine and Mr. Garzia's Mission, as when he was living, that so I may act accordingly.

I never did, nor do intend to draw before my monies is actually due, and H[umbly] Thank you for yr. Kind Caution; and desire you'l give me directions how a Missionaries

Widow ought to Act in respect to the Society, and to what she is entitled after her Husbands decease.

I return the Society my hearty Thanks for the Folio Bible and Common Prayer Book which I hear is coming for the Church at Edenton, which is now like to be Covered.

To morrow being Easter day, and the Vessel to sail the next morning, time will not permit, and also being but in poor health, and in a few days to Set off to Preach and Baptize throughout my North Mission, I hope you'l Excuse my not Sending Copies of my last Letter and Notitia Parochialis, of the 20 of February past, hoping to Send all and a Copy of this by the next Conveyance; the State of the Parish, being much as before; the Number of What I have Baptized is about 1524 Persons.

I am with Hearty Prayers for a Continuance of Gods Blessings upon the Pious and Charitable Undertakings of the Venerable and Worthy Society, (to whom please to give my Humble Service and Hearty Thanks,) Reverend Sir, Your and Their, most Obliged Faithful Servant.

Clement Hall

P.S. I have recd. nothing from the Society Since I came near 2 ½ years but your Letter, Neither have I heard whether Mr. Commissary Garden is arrived.
<10th Letter.>

[*Addressed*:]
To The Reverend Philip Bearcroft D.D.
(Secretary to the Society for the Propagation
of the Gospel in Foreign Parts) at
Saint Paul's Chapter House, London
Q.D.C.
These

[*Endorsed*:]
North Carolina
Mr. Clement Hall
April 19 1747.
Read 13 July 1747

ALS. Read at a meeting of the SPG on July 17, 1747. Journal of the SPG, 10:268-269.

[*SPG/B/15*]

Rev. James Moir to Secretary, SPG
1747 April 21

Wilmington April 21st 1747

Reverend Sir

This Day fortnight I received your Letter of October 14th 1746 And take this Opportunity of expressing the gratefull Sense I have of the Bounty of the Venerable Society in ordering me a Gratuity of ten pounds. I am also obliged to them for reminding me of the Apostolical Precept of not being weary of Well doing, and pray God, it may have the desired Effect upon me. My Interest too might in some Measure reconcile me to this District, where I have about five Years Salaries due to me. But then there is the wofull Experience of seven Years to combat my Hopes, and I believe in my Conscience, there is no perswading the Vestrys to build Churches and Chapels to pay Salaries and find Houses and Glebes till they see the Necessity thereof by the Venerable Society's withdrawing, or refusing to send Missionaries, when such Terms are not complied with. As I have no Family, it would have been some Satisfaction to me, when my Salaries were not paid if the Vestrys who hired me had been at the Charges of such Buildings as are requisite in Order to a decent publick Worship; But when I recommended this to them, I was told they had my Salaries to pay. The rest of the Vestrys answered, They had no Business to be at the Expences till they got a Minister. In this Case I advis'd them to finish the Buildings first that the Missionaries Salaries might sit easier upon them, but all to no Purpose.

Twelve Months ago, I was so sick of the trifling and chicaning of Vestrys, that I determined to have no more to do with them but the Vestry at Wilmington, enquiring into my Reasons for so doing, I gave them to know that the Commodities they paid their Salaries in, signifyd Nothing to me and that I found it altogether inconvenient to reside where I had no House and Glebe, they told me plainly they would provide neither House nor Glebe. And as for my Salarie they proposed to lay a new Tax the following Year, when the Commodities did not amount to the Value of £50 Sterling. I agreed to this Proposal, tho' I perceived it put off the Payment one Year longer, and have been since told by the Collector of the Taxes that the very Vestry men paid their Quota last year in Rice; now is not this provoking? However, be it as it will, for several Months past I have publickly declared my Intention to leave them: And this affects them in the Manner I expected; for they now begin to talk of a House and Glebe. It is now deem'd unreasonable to compell a Minister to promote for his Salaries and so forth. Yea they promise to do Something for me if I stay. But alas! What are Promises to me who know and feel they can break them with as much Ease as make them, and laugh at me into the bargain. And yet allowing them to be sincere, even this cannot much mend the Matter; for next Year comes a new Vestry and then new Ar[ticles] new Appointments. In short I cannot express the Hardships I am put to Having no House no Home; I'm forc'd into Company, and into mean servile Complyances quite contrary to my Inclinations. And what is worst of all, I have but a small Share of Health here, and no Wonder indeed, considering how much I am expos'd, and I'm sure there is little Encouragment to die where Executors and Administrators seem to think of Nothing but dividing the Spoil. The Fevers and Agues that seiz'd me last Fall, were so obstinate as to yield to no Medicines, and threatned with a Jaundice. I had no Prospect of Relief but from travelling back into the highlands, where I presently recovered, and got the better of all my Distempers, after riding about two hundred Miles from Wilmington. This sudden Change together with the Encouragment I had there, incline me to ride thither this Summer, where I purpose to tarry till the sickly Season is over at Cape-fear. At my Return to Wilmington, which I hope will be in October, I shall be able to give the venerable Society proper Notice of the Places where a Missionarie is most likely to succeed. At present there are two Clergymen in this District, one at Brunswick, the other at New bern, tho' neither of them fit to travel because of their Age. There is none in all the back Settlments of this Province. From Michaelmass to Lady Day I baptized one hundred and eighteen white Children and nine black. The Number of Communicants as formerly. I humbly desire my half years salarie together with the Gratuity may be paid to Mr. William Dunbar Merchant in London, and am Reverend Sir, Your [*illegible*].

James Moir

[*Endorsed*:]
Mr. Moir
April 21 1747
Read 13 July 1747.

ALS. Read at a meeting of the SPG on July 17, 1747. Journal of the SPG, 10:269.

[*SPG/B/15*]

Rev. Alexander Garden to Secretary, SPG
1747 April 24

Reverend Sir [. . .]

I have deliver'd all your Letters to the Clergy here, and sent those for No. Carolina thither. I have also sent the Silver Cup to Mrs. Garzia by the Hands of Mr. Whitefield,[1] pursuant to her Order, and for which I have taken his Receipt.

With humble Duty to the Society, and hearty Thanks to yourself for the Civilities I recd. at your hands in London, I remain Reverend Sir Your most obedient humble Servant.

A. Garden.

So. Carlna.
Cha. town Apl. 24th 1747
To Doctor Bearcroft

ALS.

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[1] Rev. George Whitefield (1714-1770) was one of the principal founders of Methodism, although he later became a rigid Calvinist and broke with John Wesley. Whitefield was sporadically in America from his arrival in Georgia in 1738 until his death, and his evangelistic fervor and powerful preaching contributed much to the religious ferment known as the Great Awakening. *Dictionary of American Biography*, s.v. "Whitefield, George."

[*SPG/B/15*]

Vestry of St. James's Parish to SPG
1747 June 17

To the Venerable the Society for propagating the Gospel in foreign parts.

The Humble Supplication of the Vestry of St. James Parish, on Capefear River, in Newhanover County in the Province of North Carolina, Sheweth.

That we are very sensible of the Obligations you have Laid us under, by sending the Reverend Mr. Moir to reside among us as your Missionary for Some years past. We rejoyce in all the services he rendered while a Minister in this Parish; as also during the time he resided in our Neighbouring Parish of St. Philip's when we had some Services of him as a Missionary; but as he has now accepted of an Invitation to a Parish on the North side of Neuse River, at near two hundred Miles distance, We find our Selves in a very unhappy Scituation, being quite destitute of any Established Stated worship, or of any regular Administration of the Sacraments: A Scituation extreamely Shocking to any Serious thinking Christian, and which we doubt not You in your wisdom will Compassionate and relieve.

We have been allways ready in this Parish to Contribute to the utmost of our Power; for on your Reverend Missionarys first coming over, we Chose him into this Parish the first Easter after and made him a present of £20 Sterling for what time he Officiated before that day. We gave him £50 Sterling Sallary for that year but as our Parish was divided by next Easter, we cou'd only afford £50 Proclamation by a Tax; which we Offered, and rather than part with our Minister, the Vestry at that time Engaged to make it up £50 Sterling out of their own pockets; but he thought proper to accept of an Invitation from St. Philips's Parish, and the Easter following he returned to us again, when we laid a Tax to pay him £50 Sterling per annum £30 Sterling of which we have paid him and the remainder we shall pay as soon as Collected.

We are thus particular that you may the better Judge of our Disposition and Conduct and as the Reverend Mr. Moir Objected to his being obliged to take Rice and other Commoditys as rated by Law in his Sallary, we made our payments to him equal to Money of great Britain.

The Law for Establishing the Church in this Province obliges every Parish to pay at Least £50 Proclamation per annum to the Minister, where they have any, and Impower the Vestry to Lay a Tax likewise for purchasing a Glebe and for building Parsonage Houses; which we hope soon to accomplish, as we have already some Voluntary and Generous offers of Lands for a Glebe, which we hope to Settle in a proper manner by that time you will please to send us a Missionary.

The perquisites on Marriages as Setled by Law usually amounts in this Parish to £8 Sterling per annum.

As this is one of the latest Settlements in North America our Parishes are at Present very Large, but the greatest number of the Familys lye in the extant of 40 Miles and our Roads are in general so good that travelling on Horseback is not very difficult. We are under a necessity of having several Places for Publick Worship, but a Ministers Services wou'd here be Chiefly Confined to three, the fourth of which will be more than twelve Miles distance from where we are about getting a Glebe. And when it may be requisite twice a year or oftner for the Minister to Preach and Administer the Sacraments in the most distant parts of this Parish Videlicet 40 to 60 Miles, People in general Shew a readiness to assist with horses and Guides or any other Services that can be Expected; so as to Encourage an Established Minister in the discharge of his Office, and discover high pleasure where they see their Minister Intent on this Noble Imployment the success and Encouragement of which we have truly at heart, and will promote to the utmost of our Power and can't doubt that Subsequent Vestrys will Act the same part which appears to us the general Bent and Inclination of those we Represent and are fully Convinced it is our Interest and that of our posterity to Support and Encourage the Service of God as by Law Established.

We hope the worthy and Reverend Mr. Commissary Garden, to whom we inclose this, will recomend it to your Honorable Society, and that we may be assisted in this our Exegency and your Supliants as in Duty bound will ever pray.

Wm. Lithgow, John Rutherfurd,[1]
Ch. Wardens, William Faris, Jer.
Vail, Saml. Swann,[2] Jno. Swann,[3]
Thos. Jones,[4] John Sampson,[5]
James Morris, A. DeRosset,
Samuel Green, Job Howe

<*Dated at Wilmington June 17th 1747*>

P.S. We are much pleased we have the oppertunity of sending this by our worthy Friend Mr. John Rutherford one of our Church wardens who will wait upon you and is able to Inform you of everything relating to the Parish having resided in this Town as a Merchant for Several years past and is a Gentleman of great reputation and honour.

Signed by order of the Vestry
James Smallwood Clark

[*Endorsed*:]
North Carolina
<7> Petition of St. James
Parish Wilmington June 17 1747
Laid before the Comittee
14 March 1747.

DS. Read at a meeting of the SPG on March 18, 1747/8, when it was resolved to concur in a recommendation of the Committee "that the Churchwardens, and Vestry of St. James's Parish, on Cape Fear River, in North Carolina, be acquainted that when they shall have Built a Church, and Parsonage House, and setled a Glebe, together with the Salary appointed by the Assembly of the Province, the Society will provide them a Missionary." Journal of the SPG, 11:10-11.

[1] John Rutherfurd (1724-1782), a young Scottish merchant in 1747, later was appointed receiver general of quitrents for North Carolina, and also councillor. *DNCB*, s.v. "Rutherfurd, John."

[2] Samuel Swann (1704-1774), planter and attorney, served in various official positions in the colony, most notably assemblyman, including the speakership. *DNCB*, s.v. "Swann, Samuel."

[3] John Swann (1707-1761) held various important official positions, including assemblyman and member of the Council. *DNCB*, s.v. "Swann, John."

[4] Thomas Jones (d. 1797), attorney and officeholder, served in the provincial assembly and on the Council, and also was a prominent member of the Provincial Congress. *DNCB*, s.v. "Jones, Thomas."

[5] John Sampson (d. 1784), planter and colonial official, held various civil and military offices throughout his career, including sheriff of New Hanover County, lieutenant general of militia during the Regulator unrest of 1768, assemblyman, and councillor. *DNCB*, s.v. "Sampson, John."

[*SPG/B/15*]

Notitia Parochialis
1747 June 26

Notitia Parochialis; Or an Acct. to be Sent home every Six Months to the Society etc.

1. Number of Inhabitants.	cannot exactly tell, but the Taxables are about 1200.
2. No. of the Baptized.	397 Persons this half year, whereof 15 were black Children.
3. No. of Adult Persons Baptized this half year.	10 Black Adults and 5 White Adults 3 of which were brought up in Quakerism.
4. No. of Actual Communicants of the Church of England.	About 58 besides what comes from other parishes where they have no Minister
5. No. of those who profess themselves of the Ch. of England.	Generally Such, Except a few Baptists and Quakers.
6. No. of Dissenters of all Sorts particularly Papists.	No profest Papists, but perhaps about 10 Families of Dissenters.
7. No. of Heathens and Infidels.	No profest Infidels; the Unbaptized Negro Slaves, may perhaps be about one 3d part of the Inhabitants.
8. No. of Converts, from a Profane, Disorderly, and Unchristian Course, to a Life of Christian Purity, Meekness and Charity.	I Refer this to my last of Feb 20.

June 26, 1747.

[*Addressed*:]
To The Reverend Dr. Philip Bearcroft.
5th Notitia Parochialis

D. This report was prepared by Rev. Clement Hall.

[*SPG/C/13*]

Bill of Exchange
1747 August 28

<*28 Apl.*> Exchange For £10 Sterling

Bath Town in North Carolina
August 28th, 1747

Sir

At Thirty days aftersight, of this my First bill of Exchange, Second, Third, and Fourth, of same tenor and date, not paid, please to pay, unto Mr. John Rieusset or his order, the Sum of Tenn pounds, Sterling, being, For value of him receiv'd, and place the Same, as by advice From

Mary Garzia

To Thomas Tryon Esqr. (69)
Treasurer to the Society For propagating
the Gospel in Foreign parts, in
Crutched Fryars London

Pay to Mr. John Campbell or order, Value in account,

John Rieusset

Received
Jno. Campbell

Witness
C. Clark
For John Martin Esqr.

<171>

DS.

[*Guildhall Ms. 9540A/1*]

Subscription
1747 September 21

<25> [. . .] <*North Carolina*> I John Rowan Clerk to be licensed to perform the Ministerial Office in the Colony of North Carolina in America do willingly and from my Heart, subscribe to the three Articles prefixed and comprised in the thirty sixth Canon and also the thirty nine Articles of the Faith and Religion of the Church of England and to all Things therein contained: This twenty first Day of September in the year of our Lord one thousand seven hundred and forty Seven.

John Rowan[1]

Copy. The following priests licensed for North Carolina subscribed the same articles in the same or similar form on the dates indicated: Robert Cuming, January 19, 1748/9; William Pow, January 23, 1748/9; Alexander

Stewart, June 10, 1753; John M'Dowell, July 5, 1753; William Fanning, March 25, 1754; William Miller, March 31, 1755; Samuel Laird, October 12, 1755; Daniel Earl, September 19, 1756; William Harrison, December 21, 1756; William Teale, December 6, 1762; John Barnett, May 1, 1765; John Lott Phillips, June 11, 1776. Guildhall Ms. 9540A/1.

[1] See appendix.

[*SPG/B/15*]

Rev. Clement Hall to Secretary, SPG
1747 October 8

North Carolina Edenton
October 8 1747

Reverend Sir,

A Copy of my last (which I hope you have recd.) is here Enclosed. I am now to acquaint you that in Septr. past I Journeyed about 348 Miles in my South Mission; Preached 12 Sermons and Baptized about 365 Children, and 11 Adults in less than 4 Weeks; and Also Administred the Holy Sacrament of the Lord's Supper to about 14 Persons (at one of the Chapels) who desired it. The numerous Congregations generally behaved very decently and were very Attentive; Sometimes People came 15 or 20 Miles to Sermon, but Several of the said Baptized, have been hitherto hinder'd by the Baptists, whose illiterate Teachers [*torn*] them Infant Baptism is not Lawful, and many other Absurdities, which [let] many well-dispos'd people in their duty. But some who have by them been Rebaptized by total Immersion, have seen their Errors, and brought their Children to Baptism.

As I can't Preach very Often in the remote parts of my Mission, and when I do, those unhappy People are not allowed to come to hear me, I humbly Conceive it would be of some Use to all Sorts of People; If I had some Small Tracts, to disperse among them, which Tracts, on Infant Baptism, as Dr. Wall's, and the Use of Sureties in Baptism, and the Englishman Directed, Observations on the Methodists etc. Our Church at Edenton is not finished, nor a Glebe provided, nor am I as yet Inducted, but hope I shall before long; the People being generally well pleased with my Ministration and Life.

Perhaps it would be of Use to me in my tedious Travels if the Society Send a Letter of Recommendation to the People in yr. next, concerning my Appointment to the other Mission, and my passing over the Ferries Toll-free etc. as they did to Mr. Garzia, I hear no news of Mr. Mathews, nor any of the Books you mentioned. Please to give my Humble Service and Hearty Thanks to the Honorable Members of your Venerable and worthy Society, whom with yr. Self I wish all Health and Prosperity, and am as ever, Reverend Sir, Your and Their most Obliged Faithful Servant.

Clement Hall

P.S. The Privateers have Pillaged Beaufort Town[1] and almost Stopp'd the Trade etc.

12th Letter
To The Reverend Doctor Philip Bearcroft

Secretary.

The whole of the Baptized is about 2336 Persons.

Sir,
Pray if you find any Thing improper in my writings etc. at any time let me know it, and you'l Oblige, Yrs. Etc.

C. H.

[*Addressed*:]
To The Reverend Doctor Philip Bearcroft,
(Secretary to the Society for the Propagation
of the Gospel in Foreign Parts.) at Saint
Paul's Chapter House; London
These
p. the St. Paul, Capt. Wragg
Care deliver.

[*Endorsed*:]
<6> N. Carolina
Mr. Hall Oct. 8 1747

Laid before the Comittee
14 March 1747.

ALS. Read at a meeting of the SPG on March 18, 1747/8. Journal of the SPG, 11:10.

[1] During the summer of 1747, Spanish and French privateers established a base at Cape Lookout and took a number of prizes at Ocracoke and Core Inlets. In June, a force of Spaniards captured Beaufort and held it for two days, while in September of the following year Brunswick was taken and plundered by two Spanish privateer vessels.

[*SPG/Jou/10*]

Journal of the SPG
1747 October 16

<292> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 16th of October 1747. [. . .]

<298> It was also reported from the Committee that they had read a Petition[1] sent to the Secretary by the Lord Bishop of London from the Churchwardens and Vestry of St. Philips Parish in new Hanover County in North Carolina dated July 1747, praying his Lordships Favour in behalf of the Reverend Mr. Christopher Bevis[2] that he may be appointed by the Society their Missionary they having chosen him their Minister, and

exerted themselves so far as to allow him £60 per Annum proclamation Money but that they think it far short of his Character and Worth.

Whereupon it was Agreed to recommend to the Society that this Petition be consider'd when the Society shall receive an Answer to a Letter sent to the Governour of North Carolina in relation to Missions there.

Resolved to agree with the Committee. [. . .]

Minutes.

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[1] Not located.
[2] See appendix.

[*SPG/B/15*]

Mary Garzia to Secretary, SPG
1747 October 27

bath town north carolina
october 27 1747

Reverend Sir

I received your letter dated last june by the Reverend Mr. Whitefield who was then in charles town when the Reverend Mr. Commissary landed a coming from gorgia either and with directions from me when he went from here last winter he brought your good letter and the cup he was the first minister that came this way after Mr. Garzias death. He preacht here and baptized several children. Reverend Sir pray do me the favor as to return my hearty thanks to the honorable Society for their goodness and charity to me and my children for if it had not come when it did we must certainly have perished before this time. I likewise return my hearty thanks to you good Sir for your goodness and Care. I and my Children shall never cease praying to god to reward the honorable Society and you for so much goodness to an unfortunat minister's family in a strange land. Pray Sir excuse this poor stile of mine for I cant find words sufficient to expres my gratitude the great god pour his blessings down upon you all spiritual and temporal and bring you at last to his everlasting kingdom of glory which is and shall always be the prayers of Sir your most humble and most obedient Servant.

Mary Garzia

ALS.

[*SPG/C/13*]

Bill of Exchange
1747 October 28

<*28 Apl.*> Exchange For £10 Sterling.

North Carolina, Bath Town,
October 28th 1747

Sir,

Thirty days after Sight of this my First of Exchange (Second, Third or Fourth not paid) please to pay unto Capt. John Campbell or order, the Sum of Tenn pounds Sterling value of him receiv'd, and place the Same to account as per advice From Sir Your most Humble Servant.

Mary Garzia

To Thomas Tryon Esqr. (70)
Treasurer of the Society For propagating the
Gospel in Foreign parts, in Crutched Fryars
London M.

[*Endorsed*:]
<179> Received
Jno. Campbell

Witness
C. Clark
For John Martin Esqr.

<172>

DS.

[*SPG/B/15*]

Rev. James Moir to Secretary, SPG
1747 November 9

Reverend Sir

My Health not permitting me to reside any longer at Cape fear I went to Ronoke River in the Month of May, and there agreed for one Year, with the Vestry of Edgcombe, to officiate alternately in the different Places on Sundays, they allowing me such Sundays as were requisite for visiting the Parishes within my Mission. The Parish of Edgcombe is about seventy Miles square; there are many white People in it, and yet poor Accommodations for a Traveller. The excessive Heats and Rains of the Summer Season, together with the Fatigue and Hardship I undergo in the Discharge of my Office, bro't the intermitting upon me, last Fall, to that Degree, That I am now fully determin'd, God willing, to embrace the first safe Passage for London that offers next Spring, and hope I shall then be able to lay before the venerable Society a Just Representation of the State of this Province, and satisfy them not only of the Necessity, but also Expediency of acting the Part I have done sinc April last. I always was of Opinion, and now see clearly, That my leaving Cape-fear, would undermine the Perswasion they had taken up, That a

Missionarie either could not settle out of his District, or would not, for the Sake of his Salarie. Which Perswasion has prov'd the Source of the most of my Misfortunes here. I have also made it appear, That Planters of the greatest Estates and most considerable Offices in this Province, who, relying on the Protection of their villanous Laws, forc'd me to sue for my Salaries, have but little Encouragment to enter the Lists with a Missionarie again. And it is some Satisfaction, tho' the Prosecutions are tedious, irksome, and expensive, especially as they are now convinc'd, they must pay my Salaries in a Way quite different from what they intended.

Next Month I set out for Edgcombe, and humbly beg Leave to acquaint the venerable Society, That, in all Probability, I shall have no Opportunity of officiating in this District, after the ensuing Spring. How far I may be entitled to the present Years Salarie, I leave it entirely to their Generosity. All I desire, is, they may not impute my Conduct to Contempt or Ingratitude. I shall always maintain a gratefull Sense of the Favours they have done me already, and am conscious I always studied a Strict Conformity to their Orders, while I had any Hopes of their being consistent with the Preservation of my Life. Even at this Season of the Year, when I little thought of any Sickness, I became indispos'd before I was three Weeks in this District. And as to Interest, I canot make that a Principle of Action in this Province, where all my Skill and Industry can scarce procure me a pitifull Subsistence.

This Province is pretty thick settled between one and two hundred Miles from the Sea-Coast; And tho' there is a great Number of Dissenters, I would recommend it to the venerable to appoint two Missionaries one for the Southern Parts, the other for the northern, Newse-River, being the Boundarie. There is not a Minister among them of any Perswasion, and they have often desired me to visit them once a Year; But the Vestrys I had to do with, would have thought this a sufficient Excuse for stopping my Salaries, esteeming me no better than a hired Servant, devoted to their Caprices. Since my Arrival I never spent above four Sundays in the Year out of the Parish where I was hired; and had I done this out of any other View, than to serve Parishes entirely destitute, the Vestrys might blame me, and wellcome.

From Lady-day to Michaelmass I baptized seven hundred and four white Children, and twenty seven black; Eighteen white Adults, two of them by dipping, and twelve black. I am and ever hope to remain, with all Sincerity Reverend Sir Your most humble Servant.

James Moir

Wilmington Novr. 9th 1747
<*Copy*>

[*Endorsed*:]
19 North Carolina
Mr. Moire
Nov. 9 1747

Read 16 May 1748

Duplicate. Read at a meeting of the SPG on May 20, 1748. Journal of the SPG, 11:28-29.

[*SPG/B/16*]

Vestry and Churchwardens, St. Thomas's Parish, to Archbishop of Canterbury ca. 1748

<(81)> To the Most Reverend Father in God Thomas Lord Archbishop of Canterbury etc. Presedent; Right Reverend, Right Honourable and worthy Members of the Societiee for Propogation of the Gospel in foreign Parts and for Promoting Christian Knowledge at home.

Most Reverend Father and Honorable worthy Gentlemen,

Wee the Church wardens And Vestry men of the Parish of St. Thomas in the Province of North Carolina, Having taken into our Consideration the Deplorable State of our parish for these four Years past; for want of a Goodly Minister amongst us to Preach the Holy Gospel and Baptize our Children, and Administer the Holy Sacrament To such good Christians as is desireable of it, and to instruct Youth, and Sett a good Example to the People in General, Which want Wee think it our Indispensable Duty to Use all possible means to gett a Good Minister as Soon as possuble we could to Supply us, we being well Assured we never can exspect the blessing of God Almighty upon us without Useing the Means ordained for attaining the Same.

Wee therefore as soon as possable the state of our parish would permit after the Decease of our Late parson the Reverend John Garzia, Applied our Selves, To his Excellency Gabrial Johnston our Governor and Ordanary of this province, for his advice and assistance in what Measures we should Supply our want in Getting a good Minister. His Excellent with Great willingness imediately gave us the assurance of the Assistance in his power, and Accordingly wrote To his Lordship the Bishop of London, on our behalf which gave us Great hopes of being suppli'd with a Goodly Minister in a Short time, But to our Great Misfortune and Grief about six Months ago His Excellent advis'd us that he had no account from his Lordship the Bishop of London, and likewise advis'd us to apply any other way we could think most proper to Get our want Supplyed. And indeed worthy Sirs, wee could not think of any way so likely for success, as applying our Selves, to your Honourable Society, the very name and Carractr of which Gives us very Great Hopes of Success, and of having a Goodly Minister, sent to us by your Assistance which now Greatly is wanted here, and be the Greatest Blessing we could at present enjoy under God.

The incourragement that is in our power at present to Give a Good minister is fifty pound proclamation Money as by law of this province Establed, and a good Glebe Containing three hundred Acres of Good Land, a Dweling house and Kitching in good repair, on the said Glebe And twenty pound Sterling Money, as a present when ariv'd at the Parish Church of St. Thomas. This Gentlemen with your assistance, and the prospect of Doing Great good to many Souls we hope will be a Sufficient motive to move some Good man to come to us, and as our parish is daily increasing, wee hope in short time to be able to add something to the Yearly Stepend, thus Gentlemen having laid our Case before you, Wee heartily begg Gods blessing and your kind assitance upon our Endeavours which will lay a lasting obligation upon the whole parish, and perticularly upon Your Most Obedient Humble Servants.

Danll. Blin, Abrahm. Duncan, Church Wardens, James Brown, Seth Pilkington, Mich. Coutanche, Richard Newman, Jno. Barrow, John Odeon, Edward Payner, Edward Salter, Tomes Ellison, James Adams, Vestry

DS.

[*SPG/SAP*]

Report
1747/8 February 19

<62> <*An Abstract of the Proceedings of the Society.*> [. . .] <*North Carolina.*> The Reverend Mr. *Hall*, the Society's Itinerant Missionary in the Northern Part of this Province, by his Letter from *Edenton*, the chief Town of it, dated *June* 26, 1747,[1] writes, That soon after *Easter* he set out to preach and baptize through his Mission, and that in the Space of three Weeks he preached 14 Times, and baptized 290 white and 15 black Children, and 10 black Adults that had been previously instructed for the Reception of Baptism; and he purposed, God willing, when the Heat of the Summer should be a little abated, to spend three Weeks more in travelling to preach and baptize in the other Parts of his Mission. The Reverend Mr. *Moir*, the Society's Itinerant Missionary in the Southern Part of this Province, in his Letter dated *Wilmington*, *April* 21, 1747, returns his hearty Thanks for the Society's Bounty of ten Pounds, and promises his best Endeavours <63> to approve himself worthy of it; and that, through God's Mercy, he hath got the better of a very troublesome Fever in the riding of about 200 Miles in the Duties of his Office, and that from *Michaelmas* 1746, to *Lady-Day* 1747, he had baptized 118 white and 9 black Children; and the Society daily expect Proposals from the Government of this Province, for the Establishment of settled Missionaries therein. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[1] This letter has not been located, although the notitia parochialis included with it survives and is printed above.

[*SPG/C/13*]

Bill of Exchange
1748 April 7

Exchange For £34.10*s*. Sterling

North Carolina, Bath Town
April 7th, 1748

Sir

Thirty days after sight, of this my *second of* Exchange, (First Third or Fourth not paid) please to pay unto Mr. John Rieusset, or order, the sum of Thirty Four pounds, tenn Shillings Sterling, value of him receiv'd, and place the same, as by advice From Sir Your most Humble obedient Servant.

Mary Garzia

acco. July 1st
S. Bothell

To Thomas Tryon Esqr.
Treasurer to the Society, For
propagating the Gospel, in Foreign
parts, or to the Treasurer of said
Society, For the time being, in London
No. 127.

August 2d.
At Mr. Slingsby Bethells Towerhill

<185> Pay to Mr. James Hays, value in account.

John Rieusset

James Hays
Witness J. Rogers
For the Bank

DS.

[*SPG/B/16*]

Rev. Clement Hall to Secretary, SPG
1748 July 9

<(121)> North Carolina Edenton
July 9 1748

Reverend Sir,

In February past I remov'd with my Family to another Rented House about a Mile and half from Town, and between Easter and Whitsuntide I Journey'd through my North Mission, Preach'd about 16 Sermons, within 3 Weeks, and Baptized about 347 Persons. The Congregations were more Numerous in Currituck than heretofore, and Generally behav'd Devout and Orderly. We were obliged Three Several times to perform Divine Service under the Shady Trees, the Chapels nor Court House being not large enough to contain one half of the People.

I do purpose (God willing) to Set out in Septr. next to perform the like duties through my South Mission. I have Enclos'd and sent to my Correspondent, Mr. Hughes a Bill of Exchange for £50 Sterling, due on Midsummer day past and should have wrote to the Society sooner, but that I have lately, (and indeed now am) in a bad State of health, and also wanted Oppertunity of a Passage. Our Church is cover'd at last, but not finished, neither have I heard what is become of the Folio Bible, Common Prayerbook, and the other Books you mention'd, nor of Mr. Nathl. Matthews. I should be glad to hear from you and receive some Yearly Abstracts for 4 or 5 years past, and (if the Society pleases) some of Ostervald's Catechisms etc. My Brother Missionary Mr. Moir, has been Employ'd in Edgecomb Parish in this North part of the province, ever since Easter was Twelve Month. I purpose to write again in the Fall of the Year. Total of what I have Baptized is about 2892 Persons.

Please to give my Humble Service and Hearty Thanks to the Reverend Mr. Spateman, and all the Members of the Venerable Society whom with yr. Self I wish all Health and Prosperity, and am, Reverend Sir, Your and Their Most Obliged Faithful Servant.

Clement Hall

P.S. Enclos'd here a Copy of my Last, and my Notitia Parochialis.

14th Letter, besides 13 Duplicates etc.
To The Secretary of the Society.

<122> <*Copy*>
Sir,

Please that the Widow Garzia is but in low Circumstances, chiefly by reason of her deceased Husbands Expences and trouble in suing for his Dues, which occasioned him to be very much behind hand in the World, and the Creditors of late have sold All, both Lands and Houses. She Returns hearty Thanks to the Honorable Society for their former bounty to her, and desires to Know whether there is any thing allowd yearly for the Missionarie's Widows. Since the War Commenced goods are Excessive dear, and besides the Industry of her Self and Children, She hath but little left to support her Self withal. She Humbly prays the worthy Society to Consider her helpless Condition and allow her some farther Supply as they shall think proper, whereby she may be enabled to redeem her Lotts and Houses, and to maintain her Self and Children (with their own Care and Industry) from Penuery and Contempt etc.

Yrs. Etc.

Clemt. Hall

Notitia Parochialis, Or an Account to be sent home every Six months to thy Society by the Minister etc.

1. Number of Inhabitants.	Taxables about 1300. Inhabitants about 2000 or upwards in all.
2. No. of the Baptized.	507 Persons this half year, whereof 43 were black Children.
3. No. of Adult Persons Baptized this half year.	One white Adult and 15 black Adults.
4. No. of Actual Communicants of the Church of England.	Above 60 in the Parish.
5. No. of those who profess themselves of the Church of Engd.	For the most part Such.
6. No. of Dessenters of all Sorts, particularly Papists.	No profest Papists. But few protestant dissenters.
7. No. of Heathens and Infidels.	No profest Infidels. But too many such in their practice.
8. No. of Converts from a Prophane Disorderly and Unchristian Course, to a life of Christian Purity Meekness and Charity.	Since my last, 4 or 5 Persons have apply'd to me for Counsel and directions being under great trouble and Concern for the Sins and Miscarriages of their past life, and with hearty desires to become true Converts etc. and I have the Satisfaction to find the people to improve in Christian Knowledge and practice in most parts of my Mission.

Clement Hall

July 9, 1748.
To the Secretary of the Society.
Number 7.

ALS and Copy.

[*SPG/C/13*]

Bill of Exchange
1748 July 9

Janry 8th. Exchange for £50 Sterling.

North Carolina July 9, 1748.

Sir,

At Thirty Days Sight, after this my Third Bill of Exchange, my First and Second of the same Tenor not being paid, pay unto Mr. John Hughes Distiller or Order, the Sum of Fifty Pounds Sterling, and hereof I have given the Society proper Advice.

Your Faithful Servant.

Clement Hall

At Messrs.
Knight and Jacksons

To Thomas Tryon Esqr. in Mark Lane London
Treasurer to the Society for the Propagation of the
Gospel in foreign Parts.
Or to Slingsby Bethel Esqr. on Tower hill.

216. Henry Remington

[*Endorsed*:]
Payd Jno. Hughes
Witness A. Carleton

[*Addressed*:]
To
[Miss] Vene [Asgus]
<144>

DS.

[*SPG/B/16*]

Rev. Clement Hall to Secretary, SPG
1748 September 29

<123> North Carolina Edenton
Sept. 29, 1748.

Reverend Sir,

I have Recd. Yrs. of the 4th of February past as also a Box with Books; and my own things from Mr. Hughes tho' with some loss. The Parishioners joyn with me in returning hearty Thanks to the Worthy Society for the Folio Bible and Prayer Book tho' our Church is not yet finished.

I have distributed most part of the other Books among the Poor and most Proper and deserving of the People, who with me return hearty Thanks (in a letter to Mr. Benjamin) to all the Benefactors. I have Enclos'd to Mr. Hughes my 3d Bill of Exchange for £50 Sterling due Midsummer past, and pray it may not fail being Answer'd.

By reason of my Own and Family's Sickness and bad weather, I am disappointed of my long Journey of near 400 Miles to the Southward at present, (and is the first time I have been hindered performing my duty thro' my Mission, which I endeavour twice a Year) but purpose God willing to set out in the spring. Please to favour me with the Annual Abstrats for the Years 47 and 48, by Mr. Hughes.

I am with Humble Thanks and Service to the Honorable Society, Reverend Sir, Your and Their Most Obliged Faithful Servant.

Clement Hall

P.S. Enclos'd here a Copy of my last.
15 Letter etc.

[*Addressed*:]
15. To The Reverend Doctor
Philip Bearcroft, (Secretary to the
Society for the Propagation of the
Gospel in Foreign Parts) at
Saint Paul's Chapter House London
These
Care Deliver

[*Endorsed*:]
North Carolina
Mr. Hall
Edenton Sept. 29 1748
Read 16 Janry. 1748

ALS. Read at a meeting of the SPG on January 20, 1748/9. Journal of the SPG, 11:78.

[*SPG/B/16*]

Gabriel Johnston to Secretary, SPG
1748 October 15

<(119)> Newberne Octr. 15, 1748.

Sir

You may probably be surpriz'd that I have not long before this time return'd my hearty thanks to the honourable and Reverend Society for the honour they have done me in choosing me a Member. I assure You, Sir, it does not proceed from any want of the Sense of the Obligation I am under for so Great a favour. But as I have been for these two Years past soliciting for leave to go home, I was resolved to make my Acknowledgements in person; and at the same time to lay before them a more exact Account of the State of the Affairs of this Country than has hitherto been done.

The reason of my troubling You at present, is to recommend to the Society by your means the Reverend Mr. Bevis who has officiated as Minister in Brunswick on Cape Fear

River for these two Years past, to the Universal Satisfaction of the people; both for the Integrity of his Life, and the soundness of his Doctrine.

This Gentleman lived many Years as a Layman in this Country; and was even then, when under no Restraint from the Character of his Function generally esteem'd, and respected by all the Gentlemen there for the Innocence of his Life, and a blameless Conversation. It is but within these four Years that he discoverd to some of his intimate Acquaintance that he was in Orders. He has since produced to me Authentick Exemplification of his being ordain'd Deacon and Priest by the Lord Bishop of Peterbrough in the latter End of the Reign of Queen Anne if I am not mistaken 1711.

<(120)> Mr. Moyer, the Missionary for the Southern parts of this Province about two years ago and without asking leave of any body removed himself from Cape Fear to that part of this [Country] adjoining to the Virginia Line and has never officiated since as Missionary [but Mr.] Bevis has done all he can to supply this loss in his Neighbourhood. But the want of a Minister is very Sensibly felt in that large District; and a Multitude of Children are not baptized.

Every Body I have convers'd with earnestly wish the Society wou'd appoint Mr. Bevis as their Missionary as he is a person they know, have a good Opinion of and whose Constitution is enur'd to the Climate, and consequently will enable him to bear the fatigues of his laborious Function, much better than any stranger can do. I am, Sir, Your most Obedient humble Servant.

Gab. Johnston

[*Endorsed*:]
N. Carolina
Gov. Johnston [Oct. 15 1748]
Read 13 March 1748
3

LS. Read at a meeting of the SPG on March 17, 1748/9, at which it was agreed to concur in a recommendation of the Committee "that when Mr. Bevis shall have proved himself in Priests Orders to the Satisfaction of the Lord Bishop of London and when the good People of Brunswick on Cape Fear River shall have Built a Church and Parsonage House, and Setled a Glebe, together with the Salary appointed by the Assembly of the Province for the Maintenance of a Minister, then this Matter be further considered." Journal of the SPG, 11:101.

[SPG/B/16]

Rev. Christopher Bevis to Secretary, SPG
1748 November 1

<125> Cape Fear
Nov. the first 1748

Sir

His excellencie Governor Johnston having wrote to you in my behalf that I might be made a Missionary for this district in the room of Mr. James Moyer who hath left the same above eighteen months agoe. I write this to you to obviate any objection, that may be raised against me vix, [*sic*] whether I be the same Christopher Bevis the exemplification of my priest's orders mentions. To clear up which doubt I have thought it proper to let you know the place of my birth, education, and what cures I served when in England. The place of my birth is Peterborough in Northampton Shire at which free school I was educated till the year 1703 at which time I went to Emanuel College in Cambridge where I abode the best part of six years, in which time I took the degree of Batchelour of Arts. Sometime afterwards with a testimonial from the said College I entred into the orders of Deacon at Peterborough, and in the year 1711 I entred into priests Orders of the same Cathedral Church. After this I served in the Cure of Barnack in Northamptonshire, seven miles distant from Peterborough, about the space of six or seven Winters. The Reverend Squire Payne Rector of Barnack son in law and chaplain to the then Bishop of Peterborough officiated in the said cure himself during the summer Seasons. Afterwards I served in the Cure of Paxton two miles distant from peterborough about the space of three years. The last cure I served, was at Wilby in the aforesaid County where I continued five or six years. But during the last seven years I deemed my self an unfit person to officiate in the priests office but necessity forced me to so to do. What rendred me unfit was a frequent bleeding at the nose which encreased till the meridian of life. This and continued disappointments rendred my head entreemly weak, and filled with melancholy. In this condition I thought it better to lay down the priests function than to serve to dishonour it. This I did in the year 1728, and in the year following I came to this place, where I have continued ever since, and by slow degrees (thanks be to God) I have got a good state of health. The reasons of my laying down the office of a priest ceasing, and the great want of a Minister in this place induced me to take it up again. That the same Christopher Bevis, who did take priests Orders at peterborough in the year 1711 is now at Cape Fear My elder Brother Mr. Miles Bevis of the said place (if alive) can ascertain. I having wrote several letters to him, some of which I am assured came to this hands. I am Sir your most Humble Servant.

Chr. Bevis

[*Addressed*:]
<7> To The Reverend Doctor Bearcroft
Secretary to the Honorable Society
for Propagation of the Gospell in Foreign Parts.
London

[*Endorsed*:]
<9.> N. Carolina
Mr. Bevis a Duplicate
Nov. 1 1748
5

ALS. Read at a meeting of the SPG on March 17, 1748/9. Journal of the SPG, 11:99-100. For the Society's decision regarding Bevis's service in Brunswick, see the editorial note with the document above.

[*SPG/B/16*]

Rev. James Moir to Secretary, SPG
1748 November 22

<(126)>
Reverend Sir

When I was preparing to leave this Province in the Spring, many of [our] Communion told me they thought it my Duty to continue not only because they were pleased with my Labours but more especially, because a great Number in the County had turned Baptists for Want of a Clergyman And for Encouragment they assured me that next Easter munday a Vestry was to be chosen that would do me Justice. They performed their Promise. For the new Vestry call'd the Taxgatherers to Account and paid my Salarie faithfully. And withal gave me to know, they would slip no Opportunity of purchasing a Glebe, and making Conveniencys for me, and that in acting thus, they did Nothing but what was very agreeable to the Body of the People. They also allow'd me more Time to officiate in remote Places than the former Vestry had done. These Considerations prevail'd with me to agree for another Year. By riding through the upper Parts I plainly see they require three Missionaries into the South near the Branches of Pedee river; another upon Neuse 120 Miles above Newbern and the third in the North towards Virginia. The People seem much inclin'd to encourage Missionaries and often complain of their being pester'd with Swarms of Baptist Teachers, whom I always found to be as grossly ignorant as those they pretend to teach. I should be under no Doubt of a Missionaries doing very well in those Parts had not the Rulers of this Province pass'd a Law last April for issuing paper bills to the Value of 23000 pounds Proclamation money. When I was at Cape fear the Beginning of this Month I had some of my Salaries paid in these new bills, and offer'd them at 10 per Cent Discount for Cash, but can get Nothing for them.

I cannot give a particular Account of the Persons I baptiz'd since Michaelmass 1747 it frequently happening that I am not so well acquainted as to desire any to take the Numbers. Several Spectators have told me I baptiz'd above one hundred in one Day. Two white Adults I baptiz'd by dipping. Last Whitsunday I had eighty five Communicants. I received your Favour of Febry. 4th 1747 and purpose to draw no Bills till the venerable Society sees fit to appoint me their Missionarie for the northern District in the upper Parts. If I can obtain Leave of the Parish I hope to have the Pleasure of seeing you next Summer, and am in the mean Time Reverend Sir, your most obedient humble Servant.

James Moir

Edgcombe County Novr. 22d 1748

[*Endorsed*:]
<6.> N. Carolina
Mr. Moir Nov. 22d 1748.
Read 13 March 1748

ALS. Read at a meeting of the SPG on March 17, 1748/9. Journal of the SPG, 11:98-99.

[*SPG/B/16*]

Rev. Clement Hall to Secretary, SPG
1748/9 January 3

<(128)> North Carolina Edenton
Jan. 3d 1748/9.

Reverend Sir,

Enclosed here is a Copy of my last Letter, and my Notitia Parochials; as also a Copy of my former. It has been very Mortal among the People of these Parts, and I am at present in a bad State of health; tho' (blessed be God for it) the Congregations have been very Seldom Disappointed on my Account.

I was in hopes of Letters by Capt. John Campbell who is just arrived here from London but last from Liverpool; but don't hear of any. Our Church is yet at a Stand, but the Congregations are pretty Numerous and behave well at most of the Five Places where I perform Divine Service and Preach etc. in this Parish, and we have now some hopes of the Province Affairs being Settled, and the National Church Established better than heretofore.

Pray acquaint me (when you write again) whether the Society, in Case of my Decease, will be pleased to allow that same Years Salary to my Wife and Children for their better Support. As I always have, and hope ever during life shall, by Divine Assistance, perform my Duty with Cheerfulness Diligence and Integrity. Tho' I meet with many Difficulties and Obstructions from Irreligious and Gainsaying People.

I am, with Humble Thanks and Service to the Honorable Society, Reverend Sir, Your and Their, most Obliged Faithful Servant.

Clement Hall

Total of the Baptized *2949*.
16th Letter.

[*Addressed*:]
For
The Reverend Dr. Ph. Bearcroft

[*Endorsed*:]
<4> [North] Carolina
Mr. Clement Hall
Jan. 3d 1748/9
Read 12 June 1749

Notitia Parochialis, Or an Acct. to be sent home every Six months to the Society by the Minister etc.

1. Number of Inhabitants.	Taxables about 1300. Inhabitants about 2000, or upwards in all.
2. No. of the Baptized.	57 Persons this half Year.
3. No. of Adult Persons Baptized this half year.	3 White Adults.
4. No. of Actual Communicants of the Church of England.	About 65 in the Parish.
5. No. of those who profess themselves of the Ch. of England.	for the most part such, as call themselves 20.
6. No. of Dissenters of all Sorts, particularly Papists.	No profest Papists, but few protestant dissenters.
7. No. of Heathens and Infidels.	No profest Infidels, but too many Christians without Christianity.
8. No. of Converts, from a Prophane Disorderly, and Unchristian Course, to a life of Christian Purity, Meekness and Charity.	Of this nothing Extraordinary since my last.

Clement Hall

Jan. 3d 1748/9
To Dr. Bearcroft.
8th Sent home.

ALS. Read at a meeting of the SPG on June 16, 1749. Journal of the SPG, 11:134.

[*SPG/SAP*]

Report
1748/9 February 17

<43> <*An Abstract of the Proceedings of the Society.*> [. . .] <*North Carolina.*> The Reverend Mr. *Moir*, one of the Itinerant Missionaries to *North Carolina*, acquaints the Society by a Letter dated *November* 9, 1747, that his Health not permitting him to remain at *Cape Fear*, he went to *Ronake* River in the Month of *May*, and agreed with the Vestry of *Edgecombe*, the Parish of which is about 70 Miles Square, to officiate for one Year at six different Places on *Sundays*, they allowing him Time to visit occasionally the other Parishes within his Mission. The excessive Heats and Rains, together with the Fatigues of his Mission, brought a Return of an Intermitting Fever upon him to that Degree, that he determin'd to embrace the first safe Passage for *London*, and to lay before the Society a just Representation of the State of that Province. He had baptiz'd from *Ladyday* to *Michaelmas* 1747, Seven hundred and four white Children, Twenty seven black, Eighteen white Adults, Twelve black.

The Reverend Mr. *Hall*, Itinerant Missionary in the North Part of this Province, acquaints the Society by a Letter dated *October* 8, 1747, that in *September* he had rode about 348 Miles, preach'd twelve Sermons, and baptiz'd Three <44> hundred sixty five Children and Eleven Adults, in less than four Weeks; and also administred the Sacrament of the Lord's Supper to fourteen Persons in one of the Chappels. That his Congregations were numerous and attentive: That Mr. *Hall* had then baptiz'd in this Mission, from the 29th of *November* 1744, Two thousand three hundred thirty six Persons. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[*SPG/B/17*]

Rev. James Moir to Secretary, SPG
1749 May 2

<(169)>
Reverend Sir

Since my Return from Cape fear [about] the Middle of November I have constantly officiated in this County. I baptiz'd one hundred and forteen white Children and three black, one white Adult, and one black; several I could not admitt, because of their Ignorance. The Number of Communicants is considerable, above one hundred, and daily increases. Books are much wanted, and particularly Abridgments of the History of Infant Baptism. If the Venerable Society think proper to send any, I hope it will be by the Way of Virginia directed to the Care of Messrs. Watsone and Cairns Merchants in Suffolk: None of the Pamphlets have been sent me, ever came to Hand.

This Vestry met Yesterday, and Notwithstanding I promis'd if they gave me Leave to go to London this Summer, to return with all convenient Speed, they would not agree to it for the Reasons mention'd in my Letter of Novr. 22d. I then consider'd how forward they were to get Things in Order for publick Worship. The Church is almost finished and perceiving my Absence might discourage them, I dropt my Resolution of going to Sea this Summer. Upon which they instantly laid a Tax for building two new Chapels. After all, I'm apprehensive, the new Paper bills emitted last Year will frustrate all Attempts to settle Missionaries, even among the upper Inhabitants. I can get Nothing for the Bills in which they paid my Salaries at Cape fear and if such Payments are made here (which this Vestry has hitherto prevented as much as ever they could) I must leave the Province; Because Creditors in Time of War are paid in Commodities that cannot be sold, and in Time of Peace in Paper bills of no real Value.

I am Reverend Sir Your most obedient humble Servant.

James Moir

Edgcombe County May 2 [1749]

[*Endorsed*:]
Edgecombe County N. Carolina
Mr. Moir Itinerant Missionary
May 2 1749.

Laid before the Committee
16 Octr. 1749.

ALS. Read at a meeting of the SPG on October 20, 1749, at which it was resolved to concur in a recommendation of the Committee "to send Mr. Moir 3 Dozen Copies of the Abridgment of Walls History of Infant Baptism." Journal of the SPG, 11:160-161.

[*SPG/B/17*]

Mary Garzia to Secretary, SPG
1749 May 20

<(170)> Bath town north carolina
may the 20 1749

Reverend Sir

I hope your goodness will pardon me for troublin you with this but my poverty is the occasion of it. I return the venerable Society and you my hearty thanks for their goodness to me and my children. I have been forced to pay away part of that money and coud not save my house but must now pay rent or quit it and know not where to go with my children. This place is veri expensive and good are veri dear since the wars and I am in no way of living. I therefore beg that you will be so good as to lay my case before the Society in hopes they will be so good as to take pity of an unfortunate ministers widow and orphans so as I may not perish for want in a strange land for I have no help here. Pray good Sir be so much my friend as to pray their lordships of their goodness to settle a small pension on me to maintain me durin my life So as I maint Starve which I must unles I have help.

I am reverend Sir with great obligation and respect your most humble and most obedient Servant.

Mary Garzia

[*Addressed*:]
<5> To The Reverend Mr. Philip
Bearcroft Secretary to the
Society Warwick Court
Warwick Lane London
<5> these

[*Endorsed*:]
Mrs. Mary Garzia widow
of the late Mr. Garzia late
Missionary in North Carolina.

Laid before the Comittee
Octr. 16 1749.

ALS. Read at a meeting of the SPG on October 20, 1749. Journal of the SPG, 11:162.

[*SPG/B/17*]

Rev. Clement Hall to Secretary, SPG
1749 July 3

<165> North Carolina, Edenton,
July 3d 1749.

Reverend Sir,

Enclosed here is my Notitia Parochialis, as likewise a Copy of my last Do. and Letter. I have also wrote to Mr. Hughes, and Sent him my First Bill of Exchange for £50 Sterling, due Midsummer past; which I trust will be answer'd, but admire, I have not recd. my Letters and things, neither from your Self nor my Correspondent this Year; since the Fleet is chiefly Arriv'd in Virginia.

I am of late, more tender and Sickly than heretofore; chiefly Occasion'd, with Trouble, hard and difficult Duties and Journies etc. and should be glad to know, whether I could Obtain leave of the Society, to go home and tarry for a Quarter of a Year, for my health's sake, and to see my Native Country and my Friends once again; as some of my Brother Missionaries have done in the like Case. Being willing to endeavour to the Utmost of my Power, to Answer the end of my Ordination and appointment etc. Our Church and Parish is as before.

Please to send me the Abstracts for the Years 47, 48, and 49, when Printed; and also Two or Three Manuals for the Devout; the Value of which to all good Christians, I have found by daily Experience, in the Use of that you made me a Present of. I intend to write again (God willing) in the Fall, and after Christmas; and am, with Humble Service and Hearty Thanks to the Honorable and Worthy Members of the Society; Reverend Sir, Your and Their Most Obliged Faithful Servant.

Clement Hall

P.S. I have lately been at a very remote place toward the Seaside where on the 31st of May I Baptised 17 Children in one day; Several of which were grown up, not having Opportunity before. Number of the Baptised - 3677 Persons.
Copy of the 18th Letter.

[*Addressed:*]
To the Reverend Dr. Philip Bearcroft.

ALS. The document following was enclosed in the present one.

[*SPG/B/17*]

Notitia Parochialis
1749 July 3

Notitia Parochialis: Or an Acct. to be sent home every Six Months to the Society by the Minister etc.

1. Number of the Inhabitants	Taxables about 1300. Inhabitants about 2000 or upwards in all.
2. No. of the Baptized.	738 Baptized this half year, where of 33 were black Children.
3. No. of Adults Baptized this half year.	20 black Adults, whom upon Examination I found well Instructed and desirous to be Recd. into the Church.
4. No. of Actual Communicants of the Church of England	About 65 in the Parish. Elsewhere about 75, in all 140.
5. No. of those who profess themselves of the Ch. of England.	for the most part such who call themselves so.
6. No. of Dessenters of all Sorts, particularly Papists	No profest Papists, and but few protestants dissenters.
7. No. of Heathens and Infidels.	No profest Infidels. But too many Christians without Christianity etc.
8. No. of Converts, from a Prophane, Disorderly and Unchristian Course, to a Life of Christian Purity, Meekness and Charity.	Of this nothing Extraordinary since my last.

Clement Hall

July 3, 1749.
Copy of that sent home. No. 9

[*Endorsed:*]
To The Societie's Secretary.

DS. This document was enclosed in the one immediately above.

[*SPG/B/17*]

Rev. Clement Hall to Secretary, SPG
1749 September 11

<(167)> Carolina Edenton
Septr. 11th 1749

Reverend Sir

My last dated July 3d by a Vessel from hence to Liverpool, I hope you have Recd. But the Master would not give me a Receipt. I have very lately been a long Journey to Granville County which lies Westward; wherein I rode Above 300 Miles Preach'd Seven Sermons Churched[1] 50 Well disposd Women, and Baptised 184 Children: and am going (with Gods leave) to set off the next Week to perform my duty, thro' Pequimans, Pasquotank, and Currituck Counties.

I Admire that I have not heard from my Good Friend and Correspondent Mr. John Hughes Distiller at the Black Boy and Still, near Holbourn Bridge; and beg you'l acquaint me in your next, whether he be living, and has sent to me this year or not: for my Self and Family are in want of Necessaries, and I am in some fear about it. I have now wrote to him, and sent my Second Bill of Exchange.

Our Church at Edenton is yet Unfinish'd, but one is lately Built in Edgcomb County, where Mr. Moir resides. Colonel Edwd. Moseley, Earl Granville's agent, and one of our Council is lately Deceas'd (viz.) the 11th of July past. There has been some Misunderstandings between our Northern and Southern Burgesses which I hope will be Settled before long; and that our National Church, (which is by many Neglected and Despised) will be better Establish'd and Flourish in this New and Growing Country, for here are about 16 large Parishes Vacant without Ministers. So that we may truly say in our Lord's own words, The Harvest is Plenteous, but the Labourers very few.

We have the pleasure to hear that a Bishop, (who is much wanted, and by all good Men earnestly desired) is about to be sent over and Settled in Virginia. Please to let me know whether it be true or not. I heartily wish good Success to the Pious and Charitable endeavours of the Honorable Society and am with Humble Service and Thanks, to all the Worthy Members, and particularly to Mr. Spateman, Reverend Sir, Your and Their Most Obliged Faithful Servant.

Clement Hall

Total No. of the Baptised
is 3922 Persons.
19th Letter.

[*Addressed*:]
<9> For The Reverend Doctor Philip Bearcroft,
(Secretary to the Honourable Society for the
Propagation of the Gospel in Foreign Parts) at
Saint Paul's Chapter house, London QDC
These

[*Endorsed*:]
N. Carolina
Mr. Hall of Edenton
Sept. 11 1749

ALS.

[1] The public offering of thanks for a safe delivery during childbirth.

[*SPG/Jou/11*]

Journal of the SPG
1749 December 15

<172> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 15th of December 1749. [. . .]

<175> The Committee read also a Letter[1] from Mr. Lewis de Rosset[2] Dated Novr. 19th, 1749, Setting Forth, that he is Churchwarden of the Parish of St. James Cape Fear in the Province of North Carolina, and that they are in very great Want of a Missionary to Instruct the People who are grossly Ignorant and Immoral, and to Baptize their Children; and that if the Society will be pleased to Grant them one, he will convey him to Cape Fear, without any Expence to the Missionary; and he may depend on a Salary of about £50 per Annum, and on that, with the Salary from the Society, and a Glebe of 100 Acres of Land lately <176> Given by a young Lady, he may be able to live in a decent Manner; But at the same Time the Vestry expect he should Preach at different Places in the Parish.

Whereupon the Committee Inspected a Minute of the Society of the 18th of March 1747, in which it was resolved that a Missionary should be sent to the Parish of St. James on Cape Fear River in North Carolina, when the Parishioners shall have Built a Church and Parsonage House, and setled a Glebe, together with the Salary appointed by the Assembly of the Province; and they observe that these Conditions are not yet fulfilled.

Resolved to Agree with the Committee. [. . .]

Minutes.

[1] Not located.

[2] Lewis Henry DeRosset (ca. 1724-1786), merchant and planter, held a variety of important official positions at various times, including receiver general, assemblyman, and councillor. *DNCB*, s.v. "DeRosset, Lewis Henry."

[*SPG/B/18*]

Rev. Clement Hall to Secretary, SPG
1749 December 27

<(171)> North Carolina Edenton
Decr. 27 1749

Reverend Sir

Enclosed here is my Notitia Parochialis, Copy of my Last and Letter, and also Capt. Bowman's Rect. tho' the Ship was cast away with Several other Vessels, in a Great Storm the 8th of Octr. past; But his Letters and Papers saved.

In Septr. and Octr. past, I Journey'd thro the North part of my Mission, Rode about 200 Miles, Preach'd 14 Sermons, Baptized 264 White, and 20 Black Children, and 4 black Adults. The congregations were very Numerous, and behaved Exceeding well; tho' the continual Travel and Duty went very hard with me, by reason of my Indisposition having had bad health of long time.

In Novr. past, I recd. a Letter and my Things from my Correspondent in London Mr. Hughes; (and should have been glad to have Recd. one from yr. Self) I have now wrote again to him, and Enclos'd my Third Bill of Exchange, which I hope will be readily Answer'd.

The State of our Church is as before, but Mr. Corben, Earl Granvilles Agent, says that he will do his true endeavour to have it finished; and there is another Chapel now building in the Parish, which will make 4 Places of Publick worship in the Compass of about 60, or 70 Miles. I have Baptized 3945 White, and 139 black Children, 45 White, and 92 black Adults; in all 4221 Persons.

I am, with Humble Service and Thanks to the Honorable Society, and daily Prayers for a Blessing upon their Pious Designs, Reverend Sir, Their and Your most Obliged Faithful Servant.

Clement Hall

Copy of that sent home.
20th Letter.

[*Addressed*:]
To Dr. Bearcroft
The Societies Secretary

[*Endorsed*:]
North Carolina
Mr. Hall
decbr. 29th 1749

ALS. The document following was enclosed in the present one.

[*SPG/B/18*]

Notitia Parochialis
1749 December 27

<(174)> Notitia Parochialis; Or, an Account to be sent home every Six Months to the Society, by the Minister etc.

1. Number of Inhabitants.	Refer this to my Last July 3.
2. No. Of the Baptized.	544 Persons this half year, whereof 20 were black Children.
3. No. of Adults Baptized this half year.	4 Black Adults.
4. No. of Actual Communicants of the Church of England.	Refer this to my Last.
6. No. of Dissenters of all Sorts, particularly Papists.	Ditto to my Last.
7. No. Of Heathens and Infidels.	Ditto to my Last.
5. No. of those who profess themselves of the Church of England.	Ditto to my Last.
8. No. of Converts, from a Prophane, Disorderly, and Unchristian Course, to a Life of Christian Purity Meekness and Charity.	There are many People, both in this Parish and Else where, that seem to grow in Grace etc. and particularly Two in Currituck, who, with Tears asked that necessary Question, what shall I do etc. to whom I gave Spiritual Counsel, Comfort and Directions etc. for which they were very Thankful.

Clement Hall

Copy of that sent home, Decr. 27, 1749.
No. 10

[*Addressed*:]
To The Societie's Secretary.

DS. This document was enclosed in the one immediately above.

[*SPG/SAP*]

Report
1749/50 February 16

<47> <*An Abstract of the Proceedings of the Society.*> [. . .] <*North Carolina.*> The two Itinerant Missionaries in this Province are by no means equal to the mighty Task of the Propagation of the Gospel throughout the same; <48> but the Inhabitants of it, though frequently called upon by the Society to build Churches, and Houses, and to fix Glebes and Salaries for settled Missionaries, do little or nothing towards it; even the Church at *Edenton*, where the Governor resides, and the Courts of the Province are kept, as in the chief Town in *North Carolina*, though begun many Years ago, is not yet finished. The Reverend Mr. *Hall*, who officiates in that Part of the Province, is very industrious in his Mission, riding many Miles about reading and preaching, and administring the Holy Sacraments; his Communicants are in Number about 140, and within the Compass of the Year 1749, he baptized 1282 Persons, of whom 53 were black Children, and 24 black Adults after proper Instruction. While the Reverend Mr. *Moir* resides in *Edgecomb* County, in which the Inhabitants have almost finished their Church, and many of them seem well disposed towards Religious Duties; Mr. *Moir* also rides occasionally many hundred Miles in the Performance of his Duty, but he writes, that he cannot give an exact Account of all the Persons which he hath baptized in his Journeys, for want of a Person to count them, who have, he thinks, sometimes amounted to more than 100 Persons in one Day. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[*SPG/B/18*]

Rev. James Moir to Secretary, SPG
1750 April 16

<(179)>
Reverend Sir

When I came first into these Parts it was no small Satisfaction to hear the Body of the People declare how ambitious they would be to get Things in Readiness for a decent publick Worship, and my Accommodation. The same Disposition continues to this very Day, but unluckily for them and me, our late Sherrif applied the Taxes to his own Use; Upon which the Vestry made an Order to sue him, but his Bail-bond could not be found in the Office of the Clerk of the County. The present Sherrif, I know, will distress me all the Ways he can; he is openly a great Stickler for the Baptists. I got him and all his Party turn'd out of the Vestry the very first Election; and ever since that Time his Excellency the Governour loads him with Offices from which he takes Occasion to promote Baptists. When a Law was pass'd nine Years ago by which we were deprived of our Seat in the Vestry, this being contrary to his Majesty's Instructions, I was willing to impute it to Inadvertency in his Excellency, and so I did as to the other Privilege we were strip'd of, namely, the Benefit of six Sundays in the Year for our private Use. But now that I have seen so much Pains taken to support and promote Baptists in this County, I'm at a Loss what to think of the Views of the Administration. Those of our Communion, are as much inclin'd to oblige me, and defray all needfull Expences, as I could wish. The Taxes no where can be paid more honestly and chearfully, and yet I am not one Jot the better for it, Sherrifs and other Officers play such Tricks with our Salaries, and according to Law as they sometimes tell me, That it is shocking to think they should be conniv'd at under any Administration.

About six Years ago I signify'd to the venerable Society, That his Excellency would not prevail upon the House of Burgesses to lay a Tax for sinking the paper Currency. This I had from some Members of his Majestie's Council, and it was so far true. But then (as I learnt since) they conceal'd the Reason why the Burgesses would not pass such a Law, namely, because the Members of Council, with whom, his Excellency both then and now acts in Concert, insisted upon having Rice rated two Thirds above real Value in Payment of said Tax. The Majority of Burgesses residing in the northern Parts, where they had little or Nothing to do with Rice, look'd upon this as a grievous Imposition, and stood out for some Time, But next Meeting of Assembly, finding there was no other Way to do a little Justice to such as had the paper bills in their Hands they gave Way to the Members of Council, who live at Cape fear where they plant Rice, which I saw sold there at Auction for one Third of what it was made a Tender in the Law. These, and other Practices of the same Nature have so discourag'd me that for five years past I seldom wait of Men in Power, and purpose, God willing, to sail for London, next June.

There are certainly a great many Communicants in this large Parish but I cannot find out their exact Number, because I administer the Sacrament in so many different Places. I officiate frequently on Week days, and without a Clerk, and therefore cannot tell sometimes how many I baptize. Yesterday being Easter Sunday there were about one hundred Communicants. I am Reverend Sir Your most obedient humble Servant.

James Moir

Edgcombe County April 16th 1750
Duplicate.

[*Endorsed*:]
N. Carolina
Mr. Moir
April 16, 1751
Read 13 May, 1751

ALS. Read at a meeting of the SPG on May 17, 1751. Journal of the SPG, 12:27.

[*SPG/B/18*]

Rev. James Moir to Secretary, SPG
1750 May 15

<(180)>
Reverend Sir

In my Letter of April 16 I acquainted the Venerable Society That I was under some Apprehensions our Sherriff would take Advantage from our iniquitous Laws and pay my Salarie in such Truck as would be of no Use to me. He actually did so. The Vestry-men tell me he made no Payments but in the new paper Currency which never pass'd in this nor the neighbouring Counties: And it is currently reported, That he let his Excellency the Governour have the Silver and Gold in which he had collected the Taxes, for these very Bills he paid to the Vestry. What inclines me to believe this Report, is the extraordinary Step the Governour took to make him Sherriff. According to the Laws of this Province Sherriffs are created thus; The Bench of Justices nominate three, of whom the Governour chuses one. As the Bench then stood, our present Sherriff knew he could not be one of the three, and therefore applys to the Governour, who, upon his Recommendation, added six new Justices to the Bench. They did not forget to vote for him; and having thus got himself nominated, he soon received the Sherriffs Commission from his Excellency. Were not this Sherriff so sanguine for the Baptists, and the Governour so forward to give him Weight and Influence, I should not have told the Venerable Society, That his Excellency had one only Daughter[1] by his Lady,[2] who is now about seven Years old, and not yet baptiz'd, as far as I can hear; And I have been often told, That since he has been in his Government, he never received the holy Sacrament of our Lord's Supper. These and other particulars I forbear to mention, have long ago convinc'd me, That we of the Church of England must wait with Patience for better Times, or leave the Province. Which I would certainly do, did not I find the Majority in those Parts mightily dispos'd to encourage Clergy-men by settling their Salaries on such a Footing as no Collector or other Officer shall have it in his Power to defraud 'em. And it would have been attempted some Time ago, but that there is no Hopes of Success under the present Administration, who know too well, how to make their own Use of the different Tenders in Law for discharging Debts, and perhaps made so many different Tenders, That by their Influence on Sherriffs, it might turn to their own Account.

The News of the ill Usage I received in this County spreading; several of the neighbouring Counties invited me. I embrac'd the Offer of North-hampton Vestry, and if their Sherriff too pay me in the new Bills, I shall be quite ruin'd. For, tho' I sell the Bills, received for Cape-fear Salaries, very cheap, I have not been able to dispose of them all, The Truth is, we cannot buy even a Chicken with them in the <*turn over*> northern Counties. And the Virginians who supply us with foreign Commodities don't care to trust us since the new Emission. Thus, by the Artifices of our Law-makers, we shall soon be reduc'd to an utter Incapacity of purchasing Victuals or Cloaths.

Twelve Months ago I desir'd the venerable Society to send over some Books and Pamphlets for the Use of the People, who are for the most Part grossly ignorant of the

Principles of Religion, and particularly the Abridgment of Wall's History of Infant Baptism, and beg they may be directed to the Care of Messrs. Watsone and Cairns Merchants in Suffolk Virginia. I am Reverend Sir Your most obedient humble Servant.

James Moir

North-hampton County May 15th 1750.
Duplicate

[*Endorsed*:]
<9> N. Carolina
Mr. Moir
May 15 1750
Read 13 May 1751

ALS. Read at a meeting of the SPG on May 17, 1751, when it was resolved to concur in a recommendation of the Committee "to send Mr. Moir, 40s. Worth of small Tracts." Journal of the SPG, 12:28.

[1] Penelope Johnston.

[2] Around 1740 Johnston married Penelope Golland, stepdaughter of Governor Charles Eden. One of the wealthiest women in the colony, Penelope Golland had been widowed three times before her marriage to Gabriel Johnston. She died in 1741. *DNCB*, s.v. "Johnston, Gabriel."

[*SPG/Jou/11*]

Journal of the SPG
1750 May 18

<219> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 18th of May 1750. [. . .]

<224.> The Lord Bishop of London laid before the Board a Proposal relating to the Settlement of Bishops in America, which is as follows, Videlicet.

As the chief Obstruction to the setling Bishops in America, arises from an Apprehension here, that the several Colonies abroad would be unwilling to have Bishops among them, from a Jealousy that introducing Ecclesiastical Jurisdiction among them, may interfere with some Rights, which by Custom, or by Acts of their respective Assemblys, are now Vested in other Hands; It is become necessary in Order to know their Sentiments, to inform them rightly in this Case.

Their Objections (if they have any) must be, as is suppos'd, upon one, or all of the following Accounts.

1. With Respect to the Coercive Power, such Bishops may exercise over the People in Causes Ecclesiastical.

2. With Respect to the Interest, or Authority of the Governors there.

<225> 3. With Respect to the Burden that may be brought upon the People of supporting, and maintaining Bishops there.

4. With Respect to such of the Colonies, where the Government is in the Hands of the Independents, or other Dissenters, whose Principles are inconsistent with Episcopal Government.

As these Objections are all Founded upon a Misapprehension of the Case, It may be proper to have it understood.

1. That no Coercive Power is desir'd over the Laiety in any Case, but only a Power to regulate the Behaviour of the Clergy, who are in Episcopal Orders, and to correct, and Punish them according to the Law of the Church of England, in Case of Misbehaviour, or neglect of Duty; with such Power, as the Commissarys abroad have exercis'd.

2. That Nothing is desir'd for such Bishops, that may in the least interfere with the Dignity, or Authority or Interest of the Governor; or any other Officer of State; Probates of Wills, License for Marriage etc. to be left in the Hands where they are; and no share in the Temporal Government is desir'd for Bishops.

3. The Maintenance of such Bishops not to be at the Charge of the Colonies.

4. No Bishops are intended to be setled in Places where the Government is in the Hands of Dissenters as in New England etc. But Authority to be given only to ordain Clergy for such Church of England Congregations, as are among them, and to Inspect into the Manners and Behaviour of the said Clergy, and to confirm the Members thereof.

<226> It is proposed to the Society to recommend to such of their Members as have Correspondence abroad to acquaint their Friends with these Particulars, in Order to know the Sense of the People there, when duly inform'd of the Case, and to know what other Objections they may have to the said Proposal.

Agreed that 2000 Copies of the said Proposal be Printed, and that one of the said Copies be deliver'd to each of the Members of the Society, with a Request from the Society to make the Enquiry accordingly.

And Ordered that a Letter be sent, with the said Proposal, in the Name of the Society by their Secretary, to the Governors of the several Colonies in America.

Ordered also that this Minute be Printed at the Bottom of the aforesaid Proposal. [. . .]

Minutes.

[*SPG/B/18*]

Rev. Clement Hall to Secretary, SPG
1750 May 21

<(169)> North Carolina Edenton
May 21 1750

Reverend Sir,

I have here Enclosed a Copy of my Last, having had Sickness and bad health from about the 15th of Septr. to the First of March past. But am now, with my Wife, Two Daughters and Aged Mother and Servants in pretty good Health, thro' God's mercy to us.

<*Copy of Extract*> In Easter Week, I Set Off and Journied about 427 Miles thro' my South Mission, and in about 30 Days Preached 19 Sermons, Baptized about 425 White, and 47 black Children; 3 White and 11 black Adults, whom upon Examination I found worthy; and Administered the Holy Sacrament of the Lds. Supper to about 235 Communicants. The Congregations were Numerous, notwithstanding that many came very far, and some of the days continual Rains. The People generally behaved very Devout and Orderly; and thro' God's Blessing upon my Diligent, (tho' weak) Endeavours I have the Pleasure to find and Learn, that there is a Visible appearance of their great and earnest desires to Seek after and to Serve God; and good Affection to our Gracious Sovereign, and the National Church. Tho' I must with Grief and Regret own, that the Established Religion is much Obstructed and Discredited by some Sectaries, by our present unhappy Divisions between the Northern and Southern Parts; and much more, by the Notorious evil Lives, of irreligious and Profane Professors from whom I often meet with great Trouble and Disquet, Wrongs and Abuses; which, with my continual Labours and Journyings etc. has several times reduced me to a low Estate of Health and Strength.

We have some Glimpse of hopes that our Church will e'er long be enclosed, so, as to Use it, there being a Levy laid for that purpose. I pray you'll acquaint me, whether we are like to be so happy as to have a Bishop in America, and what Province he will Reside in. Col. Lovick a Gentleman that dwells in the Southern Parts, tells me, that they have not had a Missionary among them to Baptize the Children for Several years and that the Ignorant People fall away to the Quakers lately settled in Coresound etc. I think here is now about 18 Large Counties in this Extensive Province, some of which are divided into Two Parishes, and but about 5 Episcopal Ministers in the whole, (viz.) The Reverend Mr. Bevin, in Cape Fear, Mr. Le'Peire,[1] in Newbern, Mr. Moir, late in Edgecomb, Mr. Roan,[2] late in Northampton, and my Self in Chowan.

I am, (Reverend Sir,) with Humble Service and Thanks to the President, Mr. Spateman, and all the worthy Members of the Honorable Society, Theirs and Your most Obliged Faithful Servant.

Clement Hall

P.S. Baptized in all 4394 White, and 186 Black Children, 48 White, and 103 Black Adults. Total, 4731 Persons.

Worthy Sir

Mr. Corbin Earl Granville's Agent promises £10 Sterling towards the finishing our Church at Edenton, and desires you'll speak a word to his Lordship, (who is a Member of the Society) that he wou'd be so good as to Contribute something towards so good and Necessary a work and which we should all take as a particular favour. Yr. Humble Servant.

C. Hall

[*Addressed*:]
To The Reverend Doctor Philip Bearcroft,
(Secretary to the Honorable Society for the

Propagation of the Gospel in Foreign Parts)
at St. Pauls Chapter-House, London
QDC
These

ALS. Read at a meeting of the SPG on October 19, 1750, when it was resolved to concur in a recommendation of the Committee "that the Letter desir'd by Mr. Hall be sent to him, and 50 Shillings Worth of proper small Tracts, for the Use of the Poor." Journal of the SPG, 11:268-270.

[1] Rev. John LaPierre. See appendix.
[2] Rev. John Rowan.

[*SPG/B/18*]

Rev. Clement Hall to Secretary, SPG
1750 May 21

<(170)> No. Carolina, Edenton,
May 21 1750

Reverend Sir

A Copy of the Societies Letter in behalf of an Itinerant or Travelling Missionary is here Enclosed; and I Humbly desire the Honorable Society, to send me One of the same kind as they did to Mr. Garzia; for I am at Considerable Expence over the large Ferries. Not but that I always intend to pay as I go, but wou'd have the money Refunded to me again out of the Publick Treasury, if the Assembly Sees fit; when I have said Letter to shew.

I have not Recd. but Two Letters from the Society since my Arrival. Therefore hope you'll write shortly, and send me some of the Societies Abstracts for the Years 47, 48, and 49, and any other Books that you See fit to promote Religion, for which I shall be very Thankful.

I heartily wish good Success to yr. Pious Endeavours and am with Humble Service and Hearty Thanks to the Honorable Society Reverend Sir, Theirs and Your most Obliged Faithful Servant.

Clement Hall

22d Letter.

[*Addressed*:]
For The Reverend Doctor Philip Bearcroft,
(Secretary to the Society for the Propagation
of the Gospel in Foreign Parts) at Saint
Paul's Chapter House. London
QDC
These

ALS.

[*SPG/Jou/11*]

Journal of the SPG
1750 June 15

<228.> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 15th of June 1750. [. . .]

<235> A Letter[1] from Mrs. Mary Garzia, Widow of the late Reverend Mr. Garzia, Dated Bath Town North Carolina, Febry. 12th 1749/50, the Contents of which Letter are exactly to the same Purpose, as that laid before the Board on the 20th of October last. [. . .]

Minutes.

[1] Not located.

[*SPG/B/18*]

Rev. Clement Hall to Secretary, SPG
1750 June 27

<(177)>North Carolina Edenton,
June 27 1750

Reverend Sir,

I have here Enclos'd my Notitia Parochialis, and a Copy of my Two Last Letters, Since which I have no material thing to write, but that I have Recd. into the Church by Baptism 74 white Children more, Total of the Baptized is now about 4805 Persons.

We make use of the Court house at Edenton in lieu of a Church as heretofore, till the Church is fit for Use, and Mr. Corbin is so good as to Officiate as Reader, when I am Obliged to be Absent from Town, performing my duty in the Chapels at the other End of the Parish etc.

I have not Recd. my Salary from my Friend Mr. Hughes as yet, and have this day sent him my first Bill of Exchange for £50 Sterling, due Midsummer day past: Which I hope the Honorable Society believe I worthily deserve, and will readily Answer it.

Please to write Shortly, and let me know whether there is like to be a new Translation of the Bible, and an Alteration in the Service of the Church or not, Mentioned in the Magazines for Septr. and Octr. Past.

I am, with Humble Service and Hearty thanks to the President, and Mr. Spateman, and all the worthy Members of the Venerable Society, Reverend Sir, Their and Your, Most Obliged Faithful Servant.

Clement Hall

To The Reverend Doctor Philip Bearcroft,
Secretary to the Society
Copy of the 23d Letter sent home.

Total I have Baptized is 5070.

[*Endorsed*:]
<6> N. Carolina
[Mr. Clement Hall 27 June 1750]
[*Torn*]

ALS. Read at a meeting of the SPG on October 19, 1750. Journal of the SPG, 11:269. The document following was enclosed in the present one.

[*SPG/B/18*]

Notitia Parochialis
1750 June 27

<175> Notitia Parochialis; Or, an Account to be sent home every Six Months to the Society, by the Minister etc.

1. Number Of the Inhabitants.	Taxables White and Black near about 1300.
2. No. of the Baptized.	584 Persons this half year, whereof 47, Were black Children.
3. No. of Adults Baptized this half year.	3 white and 11 Black Adult Persons, whom I believe were Worthy etc.
4. No. of Actual Communicants of the Church of England.	About 50, or 60, in this Parish; in my South Mission about 235.
5. No. of those, who profess themselves of the Church of England.	Almost the whole Parish are so accounted.
6. No. of Dissenters of all Sorts, particularly Papists.	So few, that there is no Conventicle or Meeting-House in this Parish.
7. No. of Heathens and Infidels.	No profest Infidels. The most part of the Negroes are unbaptized and too many who call themselves Christians live a wicked life, as tho' they feared not God, neither regarded Man.

8. No. of Converts, from a Prophane, Disorderly, and Unchristian Course, to a Life of Christian Purity, Meekness and Charity.	In my late Journey, I have had Private Conversation with Several, who are notorious evil livers, who acknowledge their faults, and promise a better behaviour, and desired me to Assist them with Spiritual Counsel and Direction which I accordingly did and have the pleasure to hear since that there is Reformation wrought in Some and that God would be graciously pleased to bring into the way of Truth, all such as have Erred and are Decd., is the sincere Desire and daily Prayer, of Reverend Sir, The Societies Weak and Unworthy Servant.

Clement Hall

June 27, 1750.
To The Societies Secretary. No. 11.

ALS. Read at a meeting of the SPG on October 19, 1750. Journal of the SPG, 11:269. This document was enclosed in the one immediately above.

[*SPG/B/18*]

Rev. Clement Hall to Secretary, SPG
1750 October 15

<(176)> North Carolina Edenton,
Octr. 15 1750

Reverend Sir,

Enclos'd here is a Copy of my Last and hope (God willing) to write again, and send my Notitia Parochialis about Christmas next, as I do every half year, tho' I generally write to yr. Self and Society Four times a year.

Besides my Former, I have sent my First, Second and Third Bills of Exchange for £50 Sterling; but have not Recd. my Salary for the Year before, for which I am something Concern'd, my Self and Family being in want of Necessaries.

I am just come off about 3 weeks Journey thro' my North Mission, (tho' in a Sickly State of health) met and Officiated in 16 Congregations; Baptized 217 White and 17 Black Children and 4 White Adults, in the Compass of 229 Miles; which with 23 Children in the Intirem before, and 4805 as enclos'd makes 5066 Persons in all, since my Arrival.

I beg the Favour of a Letter, and that you wou'd enquire of Mr. John Hughes Distiller near Holbourn Bridge, what is the Cause my things are not yet come; which I Expected in the Spring past, and also if you please to let me know, whether our unhappy disputes at home are like to go in favour of the North or South Gentlemen; for I find by Experience, their Divisions is a great Obstruction to Religion in this Province.

I am, with Humble Service, and Hearty Thanks, to all the worthy Members of the Honorable Society, Reverend Sir, Their and Your, Most Obliged Faithful Servant.

Clement Hall

To The Reverend Dr. Bearcroft
Secretary to the Society
24th Letter Sent home.

[*Addressed*:]
To The Reverend Doctor Philip Bearcroft (Secretary
to the Society for the Propagation of the Gospel in
Foreign Parts) at Saint Paul's Chapter House
London
QDC
These

[*Endorsed*:]
<6> N. Carolina
Mr. Hall Oct. 15 1750

Read 14 Janry. 1750.

ALS. Read at a meeting of the SPG on January 18, 1750/1. Journal of the SPG, 11:293, 300.

[*SPG/B/18*]

Rev. Clement Hall to Secretary, SPG
1750 December 27

<(178)> North Carolina Edenton
December 27 1750

Reverend Sir,

I have here Enclos'd my Notitia Parochialis and Copy of my Last and Letter, and am very Sorry I dont hear anything from the Honourable Society, nor from my Friend and Correspondent Mr. John Hughes; and beg you'll acquaint me in your next whither he be living or not.

Our Church, and the State of the Parish is much as before. I hear the Reverend Mr. Roan is gone to South Carolina; and the Reverend Mr. Moir is taken (Easter monday past) into Northampton, from whence Mr. Roan went: which Parish borders upon this, and likewise upon Virginia.

His Excellency Gabriel Johnston our Governor is lately Married to Mrs. Button,[1] a young Widow Gentlewoman late of London.

I have Two Infant Daughters, and my Wife is Pregnant, and I have also an Aged and Infirm Mother in my Family: and as I have with Diligence and Integrity Served the Honourable Society to the Utmost of my Power for Several years, I hope and trust, that in Case of my Decease, they wou'd be so good, as to make up my Salary for that same year also, and send it by my Correspondent, towards the Support of my Helpless Relations, etc.

I have a deal of bad Health, and am now in a Sick and weak Condition.

My daily Prayers and endeavours is for the Suppression of all kinds of Vice and Immorality, and the Advancement of true Religion, the firm Establishment of our National Church, and for the good Success of the Worthy Society in particular, to whom if you please give my Humble Service and Hearty Thanks for all Favours.

I am, Reverend Sir, Their and Your Most Obliged Faithful Servant.

Clement Hall

To The Reverend Doctor Philip Bearcroft,
Secretary to the Society.

A Copy of the 25th Letter sent to the
Society besides Duplicates.

Total I have Baptized is 5070.

ALS.

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[1] Frances Button. *DNCB*, s.v. "Johnston, Gabriel."

[*CR 070.801.2*]

Will
1750 December 31

<*North Carolina*>

In the Name of God Amen. I Christopher Bevis of the Parish of St. Philip in New Hanover County in the Province of North Carolina Clerk being weak of body but of Sound and disposing mind and memory do make and ordain this to be and Contain my last Will and Testament in manner and form following that is to say

<*Imprimis*> I will and desire that all my just Debts and funeral Expences be first paid and satisfied by my Executor herein after named out of the moneys arising out of the Sales of my Estate.

And whereas there is subsisting an Agreement between the late Roger Moore[1] Esqr. deceased and myself that the said Roger Moore should have the benefit of the Lightwood on the Lands of me joining Trapland on the said Roger Moore paying me fifty Barrels of

Tar [*torn*] it is my true intent and meaning and it hereby declared that I do ratify and Confirm the said Agreement.

<*Item*> I give devise and bequeath unto my Executors herein after named all my real Estate to him his Heirs Executors Administrators and Assigns in trust and to and for the use hereafter named that is to say to be by my said Executor Heirs Executors or Administrators sold and disposed of for the most money that can be got for the same after the lightwood is taken off by the Heirs Executors or Administrators of the said Roger Moore deceased and the moneys arising by the Sale thereof to be applied to the remainder of what debts I may owe after the application of my personal Estate.

<*Item*> After the payment of my just Debts and funeral Expences the residue of my said Estate I give devise and bequeath to the Church Wardens of the Parish of St. Philip in New Hanover County their heirs Successors and Assigns to and for the use of the said Parish.

<*Lastly*> I do hereby nominate Constitute and appoint Richard Quince[2] of Brunswick Merchant to be Sole Executor to this my last Will and Testament hereby revoking all former and other Wills by me heretofore at any time made. In Witness whereof I the said Christopher Bevis have hereunto set my hand and Seal this thirty first day of December in the year of our Lord One thousand seven hundred and fifty and in the twenty fourth year of his Majesty's Reign.

Chr. Bevis

Signed Sealed published and declard by the Testator as and for his last Will and Testament in the presence of Us who in his presence and at his request have hereunto set our hands and Names as Witnesses.

Geo. Logan
J[*blotted*]r. Nicholas.
Jno. Gardner

[*Endorsed*:]
Christopher Bevis Will
Registered in Book D
Page 51 this [*blank*] day
of [*blank*] Anno. Dom. [*blank*]

DS. There is no surviving record of the proving of this will.

[1] Roger Moore (1694-1751) removed from South Carolina to the Cape Fear region ca. 1725, becoming a large landowner and promoter of the development of Brunswick as a port and urban center. Moore held numerous offices, including assistant justice of the General Court, and councillor from 1734 until his death. *DNCB*, s.v. "Moore, Roger."

[2] Richard Quince (1714-1778) was a prominent merchant and planter of the Lower Cape Fear. In addition, he was a justice of the Superior Court, judge of the colony's Court of Vice Admiralty, and an ardent patriot. *DNCB*, s.v. "Quince, Richard."

[*SS, Acts*]

Act of Assembly
1751

North Carolina ss. An Act to Amend and supply the Defects of an Act Intitutled an Act to appoint Commissioners in the Place and stead of those Deceased to compleat and finish the Church at New Bern and for Adding the present Church Wardens and Vestrymen to the said Commissioners: And for Impowering the said Commissioners Church Wardens and Vestrymen to call the former Commissioners to Account for all the moneys by them received for the use of the said Church and to Appropriate it to the Purpose Aforesaid and in case of Insufficiency to lay a Levy to Accomplish the Same.

Whereas by the above recited Act of Assembly the then present Church Wardens and Vestrymen of the Parish of Christ Church together with John Fonvielle Edward Bryan and Christopher Gregory Hobbs were Appointed Commissioners in the Room place and stead of William Wilson Adam Moore and George Roberts Deceased Commissioners Appointed by One other Act of Assembly pass'd at Edenton the fourth day of Aprill in the year of Our Lord One Thousand seven Hundred and forty One Intituled an Act to Enable the Commssioners therein after Appointed to Erect and finish a Church in New-Bern Craven County and Parish in the Province aforesaid and for the Better regulating the said Town and other Purposes therein Mentioned; And Whereas no provision is made in the said Act of Assembly for supplying Commissioners in the room of such as should dye or remove nor any power given to the succeeding Church Wardens and Vestry men to Act agreeable to the purposes of the said Law And Edward Bryan and Christopher Gregory Hobbs being now Dead, And the Church not Compleatly Finished. Therefore Be it Enacted by His Excellency Gabriel Johnston Esqr. Governor by and with the Advice and Consent of His Majestys Council and the General Assembly of the said Province and by the Authority of the same That the Church Wardens and Vestry men of the Parish of Christ Church in the County of Craven for the time being or the Majority of them shall have full Power and Authority and they are Hereby Authorized Impowered and required to call to Account the Commissioners Appointed by the said Above recited Acts of Assembly their Heirs Executors and Administrators for all the moneys by them Collected and received or that shall or may be in the Hands of them or any of them for the use of the said Church And also all other person or persons who may have any of the said Moneys in their hands and in case of neglect or refusal of any of the Commissioners their Heirs, Executors or Administrators or any other person or persons as aforesaid upon Demand of the said Church Wardens and Vestry men or the Majority of them to account and pay down all such sums of money as are remaining due and unpaid in their or any of their hands to the said Church Wardens and Vestrymen for the time being or the Majority of them that then and in such Case such Commissioner or Commissioners or other person Concerned therein shall forfeit the sum of Ten pounds Proclamation money and be further Lyable to an Action at the suit of the said Church Wardens and Vestrymen for all such sums as shall Appear he or they are so in Arrear which said sum of Ten pounds proclamation Money shall and may be recovered by Action of Debt Bill Plaint or Information in any Court of Record in this Province Wherein no Essoign protection Injunction or Wager of Law shall be allowed or

Admitted of by any person who shall prosecute or sue for the same and shall be Applyed towards Finishing Compleating and Building the said Church.

And Whereas several of the Inhabitants of Johnston and Craven Countys have not paid the several Taxes in Virtue of Several Acts of Assembly for and Towards Building the said Church in New Bern.

Therefore be it Enacted by the Authority Aforesaid that the said Church Wardens and Vestrymen for the time being or the Majority of them are hereby Directed and Impowered to Issue their Warrant or Warrants Directed to the Sheriff of the respective County where any person or persons being in Arrear for the Aforesaid Taxes shall or may reside to Levy so much money of their several Goods and Chattles as it shall Appear they or any of them are in Arrear which said sheriff shall account with and pay to the said Church wardens and Vestrymen or the Majority of them all Such sums of Money as he shall receive by Virtue of this Act.

And be it Enacted by the Authority afores'd that the Clause in the before recited Act Appointing Commissioners as herein before mentioned be and is Hereby repealed.

Gab. Johnston
Matt. Rowan[1] President Council

Read three times and Ratified in open assembly
the Twelfth day of October in the year of Our
Lord One thousand Seven Hundred and Fifty One.

Saml. Swann Speaker [. . .]

D.

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[1] Matthew Rowan (d. 1760), an Ulsterman, was in North Carolina from at least 1726. A merchant and planter, as well as a holder of major offices such as surveyor general and receiver general, he was a councillor from 1731 until his death. *DNCB*, s.v. "Rowan, Matthew."

[*SS, Acts*]

Act of Assembly
1751

North Carolina ss. An Act to Amend an Act Intituled an Act for Establishing the Church for Appointing Parishes and the Method of Electing Vestries and for directing the Settlement of Parish Accompts Throughout this Government.

Whereas the method of Electing Vestry Men as prescribed by an Act Intituled an Act for Establishing the Church for Appointing parishes and the Method of Electing Vestrys and for Directing the Settlement of parish Accounts throughout this Government hath been found inconvenient and determental to the several Parishes within this Province Therefore for the Better regulation of such Elections for the Future.

We pray that it may be Enacted And be it Enacted by His Excellency Gabriel Johnston Esqr. Governor by and with the Advice and Consent of His Majesty's and the General Assembly of this Province And by the Authority of the same that in every Election of Vestrymen hereafter to be made in every parish within this Province. The Poll shall be taken by Ballot by the sheriff of the County or his Deputy in the same Manner as the Poll for Electing Members of Assembly is and ought by Law to be taken[1] any Law usage or Custom to the Contrary Notwithstanding.

And be it Further Enacted by the Authority Aforesaid that it shall and may be Lawfull at every election of Vestrymen as aforesaid for every person Qualified by Law to Vote or Ballot for a Member of Assembly for the County in which he resides and for no other person Whatsoever to Vote as Aforesaid for Vestrymen for his parish respectively.[2]

And be it Further Enacted by the Authority Aforesaid That no person whatsoever but such as is Qualified by Law to be Chosen a Member of the General Assembly for a County of this Province shall be Chosen a Vestryman for the parish in which he resides.[3]

And be it further Enacted by the Authority Aforesaid that the Electors of Vestrymen and the Candidates for Vestry men and the sheriff or his Deputy taking the Poll for Vestry men and each and every of them shall and are hereby Impowered and required to proceed by the Same rules and shall be subject to the same Duties and to the same penalties as in like cases they and each of them are by Law subject to in Electing or being Elected members of Assembly or in taking the Poll for the said Members.

Provided that nothing in this Act shall be Construed to Debar the Members of His Majestys Council or any of them from Electing or being Elected Vestrymen for the Parish in which they Reside.

And be it Further Enacted by the Authority Aforesaid that every Clause of the before Recited Act which is hereby Altered and comes within the Perview of this Act be and is hereby Repealed and declared null and Void.

Gab. Johnston
Matt. Rowan President Council

Read three times and Ratified in Open
Assembly the Twelfth-day of October in
the year of Our Lord One Thousand Seven
Hundred and Fifty One.

Saml. Swann Speaker [. . .]

D.

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[1] "An Act to regulate Elections for Members to serve in General Assembly…" (1743) specified that "the Sheriffs of the several and respective Counties in this Province shall, at all Elections hereafter to be made in their several and respective Counties, for Members to sit in General Assembly, take the votes of the Freeholders qualified to vote, in Manner following; that is to say: Each and every Sheriff of the several Counties, shall at the day appointed for choosing Members of Assembly, come to the Place by Law appointed for holding such Election in his County, provide with a small Box, with a Lid or Cover, having a Hole in it not exceeding Half an inch in diameter; which said Cover shall be sealed and secured on the Box, in the Presence of the Inspectors Chosen, as in this Act is hereafter directed, to see the Poll fairly and impartially taken; which being done, the Sheriff shall, at or before Ten of the Clock in the Forenoon, open the Poll, by making Proclamation Three Times, for such Persons as are qualified to vote, to come and give in their Votes, by Ballot; and after the Poll is so opened the Sheriff shall attend the same and keep the Poll opened till One of the clock in the Afternoon, at which time it shall be lawful for him to adjourn the Poll to Half an Hour after Two of the Clock, the Hole in the Box being first sealed, in Presence of the Sheriff, Inspectors and such Candidates as will attend to see the same, and then shall again open the Poll, as at first, and keep the same open, and attend the taking the Votes, as aforesaid, until Sunset, and no longer, without it shall be agreed by all the Candidates to have it closed sooner.

"And be it further Enacted, by the Authority aforesaid, That every Persons qualified to vote, shall give to the Sheriff, in Presence of the Inspectors, a Scroll of Paper, rolled up, with the Name or Names of the Person or Persons he votes for, written therein; which Scroll shall be immediately, by the Sheriff, put into the Box, in the

Presence of the Inspectors, and at the same time the Sheriff, and also each of the Inspectors, shall take a List, in Writing of the Persons Name so Voting: And when every Person attending at the Place of Election, shall have voted, as before mentioned, or that the Sun shall be set, the Sheriff shall conclude the Poll, and, in the Presence of the Inspectors, and such of the Candidates as will attend, open the Boxes, and take out the Scrolls, One by One, and read the Name or Names of the Candidate or Candidates written in each Scroll, and an exact Account shall be taken, by each Inspector, from the said Scrolls, of the Number of Votes for each Candidate; and if there shall be Two Scrolls rolled together and put into the Box in the Room and Place of one, or if any Scroll contains the Names of more Candidates than shall be lawful for the County to choose, such Scroll or Scrolls shall be cast away, as useless and Void: And when the votes have been all taken out and examined, as aforesaid, whatsoever Candidate or Candidates shall appear to have most Votes, the Sheriff or under Sheriff shall return him or them Burgess or Burgesses; or if Two or More Candidates shall have an equal Number of Votes, the Sheriff or Under Sheriff, being a Freeholder, shall and may return which of them he thinks fit; in which Case only, the said Sheriff, or Under Sheriff, is allowed to vote." Clark, *State Records*, 23:207-208.

[2] The act of 1743 restricted the electorate to freeholders at least twenty-one years of age possessed of fifty or more acres of land for at least three months preceding the election and resident in the province for at least six months. A freeholder was defined as "every Person who hath an Estate, Real, for his own Life, or the Life of another, or any estate of greater Dignity…in the County which by this Law enables him to vote, or be a Candidate for such County." Clark, *State Records*, 23:208.

[3] The act of 1743 set the qualification for assemblymen at residence in the province for at least a year preceding the election, possession of a freehold of at least 100 acres, and having attained the age of twenty-one years. Clark, *State Records*, 23:208.

[*SPG/B/18*]

Mary Garzia to Secretary, SPG
1750/1 January 8

<(181)>Bath Town North Carolina
Jan. 8 1750/1

Reverend Sir

I hope your goodness will Pardon my troubling you With repeted Letters which my Great poverty presses me to for My Case is at present very deplorable. I have not at this time a farthing to relieve my wants which are very great which have oblidged me to Sell allmost all my houshold goods to Subsist on having Lost my health intierly for this twelve months past being accasioned for want of mony to buy firing and other necesarys, for the Winters here are very Severe and everything is very dear So that in a Short time I Shall utterly perish if not relived by the Venerable Society my wants has oblidged me to Contract Some Small debts the which I cannot pay at preasent So that I am in danger to have my Bed taken away from me which is the Chief pice of furneture I have Left at Preasent. Reverend Sir I beg the favour of you to be So much My friend as to lay my poor unhappy Case before the honourable Society in hopes their Lordships will take my Case into Consideration and grant me Some Small Subsistance to live upon or Some present relief to inable me to pay my Small debts and keep me from Starving Which otherwise will be very Soon Pray Sir favour me with an Answer as Soon as possible for I have not received a letter from you Sence the year 1746. Sir I remain with the Greatest respects Your Most Humble And Most Obedient Servant.

Mary Garzia

[*Addressed*:]
<3> To The Reverend Mr.
Philip Bearcroft Secretary
To the Honorable Society in
Warwick Court Warwick Lane
London
these

[*Endorsed*:]
<7> North Carolina
Mrs. Garzia
Jan. 8 1750/1

LS. Read at a meeting of the SPG on April 19, 1751, when it was resolved to concur in a recommendation of the Committee "to desire Mr. Hall, missionary in North Carolina, to make a particular Enquiry into the Circumstances of Mrs. Garzia, and if he finds her in the Condition, represented in her Letter, he be Impower'd, to releive her as far as five Pounds." Journal of the SPG, 12:17.

[*SPG/B/18*]

Rev. Alexander Garden to Secretary, SPG
1750/1 February 4

<(183)>
Reverend Sir [. . .]

With humble Duty to the Society, and best wishes and respects to your self, I remain Reverend Sir Your most Affectionate Brother and humble Servant.

A. Garden.

So. Caroa.
Charles town Febry. 4th 1750.

P.S. [. . .] I have communicated the passage of your last Letter, relating to the Parish of St. Paul, to that Vestry and believe it will be very soon complied with. In the meantime it is supplied, by one Mr. John Rowan, a poor Clergy-man from North Carolina who was Starv'd out there, and came hither in hopes of finding some better Encouragement in this province. He brought with him full Credentials of his being regularly Ordain'd by the late Bishop of Londn., and Licens'd for North Carolina, and also a Letter of recommendation to me, from the Governor of that Province, certifying his good behaviour there; on which I recommended him to the said Parish, to supply that vacant Cure, only for the Salary allow'd here. He behaves very well, and the People are much pleas'd with him, as a very sober and diligent Clergy-man. [. . .]

[*Addressed*:]
<8> To The Reverend Doctor Bearcroft
Secretary to the Society for Propagating
the Gospel etc. in the Charter house

London

per the Loyal Judith
Capt. Cowie
Q.D.G.

[*Endorsed:*]
<8> S. Carolina
Mr. Garden of Charles Town
Febr. 4th 1750/1

Read 15th April 1751

LS. Read at a meeting of the SPG on April 19, 1751. Journal of the SPG, 12:18.

[*SPG/SAP*]

Report
1750/1 February 15

<53> <*An Abstract of the Proceedings of the Society.*> [. . .] <*North Carolina.*> The Reverend Mr. *Hall*, the Society's Itinerant Missionary in the Northern Parts of this Province, takes very extraordinary Pains in his Mission, having only in one Circuit, in the latter End of last Summer, in the Compass of three Weeks, officiated to 16 Congregations, and baptized 217 White, and 17 Black Children; and the Number of Persons baptized by Mr. *Hall*, from his Arrival as Missionary there, on the 29th of *November* 1744, to the 15th of *October* 1750, amounts to 5066. No Letter hath reached the Society from the Reverend Mr. *Moir* their other Itinerant Missionary in this Province; but they hope he continues to be very useful in his Station, and they most heartily wish, that the Governour and Assembly of *North Carolina* would be so wise and good to themselves as to bring effectually into Execution, the Act passed by them in relation to Religion and the Building of Churches in the Year 1715. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[*SPG/B/19*]

Rev. Clement Hall to Secretary, SPG
1751 May 1

<(125)>North Carolina Edenton
May 1st, 1751.

Reverend Sir,

I am, blessed be God, much better of my Sickness tho' weak, and so much afflicted with the Hemorrhoids, the blind Sort, both Internal and External, for Six months past, together with Sickness in my Family, (having lost one Slave) that I cou'd not possibly set out the 22d of April past, as I had sent notice and fully Intended, to Journey above 400 Miles thro' my South Mission, and to Officiate and Administer the Holy Sacraments to Eighteen Congregations: but I hope, if it please God to enable me, to perform some part of said duty in June, and the other in September next.

I do very much Admire I cant hear from my Friend and Correspondent Mr. John Hughes Distiller near Holbourn bridge: having sent him Two Sets of Bills of Exchange for £50 each: my Self and Family being in great want of the Effects. I hope you'll write soon, and let me know the Cause of this Disappointment if you can learn it: and also if you please send me abstracts of the Societies proceedings for four years past: and whether we are like to be so happy as to have a Bishop settled in this part of the English Empire in America.

The Bricks are now making to enclose the Church at Edenton, and we have another New Chapel almost finished in this Parish.

I perform'd my duty thro' my North Mission in October past, and constantly endeavour to Journey, Preach, Baptise, and Administer the Holy Sacrament, so far as I can reach thro' the whole North and South, once a year: viz. one Part in the Spring, and the other in the Fall: and have very hard duty in this large Parish. And tho' I meet with many Difficulties and Discouragements, from Irreligious Gainsaying people, yet have I cause to bless God, that Several Thousands of Souls, receive much benefit, and are Exceedingly well pleased with my Ministrations, and Labours, which they know proceedeth of love, and a Conscientious discharge of my Duty etc.

I have Recd. but Two Letters from the Society in all; One dated June 30, 1746. The other Dated February 4. 1747.

I know but of Three Ministers in this vast Country (viz.) Mr. LaPeire, an aged Gentleman at Newbern, Mr. Moir, and myself; tho' here is room and People Sufficient for Twenty or Thirty. The Reverend Mr. Bevis at Cape- Fear is lately deceas'd, and the loss much lamented: having left a good name and fair Character behind him, etc.

The Number of Persons I have Baptised is 5134, of all Sorts.

It is to be hoped, that the Publick Divisions in this Province will soon be Settled at Home, and that then there will be better provision made for Ministers, as there is in Virginia and elswhere. (His Excellency our Governor having always endeavoured to Propagate and encourage Religion) for 'tis not likely a Minister can live and Maintain a Family upon £50 Proclamation money, where the Parishes are so large, the Duty so great, the Money bad, and the Goods which he is forced to buy so Excessive Dear.

I hope to write again God willing the latter end of June and send my Notitia Parochialis: as I constantly do once in Six Months, and I constantly write home to the Society once a Quarter at least, and send Duplicates etc.

I am, With Humble Service and Hearty Thanks to his Grace the President, the Reverend Mr. Spateman, and all the worthy Members of the Venerable Society, Reverend Sir, Their and your most Obliged Faithful Servant.

Clement Hall

To The Reverend Doctor Philip Bearcroft
Secretary to the Society

A Copy of the 26th Letter sent home
to the Society besides Duplicates.
Per Favour of Tho. Child[1] Esqr.

[*Endorsed*:]
N. Carolina
Mr. Hall May 1st 1751
3

ALS. Read at a meeting of the SPG on November 15, 1751. Journal of the SPG, 12:71-72.

[1] Thomas Child (fl. 1745-1767) came to North Carolina from England in 1746 as attorney general. Child later represented Chowan County in the General Assembly for several years, and was appointed agent for Earl Granville's proprietary. *DNCB*, s.v. "Child, Thomas."

[*SPG/B/19*]

Rev. Clement Hall to Secretary, SPG
1751 June 25

<(126)> North Carolina Edenton,
June 25, 1751.

Reverend Sir,

I have here Enclos'd a Copy of my last Letter, my Notitia Parochialis, and a Copy of the last of Decr. 27; which I hope you have Recd. My self and Family having so much bad Health, that I cannot possibly set off to Journey, Perform Divine Service, Preach and Administer the Holy Sacraments of Baptism and the Lds. Supper thr'o the Remote part of my Mission till September next.

We have lately Recd. the Melancholly News of the Death of his Royal Highness Frederick Prince of Wales; I believe the loss is very great to the Nation in Genl., and much lamented of all Sound Churchmen and Loyal Subjects etc.

I think not proper at present to draw for my Salary of Fifty Pounds Sterling due to me on Midsummer day past: because I cant hear from my Correspondent Mr. John Hughes, to whom I have sent Two Sets of Bills of Exchange for the said Sum each, for the Two preceeding years; and have not Recd. any Letters or Effects from him: myself and Family being much straitned for want of it; and by reason of the bad Credit of our Paper Currency: which at present will not purchace anything in this part of the Province. I have not to Add, but Humble Service and Hearty Thanks, to the worthy Members of the Honorable Society, (in Whose Service I shall, during life, be ever Diligent and Faith faithful) and am Reverend Sir, Their and your, Most Obliged Faithful Servant.

Clement Hall

To the Reverend Doctor Philip Bearcroft,
Secretary to the Society.

The 27th Letter sent home to the Society
besides Duplicates.

[*Addressed*:]
<19> For The Reverend Doctor Philip Bearcroft,
(Secretary to the Society for the Propagation of the
Gospel in Foreign Parts) at Saint Paul's Chapter
House; London Q.D.C.
These

[*Endorsed*:]
<14.> N. Carolina
Mr. Clement Hall
June 25 1751

Read 11 Novr. 1751

£100 pd. Mr. Halls Bills at
the Last Credit and only £10
due to him at Christmas.

ALS. Read at a meeting of the SPG on November 15, 1751. Journal of the SPG, 12:71-72. The document following was enclosed in the present one.

[*SPG/B/19*]

Notitia Parochialis
1751 June 25

<(130)> Notitia Parochialis, Or an Account to be sent home every Six months to the Society by the Minister etc.

1. Number of Inhabitants.	Taxables in this Parish is by the last Account above 1300.
2. No. Of the Baptised.	71 White Children this half year.
3. No. of Adults Baptised this Half year.	No Adults Baptised this half year.
4. No. of Actual Communicants of the Church of England.	About 50 or 60 in this Parish, In my So. Mission about 235.
5. No. of those who profess them Selves of the Church of England.	Almost the whole Parish are so accounted.
6. No. of Dissenters of all Sorts, particularly Papists.	So few, that there is no Conventicle or Meeting house in this Parish.

7. No. of Heathens and Infidels.	No profest Infidels; But too many Nominal Christians, such who profess to know God, but in their profane and Ungodly lives, seem to deny him and abuse his Servants.
8. No. of Converts, from a Prophane, Disorderly and Unchristian Course, to a Life of Christian Purity, Meekness and Charity etc.	This I must Refer to my last, having but few favourable Opportunities Since, by reason of my long illness; but do Assure the Honorable Society, Nothing shall be lacking in me to reclaim Sinners, and bring them to Grace and Holiness of living etc.

I am as ever, Your Faithful Servant.

Clement Hall

Edenton, June 25, 1751.
Copy of that sent home No. 13

To
The Societies Secretary.

DS. This document was enclosed in the one immediately above.

[*SPG/B/19*]

Rev. Clement Hall to Secretary, SPG
1751 August 29

<(127)> North Carolina Edenton,
August 29, 1751

Reverend Sir,

I wrote to you June the 25th, and Enclosed my Notitia Parochialis and have here enclosed a Copy of the said Letter. I am yet in a very poor State of Bodily Health, and Several of my large Family also, but am endeavouring, (through God's help) within four days, to set off a long Journey of above 550 Miles in my Mission, having appointed to Officiate, Preach, Baptize, and Administer the Holy Sacraments etc. to 24 Congregations, within Forty days: and do purpose (God willing) to Write again at my Return.

I can't hear yet, from your Self, nor my Correspondent Mr. John Hughes; and my Necessities have Obliged me to part with my Set of Bills of Exchange for Fifty Pounds Sterling, due to me Midsummer day past, to Francis Corbin Esqr. Earl Granville's Agent here; and hope the Honourable Society will readily Answer it.

Please to Write as soon as possible, and if you can give me an Account of Mr. Hughes, and what is become of my Money (viz.) One Hundred Pounds Sterling, which I suppose he has Recd., for the want of it is a very great loss to me and mine.

My Daily Prayers and Endeavours is, for the good Success, and Prosperity of the Worthy Society, to whom, please to give my Humble Service and Hearty Thanks, and am as ever, Reverend Sir, Their and Your Most Obliged Faithful Servant.

Clement Hall

To The Reverend Doctor Philip Bearcroft,
Secretary to the Society.

P.S. I have got the Favour of Mr. Watson a Noted Merchant in Virginia to make some enquiry concerning my Affairs at home if he goes for London.

N.B. The 600 Miles mention'd in my first, was a Mistake in the distance, it being About 557 as in this.

[*Endorsed:*]
N. Carolina
Mr. Hall Aug. 29 1751

ALS.

[*SPG/B/19*]

Secretary of the SPG to Rev. Clement Hall
1751 September 5

To the Reverend Mr. Hall at Edenton in N. Carolina.

Sept. 5, 1751.

Reverend Sir

My Letter of the 16th of Febry. last[1] together with a Pachet of Books which I committed to the Care of yr. Correspondent Mr. Hughes, is I hope, come safe to yr. Hands, as yr. several Letters have done to mine, by all which it appears you are very usefull in yr. Mission; the Society hath receiv'd several very pressing Letters for Relief from poor Mrs. Garzia, whom they had already been kind to as a Missionarys Widow to the full Extent, or rather beyond the Rules of the Society, but if she is in such great Necessity as to be in Danger of having her Goods seized for Debt, you are desir'd to relieve her once more as far as five Pounds, and the Society will pay it to your Order, on yr. sending over her Receipt to you for the Money.

I wish I could give you any Hopes of seeing a Bishop in America, but I doubt it is effectually prevented. I hope yr. Church at Edenton is by this Time finish'd, and that yr. Rulers will think effectually of establishing Religion among you, recommending you, and them to Gods Blessing.

I am etc.

P. B.

Copy.

[1] Not located.

[*SPG/B/19*]

Secretary of the SPG to Rev. James Moir
[1751 September 21?]

To the Reverend J. Moir Itinerant Missionary in N. Carolina.
Sir,

Yr. Letters of April 16, 1750, and of May 15, 1750, came about 5 Months ago to hand, and have been laid before the Society which are sorry for the hard Usaje you receive in Relation to yr. Salary, and you are at Liberty whenever you think proper, if yr. Congregation doth not Use you better to Quit them, but while you are in the Societys Service you must be diligent in doing Service in some Part or other of yr. very extensive Mission, and to assist you in it this will be accompanied with some proper small Tracts sent according to yr. Direction, and they will I hope come safe to you.

Yr. Correspondent in London not long since was with me to enquire after you, because he had a large Sum of Money of yrs. in his Hands lying dead, and he had not for along Time heard from you, praying for Gods Blessing on yr. pious Labours.

I am etc.

P. B.

To the Care of Messrs. Watson and Cairns
(Merchants) in Suffolk County Virginia.

Copy.

[*SPG/B/19*]

Secretary of the SPG to Messrs. Watson and Cairnes
1751 September 21

To Messrs. Watson and Cairnes Merchants in Suffolk County in Virginia.

Sept. 21, 1751.

Sirs

I Have with this sent a small Box for the Reverend Mr. Moir Minister in Northampton County in North Carolina, which he directed me to send directed to yr. Care, of which making no Doubt.

I am Gentlemen Yrs.

P. B.

Copy.

[*SPG/B/19*]

Rev. Clement Hall to Secretary, SPG
1751 October 16

North Carolina, Edenton

October 16, 1751.

<(128)> Reverend Sir,

I have here Enclosed a Copy of my last, and have now the pleasure to acquaint the Honourable Society, that I am, (thro' God's mercy) in a better State of health, and by his Gracious Assistance have been Journeying about 557 Miles in my Mission in 36 days; Preached 25 Sermons, to as many very large Congregations, churched about 146 Well-dispos'd women; Administered the Holy Sacrament of the Lord's Supper to about 248 Communicants, and Baptized about 536 white, and 18 Black Children, and Two black Adults, after proper Examination; and performed Several other Ministerial Duties; to the great Satisfaction of the People in General, etc.

Our Church at Edenton (we hope) will be finished next Summer. The State of the Parish is much as before.

Francis Corbin Esqr. Earl Granville's Agent, is lately appointed one of the Members of his Majesties Council in this Province; whom I believe to be a Gentleman very worthy of that Trust and Honour.

I am at a great loss and much concerned that I have not Recd. any of my Effects from Mr. Hughes, nor any Letters from the Society for Two or Three years past. I have been as diligent in mine Office, as any Man cou'd, and wrote home very frequently to both, but hope you will be so kind as to write and give me what Account you can, and also send me the Abstracts of the society for 4 or 5 years past.

Please to give my Humble Service and Hearty Thanks to the most Reverend the President, the Reverend Mr. Spateman, and all the worthy Members of the Venerable Society, (Whose Interest I daily endeavour to promote) and am as ever, Reverend Sir, Their and Your, most Obliged Faithful Servant.

Clement Hall

A Copy of the 29th Letter sent home to the
Society, besides Duplicates.

Total of What I have Baptized is
about 5737 Persons.

To The Reverend Doctor Philip Bearcroft
Secretary to the Society

[*Endorsed*:]
<3> North Carolina

Mr. Clement Hall
16 Octr. 1751

ALS. Read at a meeting of the SPG on May 15, 1752. Journal of the SPG, 12:138.

[*SPG/B/19*]

Rev. Clement Hall to Secretary, SPG
1751 December 31

North Carolina Edenton
December 31, 1751

<(129)> Reverend Sir,

I Received Yours of the 5th of September past, but neither your Letter of the 16th of February, nor the Books you mention; nor my Two Years Salary in Goods, and Letter from Mr. Hughes, which of late I hear by Mr. David Meade Arrived early in the Spring, in York River in Virginia, and hope I shall receive them all before long.

I Expect to pay Mrs. Garzia (the first Oppertunity) the Five Pounds which the Society was so good to Order, believing her to be in great want of it: but am very Sorry to hear we are not like to have a good Bishop in these Remote Parts as yet, which is so much wanted and Desired of all good Christians. I have the pleasure to Acquaint the Honorable Society, that some of our Heads and Leading Men, seem to behave with more Regard to our Established Religion than heretofore; and that Several Gentlemen, (particularly Mr. Corbin) are taking proper Methods for finishing our Church the next Summer.

Enclosed here, is my Notitia Parochialis, and a Copy of my last and Letter. Please to give my Humble Service and Hearty Thanks to the most Reverend the President, and all the worthy Members of the Venerable Society. I am as ever, Reverend Sir, Their and Your, most Obliged Faithful Servant.

Clement Hall

P.S. Please when you write to send me a Calander or Account of the New Stile[1], and the latest Abstracts of the Societies proceedings etc.

The 30th Letter Sent home to the Society besides Duplicates.
Total of the Baptized is about 5792 Persons.

To The Reverend Doctor Philip Bearcroft Secretary to the Society.

[*Addressed*:]
<5.> For The Reverend Doctor Philip Bearcroft
(Secretary to the Honorable Society for the Propagation
of the Gospel in Foreign Parts) at Saint Pauls
Chapter house. London QDC
These

[*Endorsed*:]
North Carolina
Mr. Clement Hall
Decr. 31, 1751

ALS. Read at a meeting of the SPG on May 15, 1752. Journal of the SPG, 12:139-140. The document following was enclosed in the present one.

[1] I.e., the Gregorian calendar, which replaced the Julian in England in 1752. By act of Parliament, the day following September 2, 1752, became September 14, 1752. Also, the new year was to begin on January 1, rather than on March 25, as in the Julian system.

[*SPG/B/19*]

Notitia Parochialis

1751 December 31

<(131)> Notitia Parochialis: Or an Account to be sent home every Six Months to the Society by the Minister etc.

1. Number of Inhabitants.	Titheables in this Parish is about 1300.
2. No. of the Baptised.	621 white, and 18 black Children, this half year.
3. No. of Adults Baptised this half year.	Two black Adults this half year.
4. No. of Actual Commmunicants of the Church of England.	About 60 here, and about 250 in my South Mission.
5. No. of those, who profess them Selves of the Church of England.	The chief of this Parish are of the Ch. of England.
6. No. of Dissenters of all Sorts, particularly Papists.	But very few Dissenters as Before.
7. No. of Heathens and Infidels.	None, unless some New Negroes.
8. No. of Converts, from a Prophane, Disorderly and Unchristian Course; to a Life of Christian Purity, Meekness and Charity.	This (with Submission) I must refer to my last etc.

I am (Reverend Sir) The Societies, and your most Obliged Faithful Servant.
Clement Hall

Edenton, Decr. 31, 1751.
No. 14.
To The Societies Secretary

DS. This document was enclosed in the one immediately above.

[*SPG/SAP*]

Report
1752 February 21

<44> <*An Abstract of the Proceedings of the Society.*> [. . .] <*North Carolina.*> The Reverend Mr. *Moir*, one of the Society's Missionaries in this Province, by his Letter dated *Edgcumb County, April* 16, 1750, says, his Communicants are greatly increased, and that about 100 communicated with him the Day before, being *Easter Sunday*. The Reverend Mr. *Clement Hall*, the other Itinerant Missionary in this Province, writes, That though he meets with many Difficulties and Discouragements, he hath Cause to bless God, that many Thousand Souls receive much Benefit from his Labours in the Ministry. He had baptized from *Christmas* 1750, to the 25th of *June* 1751, 71 Infants; and the Number of his Communicants in his several Congregations, amount to about 300. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[*SPG/B/20*]

Petition
1752 March 10

<(147)> To the Venerable Society for the Propagation of the Gospel in Foreign parts.

The Humble Petition of Michael Smith[1]
Humbly Shewing that your Petitioner has been regularly bred being a Graduate of Trinity College Dublin.
That he is now and has been these five years Curate of Sabridgworth in the County of Hertford and Diocese of London.
That He is personally known to the present Rt. Reverend Lord Bishop of the said Diocese, to whom he refers this Venerable body for his Character.
He humbly begs to be admitted a Missionary in South Carolina; which if he is so happy as to Succeed in, He will, with Gods assistance, endeavour to discharge his trust with diligence and fidelity, and as in duty bound will pray.
March 10 1752

[*Endorsed*:]
<12> Mr. Smith's Petition
March 12 1752

Read 16 March 1752

D.

[1] See appendix.

[*CO 5/347*]

Proceedings of the General Assembly
1752 April 2

At a General ASSEMBLY, begun and held at *Newbern*, the Twelfth Day of *June*, in the Nineteenth Year of the Reign of our Sovereign Lord GEORGE the Second, by the Grace of God, of *Great-Britain*, *France*, and *Ireland*, King, Defender of the Faith, etc. and in the Year of our Lord One Thousand Seven Hundred and Forty Seven; and from thence continued, by several Prorogations, to the Thirty First Day of *March*, in the Year of our Lord One Thousand Seven Hundred and Fifty Two in the Twenty Fifth Year of his said Majesty's Reign: Being the Eleventh Session of this present General Assembly. [. . .]

Thursday, April 2, 1752. [. . .]

Gentlemen,[1]

I must recommend to you in particular to take the most effectual Measures for promoting Religion and Virtue and suppressing Vice and Immorality, which are come to such a dreadful Height in this Province. I desire you in a special Manner to take into your Consideration the barbarous and inhuman Manner of Boxing, which so much prevails among the lower Sort of People, this Practice is attended with Circumstances of Cruelty and Horror, and is really shocking to human Nature; and I have been informed of no less than four Persons who, within these two Years, have come to a violent Death by this atrocious Custom: I am afraid the Laws now in Being are defective in this Affair, and as you are the Guardians of the Lives and Properties of his Majesty's Subjects, it is, in my Opinion, your Duty, by a particular Law, to put a Stop to such bloody and horrid Quarrels. [. . .]

Printed. The upper house replied on April 4 that it would "heartily concur with the other House in taking such measures which may promote the worship of Almighty God and discourage profaness and immorality." The lower house on April 3 announced its intention to "proceed. . .not only to supply what appears to us defective in any of our Laws, and to enforce the due Execution of those already made; but also to frame such others as shall be judged needful and consistent with the Circumstances of our Constituents, whereby the public Worship of Almighty God may be effectually supported. . . ." No relevant legislation was passed during this session, however.

[1] Governor Gabriel Johnston is addressing the two houses of the General Assembly.

[*SPG/B/20*]

Rev. Clement Hall to Secretary, SPG
1752 May 19

<(132)>

North Carolina Edenton,
May 19, 1752.

Reverend Sir,

Enclosed here is a Copy of my Last.

I have lately Recd. yr. other Letter of Feb. 16, 1750/1, and a Box of Good Books and some yearly Abstracts from the Honorable Society; for which I return them my hearty thanks, in behalf of my Self and the People within my Mission. I have lately Recd. (at length) my Goods from Mr. Hughes, tho' with great loss and damage, the Bale being Damnified, and Choice Goods lost to the Value of 6.9.10 Sterling first lost; and others Damnified to the Value of 6.1.4. Since Easter I have, (tho' in a bad state of Bodily health), Journied thro' my North Mission, Rode about 174 Miles in about 16 days, Preached 13 Sermons, most of the Congregations being very large some counted to be 4, 5, or 600 Persons, (insomuch that we were sometimes obliged to Assemble under the Shady Trees, because the Houses wou'd not contain them;) Baptised 336 white, and 22 Black Children; 5 white Adults, (brought up in Anabaptism and Quakerism) and 7 black Adults after Proper Examination; and left Several others to be better Instructed against the next Opportunity; and also performed Several other Ministerial Duties among the Sick etc. and Dispersed part of the Books for which they are thankful; and I hope to Disperse them all before long (God willing) among such People as most want, and will make the best use of them, and lend them to Others etc.

I have now, thro' God's Gracious Assistance and Blessing, in about 7 or 8 Years, tho' frequently Visited with Sickness, been enabled to Perform, (for ought I know) as great Ministerial Duties as any Clergyman in North America; viz. To Journey about 14000 Miles; Preach about 675 Sermons, Baptize about 5783 White Children, 243 Black Children, 57 White Adults, and 112 Black Adults; in all 6195 Persons; and sometimes Administer the Holy Sacrament of the Lds. Supper to 2 or 300 Communicants in one Journey, besides Churching of Women, Visiting the Sick etc.

I have paid the Widow Garzia 5 Pounds Sterling value, which the Society was so good to Order; for which she returns them her Humble Thanks.

Our Church at Edenton stands as before, but the Honorable Francis Corbin Esqr., and some other Publick Spirited Gentlemen being Chosen Members of our Vestry, have now laid a Levy pretty large, which, with what they have in Bank, and Gentlemen's Subscriptions, we hope will finish it this Year.

In all my Journies, I very earnestly Exhort and Press it upon the People to take proper Methods and Settle the Established Church, and Provide Ministers in every Parish; and also I have Acquainted them, that the Honorable Society is under a great Concern for this Province; and wou'd Assist such small Parishes that are willing and endeavour to help themselves, and the least able to do it. Such that will provide Glebes and Houses, and better Salaries for the Minister; and build Convenient Churches and Chapels etc. The Parishes of St. Peter's and St. John's in Pasquotank, and the Parish in Currituck seem <(133)> very earnest, and promise to do these good things; these 3, together with Berkley Parish in Pequimans, and the Parishes in Hide and Tyrel Counties, 6 in Number, do certainly want Missionaries from home: but the large Parishes in Craven, Johnston, Beaufort, Bertie, Edgecombe, Northampton, Granville, and this of St. Paul's in Chowan, have a Much larger Number of Tythables, and are well able to make Provision for, and Support a Parochial Minister. As to the Parishes to the Southward of Newbern, I can't so well give Account, because out of my Mission and Knowledge.

The Reverend Mr. Moir, (as I hear) has Recd. about 80, 90 and sometimes near or full net £100 Sterling value per Annum, in Edgecombe County; when the late Vestry allows me but 37.10.0 for very hard and faithful Duty: tho' I hope they will be so good as to do some thing better for me for the future. Notwithstanding this, I have given £2.17.4 Sterling value, towards putting the Chapels in order, (as a Benefaction) and have £5 more ready to bestow towards the Church, on Condition they will carry on that good work, and pay me my Arrears due on Easter monday past.

On the 8th day of Feb. past, my Aged and Honored Mother departed the Life on the 73d year of her Age, and was Decently Interr'd in St. Paul's Church at Edenton. My loss is great, but my Comfort is, that she liv'd and died a good Xn. I can't expect to be long after her, for I have been growing worse in health ever since, and so Reduced with an Obstinate Cough, Slow fever, and bad Appetite, that I am [*torn*] able to sit up and write, or walk etc. and if it shou'd please God to take me [*torn*] before Midsummer day next, I hope the Honorable Society will send the £55 Sterling, (then my Due) to my wife and 3 Infant Daughters, for whose Xn. Education and good Life, I am under a deep Concern in this Remote and Irreligious part of the Xn. World: and should be very glad, if there was a Worthy Gentleman, sent by the Society Schoolmaster in Edenton. Please to send me all the Societies Abstracts since the year '49, and 2 or 3 Manuals for the Devout. I have reason to believe, my Health and Constitution is much Impair'd and Broken, by reason of my Continual Labours in my Office, and also from the Injurious treatment I have often Recd. from the Adversaries of our Church and Constitution, for which I do, and pray God to forgive them, and turn their hearts. I conclude, with my Fervent Prayers for the Blessing of Almighty God upon the Pious Designs, and Charitable Undertakings of the Worthy Society: and am, (with Humble Service and Hearty Thanks to his Grace the President, The Reverend Mr. Spateman, and all the Venerable Members;) Reverend Sir, Their and Your Most Obliged Faithful Servant.

Clement Hall

The Reverend Doctor Philip Bearcroft.
Secretary to the Society.

The 31st Letter sent to the Society
besides Duplicates, etc.

[*Addressed*:]
For The Reverend Doctor Philip Bearcroft
(Secretary to the Society for the Propagation
of the Gospel in Foreign Parts) at Saint Paul's
Chapter House. London Q.D.C.
These

[*Endorsed*:]
7 North Carolina
Mr. Hall
May 19, 1752

Read 11 Decr. 1752

ALS. Read at a meeting of the SPG on December 15, 1752. The meeting of January 19, 1753, agreed to concur in a recommendation of the Committee "to give Mr. Hall, a Gratuity of £20, in Consideration of his great Care, and Pains, in his Mission, and his present bad State of Health." Journal of the SPG,12:193, 207-208.

[*LAM/FUL/XXIII*]

Testimonial
1752 May 26

<13> Ireland. Root Presbetery, Ballimony
May 26th A.D. 1752.

These are to Certify that the Bearer hereof (videlicet) the Reverend Mr. William Miller[1] hath been for the most part taught within the bounds of our Presbetery untill he transported himself to N. Britain in the Prosecution of his Studies and at his return from thence brought Sufficient Credentials, and having Read Some time after he was Invited by the Presbytery in Order to pass trials and having Delivered his Discourses with Approbation and also his Extempore trialls (videlicet) Latin, Greek and hebrew Languages Mathematicks, Logicks, Natural Philosophy, Natural Theology, Moral Philosophy, History and Divinity and was also Approved and also underwent a Second Course of trials was also Approved; and as he is now Intended to transport himself and wife to America we recommend him as a Licenced Minister and also and Ordained Minister and one that may be received Among any Society of Gospel Ministers Or people wheresoever God May Order his Lot Given Under Our hands time and place above Written Signed in Our Names and with Our Consent by

Hugh Gaslon moderator
Dav. Smyllie Clerk

DS.

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[1] See appendix.

[*SPG/B/20*]

Rev. Alexander Garden to [Secretary, SPG]
1752 December 29

Reverend Sir [. . .]

On this Event, I herewith transmit the Vestry of St. Bartholomew's Letters of Application to the Society, humbly praying, that if they shall think fit to approve of Mr. Langhorne's removal to Dorchester; they wou'd be pleas'd to appoint another Missionary to succeed him in their Parish; and humbly begging Leave, to recommend the Reverend Mr. Jno. Rowan to the Society's appointment for that Service.

In a former Letter to the Society, dated 4th Febry. 1750, I acquainted them, that this Mr. Rowan, came hither from North Carolina, well recommended by the late Governour Johnston of that Province and producing fair Credentials of his Ordination by the late Bishop of London, (for the Office of Deacon on the 16th Augst., and for the Office of Priest 20th Septbr. 1747.) I thereupon recommended him, to supply the vacant Cure of the Parish of St. Paul, and which he has now supply'd about 2 Years, and in that Service behav'd himself very well; but the Inhabitants of that Parish, continuing still divided about the situation of the Parish Church, and which obstructs their finishing a Parsonage House, he has offer'd his Service to the Parish of St. Bartholomew, which they have willingly accepted of, and recommended him to the Society, for their Approbation and Appointment; and in which recommendation I take leave to join with them, provided the Society has not already appointed another Missionary. [. . .]

With Humble Duty to the Honorable Society, and best Wishes and Respects to yourself, I remain Reverend Sir Your most Affectionate Brother and Humble Servant.

A. Garden.

So. Carlna.
Charlestown 29th Xbr. 1752.

LS.

[*LAM/FUL/XXIII*]

Testimonial
[1753]

<9.> This may Certifie all whome it Concerns, that I (during two years Residence in New York), was well accquantd with Mr. William Fanning,[1] and that the said Mr. Fanning always behaved himself very well, and bore a very good Charecter and was reputed to be a Member of the Church of England and to my certain knowledge did frequent the said Church as Witness my hand.

James Stanley Goddard

Cannon Street
London

DS.

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[1] See appendix.

[*SPG/SAP*]

Report
1753 February 16

<51> <*An Abstract of the Proceedings of the Society.*> [. . .] <*North Carolina.*> The Reverend Mr. *Hall*, in his Letter dated from *Edenton* in this Province, on the 19th of *May* 1752, writes, that he had, between *Easter* and that Time, journey'd through his northern Mission, and officiated to many Congregations of four, five, and six hundred People, and baptized three hundred and thirty-six white, and twenty-two black Infants; five white, and seven black Adults, after proper Examination, and given away a great Part of those good Books which he had lately received from the Society, for that Purpose; and he should soon dispose of the rest, where he judged they would do most Good. Mr. *Hall* adds, that he had been enabled, <52> through God's gracious Assistance, to perform great ministerial Duties, in the Compass of about eight Years; he had journeyed about fourteen thousand Miles; officiated very frequently to numerous Congregations; baptized five thousand seven hundred and eighty-three white Children, two hundred and forty-three black ones; and fifty-seven white, and an hundred and twelve black Adults, properly instructed; in all six thousand one hundred and ninety-five Persons; and sometimes administred the Holy Communion to two or three hundred Persons in one Journey, beside visiting the Sick, etc. And he constantly acquaints People, that the Society are under great Concern for their spiritual Welfare, and would help such poor Parishes as stand in Need of their Assistance, would they so far help themselves as to build Churches, and settle Houses and Glebes for their Ministers. *Arthur Dobbs*,[1] Esq.; the new Governor of this Province, lately presented a Memorial[2] to the Society, setting forth that *North Carolina* consists of nineteen Counties, divided into Parishes, and there are several Churches erecting therein, and Laws made, and Sums raised for building more, and to purchase Houses and Glebe Lands for the Resident Clergy; but as this is a Work of Time, he is resolved to carry one or more Clergymen over with him, and he hoped the Society would assist in their Support; and the Society have acquainted Mr. *Dobbs*, that they shall be very ready to send more Missionaries to *North Carolina*, when Churches and Houses for them shall be actually <53> built; and, in the mean Time, in Consideration of his good Disposition towards Religion, if he takes over with him a worthy Clergyman, they will reward him for what Services in Religion Mr. *Dobbs* shall certify to the Society he shall do in *North Carolina*. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[1] Arthur Dobbs (1689-1765), third royal governor of North Carolina, was an Ulsterman who was a member of the Irish House of Commons and surveyor general of Ireland. Dobbs became extremely interested in questions relating to the British Empire, and in 1745 he and an associate purchased 400,000 acres in western North Carolina. Dobbs arrived in North Carolina as governor in 1754 and served throughout the French and Indian War, dying in the colony in 1765. Governor Dobbs was a zealous churchman and author of a theological treatise. *DNCB*, s.v. "Dobbs, Arthur."

[2] Not located.

[*SPG/Jou/12*]

Journal of the SPG
1753 March 16

<222> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 16th March 1753 [. . .]

<223> The Secretary recommended Arthur Dobbs Esqr. Governor of North Carolina, and Geo. Berkley Esqr. Son of the late Lord Bp. of Cloyne, and Jno. Archibald Codrington Esqr. for Members of the Society. [. . .]

<234> It was also reported from the Committee that they had taken into Consideration the Memorial[1] of Arthur Dobbs Esqr. Governor of North Carolina, referr'd to them by the last Board, setting Forth, that the Colony of North Carolina consists of 19 Counties divided into Parishes and there have been several Churches <235> lately erected and now erecting therein, and Laws made and Sums rais'd for Building others, and also to Build Glebe Houses, and to purchase Glebe Lands for the Resident Clergy, but as this is a Work of Time, and there are at least 60,000 Europeans in that Province with only two Itinerant Missionaries from the Society to Instruct the People in true Religion, Mr. Dobbs being desirous to promote so Salutary an End is determin'd to take one, or more Clergymen over with him, as he finds he can procure them Maintenance, and he proposes keeping a Chaplain in his Family, but without the Assistance of the Society, he cannot support such a Charge as is necessary to supply the immediate Wants of the Colony.

Mr. Dobbs attending the Committee, they Acquainted him that the Society would be very ready to send more Missionaries to North Carolina, when Churches and Glebe Houses were Actualy Built, and in the mean Time, in Consideration of his good Disposition towards Religion, if he should take over with him a worthy Clergyman as he proposes, they wou'd recommend it to the Society to reward the Clergyman for what Services in Religion Mr. Dobbs shall Certify the Society he shall do in North Carolina.

Resolv'd to agree with the Committee. [. . .]

Minutes. Dobbs was proposed for the second time on April 19, and for the third on May 18, when he was elected. Journal of the SPG, 12:243, 253.

[1] Not located.

[*LAM/FUL/XXIII*]

Arthur Dobbs to Bishop of London
1753 May 21

<11> My Lord

I beg leave to Recommend to yr. Lordship the Bearer, the Reverend Mr. Alexander Stewart,[1] He being the Clergyman I mentiond to your Lordship that I proposed to take over as my Chaplin to be provided for in North Carolina. He goes to get yr. Lordships License, and I Hope upon Examination you will find him qualifyd as a Clergyman, as he Carries over with him proper Credentials and Testimoniums of his Character and having been regularly Ordaind, and having Officiated for some Time in a Cure in the Diocese of Connor, in this Kingdom; if your Lordship approves of him I Hope you will give him all the reasonable Dispatch you can, as he has a Family to Carry over, and Must Return to Ireland to Imbark, for the Ship will be ready to sail by the Time he can Return and prepare to Imbark.

I Hope to wait upon your Lordship next Month to Receive your Commands for North Carolina; and am with the greatest Regard My Lord yr. Lordships Most Obedient and Most Humble Servant.

Arthur Dobbs

Dublin May 21st 1753
To The Rt. Reverend The Lord Bishop of London.

[*Endorsed*:]
Mr. Alexander Stewart
Testimonial and Recommendation
to North Carolina

ALS.

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[1] See appendix.

[*LAM/FUL/XXIII*]

Testimonial
1753 May 25

<10> Arthur by divine Permission Lord Bishop of Down and Connor.

To all to whom these presents shall come Greeting.

Whereas by the Canons and laudable Customs of the Church of Ireland every Clergyman who is about to go out of our Dioceſs into another ought to have Letters Testimonial of his Probity and Learning and of his behaviour in his Cure or office. And Whereas Alexander Stewart Clerk Master of Arts has for the space of four years last past and upwards been Lycenced Curate Assistant of the parish of Loughgeel in our Diocess of Connor and is about to leave our Diocess and go into the Diocess of London and has humbly besought us that we would grant him our Letters Testimonial And We thinking it just to grant such his reasonable Request Do hereby make known unto all whom it may concern that the said Alexander Stewart behaved himself piously Soberly and unblameably during that Time and discharged his Cure diligently and with effect. In Testimony whereof We have caused our Episcopal Seal to be hereunto Affixed this twenty fifth day of May in the year of our lord One thousand seven hundred and fifty three.

Arth. Down and Connor

DS.

[*LAM/FUL/XXIII*]

Testimonial
1753 August 3

Burlington August 3d 1753

This may certifie and declare to all whom it may concern; that the bearer hereof Doctor William Fanning, resided here from the middle of Novr. 1749; till the middle of march 1752; dureing which time he behaved himself; virtuously; Exemplary; and soberly; giveing Satisfaction in his profession to all who Employed; Therefore I Cannot help recommending him to the favour and friendship of all Christian people and Gentlemen where providence may order his lott; as a person worthy ther notice; Witness my hand; date and place as above.

Colin Campbell Clk. and missionary

I know this to be hand writing of Mr. Colin Campbell, who is a Person very worthy to be Credited.

Philip Bearcroft

Charterhouse
Febr. 2 1754.

DS.

[*LAM/FUL/XXIII*]

Testimonial
1753 August 9

<2> By The Honorable Charles Read Esqr. one of the Justices of His Majesty's Supream Court of Judicature of the Province of New Jersey and Speaker of The House of Representatives of the said Colony.

Mr. William Fanning Doctor of Physick having Applyed to me for a Testimonial of his Behaviour in The time of his Residence in this Province which was in the Years 1749, to the Year 1751 inclusive.

I do hereby Certify to all whom it may Concern That the said William Fanning is a person to me well Known and that during his Residence here his whole Conduct was Regular, Prudent, Sober and Reputable. Given under my hand and Seal This Ninth day of August 1753 In the Twenty Seventh Year of His Majestys Reign.

Cha. Read

DS.

[*LAM/FUL/XXIII*]

Petition
1753 September 1

<3.> To the Right Reverend Father in God Lord Bishop of London.
My Lord,

Whereas Society Parish, in the County of Bertie, in the Province of North Carolina; is, and has been for Some years past destitute, and in want of a Minister of the Gospel, We the Church Wardens, and Vestry of Said Parish would humbly recommend to your Lordship, for holy orders, the Bearer hereof Mr. William Fanning as one, whose personal accomplishments, whose pious and exemplary life and Conversation, render him no unworthy Candidate for that holy Vocation. If your Lordship Shall think fit to admit him the said William Fanning to holy Orders, We the aforesaid Church Wardens and Vestry of Society Parish do oblidge our Selves to Receive him as our Minister Immediately upon his return to this place. In Witness whereof we here unto Set our hands.

Jon. Harrell, Benjn. Wynns, Churchwardens, Thos. Whitmell, Joseph Jordan, Jno. Hill, Jonathan Handley, Edward Vann, William Vann, Jno. Harrell, John Brown, Jno. Brickell, Wm. Wynns

September the 1st, 1753

I Arthur Dobbs Governor etc. of the Province of North Carolina do certify my real Belief That the Subscribed on the other Side are The Church Wardens and Vestry of Society Parish in the said Province And that by the Laws now in Force there They have the Right of Nomination to all Church Benefices. And I do hereby promise; if The Right Reverend The Lord Bishop of London will be pleased to give Holy Orders to Mr. Wm. Fanning, according to the Prayer and Recommendation of the said Vestry, That I will use my best Endeavours, so far as concerns myself, that he shall be presented to the said Parish in Consequence of the Nomination of the Vestry of Society Parish in North Carolina aforesaid. The said Wm. Fanning having obliged himself to me to settle and reside in the said province and Parish.

Arthur Dobbs

St. James's Westmr.
18th February 1754.

[*Endorsed*:]
William Fanning

D.
10th March 1754
North Carolina

DS.

[*LAM/FUL/XXIII*]

Testimonial
1753 September 11

<5> Nansemond 11th Septbr. 1753.

These are to Certify all Whom the same may Concern, that the Bearer hereof Mr. William Fanning has resided in the aforesaid County, since the Month of June 1752 till the date hereof, during Which time he has behaved himself virtuously and regularly, as a true Christian ought to do. As Witness our hands place and date above Written.

John Mackenzie Minister
William Webb, Minister
Chars. Smith Minister

DS.

[*LAM/FUL/XXIII*]

Certificate
1753 September 12

<6> Whereas there is no Governour at present in the Province of North Carolina to Confirm or Certify the Bearer Mr. William Fanning's Title from the Vestry of Society Parish in the said Province to the Right Reverend the Lord Bishop of London.

These are therefore to Certify, that to My knowledge the said Mr. Fanning's Title to the said Parish is real and genuine, as well as harmonious and Unanimous, Which I have the best evidence to know, being two Years Incumbent of the said Parish, and personally Acquainted With all the Gentlemen of the Vestry.

In Testimony Whereof I have hereunto set my hand seal at Nansemond County in the Colony of Virginia the twelfth day of September 1753.

John Mackenzie Minister

DS.

[*LAM/FUL/XXIII*]

Testimonial
1753 September 13

<7> Rev'd Sir

Tho' I have not the honour of much acquaintance with you, yet I can't forbear taking the freedom to recommend the Bearer Mr. Wm. Fanning to your favour and friendship. He has resided in my Parish for fifteen Months past, and behaved himself as a true Christian ought to do, and brought ample Testimonials of the same good Character from the place of his former residence.

He intends (God Willing) soon to apply to the Bp. of London for Holy Orders, and for that purpose is provided with a Title from a Vacant Parish in North Carolina; (Where the Harvest is truely great, but the Labourers exceeding few) And as there is neither Governor nor Commissary at present in that Province, to confirm or Certify his Credentials to our Right Rev'd Diocesan, I humbly request you'll please to assist him in that regard, And am respectfully Rev'd Sir Your most obedient humble servant.

John Mackenzie

Nansemond 13th Septbr. 1753.

[*Addressed*:]
To The Reverend Mr. Commissary Dawson[1]
Williamsburg

ALS.

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[1] Rev. Thomas Dawson (1713-1761) was master of the Indian School at the College of William and Mary, 1738-1755, president of the college 1755-1761, and commissary in Virginia for the bishop of London, 1752-1761. Weis, *Colonial Clergy of Virginia, North Carolina, and South Carolina*, 14.

[*SPG/Jou/12*]

Journal of the SPG
1753 October 19

<274> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 19th of October 1753. [. . .]

<281.> A Letter from the Reverend Mr. Moir, one of the Itinerant Missionaries in North Carolina, Dated Edgecombe April 13th 1753,[1] acquainting that from the 26th of Octor. preceding, he had Baptiz'd 287 white, and 24 black Children, 3 white Adults, and 6 black Ones after proper Instruction, and that the Sect of the Antipaedobaptists, numerous formerly in that Province, dwindled away, and the People in General are so well affected to our Communion, as to be willing to contribute to the decent publick

Worship of God, and the Vestry of the Parish had that Day laid a Tax for finishing two Chapels begun four Years age, and for Building four more. [. . .]

Minutes.

[1]Not Located.

[*LAM/FUL/VI*]

Act of Assembly
1754

<344> <*Copy.*> An Act for appointing Parishes and Vestries for the Encouragement of an Orthodox Clergy for the Advancement of the Protestant Religion and for the direction of the Settlement of Parish Accounts.

Whereas the present as well as the future happiness of Mankind Essentially depends on the knowledge and practice of true Religion, And a permanent and Certain Provision for an Orthodox Clergy may Conduce to the Encouragement of Pious and Learned Ministers of the Gosple, to settle and reside in the several Parishes in this Province, to the Advancement of the Protestant Religion and Encouragement of Virtue and Morality.

Be it enacted by the Governor Council and Assembly and by the Authority of the same, that this Government be and is hereby divided into distinct Parishes in the manner following, that is to say, St. Pauls Parish in Chowan County, Berkley Parish in Perquimons County, St. Johns Parish on the Southwest Side of Pasquotank River, And St. Peters Parish on the North East side of Pasquotank River, in Pasquotank County, Currytuck Parish in Currytuck County, Society Parish in Bertie County, St. Andrews Parish in Tyrrel County, St. Thomas Parish in Beaufort County, St. Georges Parish in Hyde County, Northwest Parish in Northhampton County, St. Johns Parish in Granville County, St. Mathews Parish in Orange County, St. Lukes Parish in Rowan County, St. Davids Parish in Cumberland County, St. Gabriels Parish in Duplin County, <345> St. Georges Parish in Anson County, Edgecombe Parish in Edgecombe County, St. Martins Parish in Bladen County, St. James Parish on the East side of Cape fear River and St. Phillips Parish on the West side of Cape Fear River from the Mouth of the said River running up the North west River to the Bounds of the County inclusive of the Island at the mouth of the Northwest and North East Rivers Commonly called Eagles Island in New hanover County, St. Patricks Parish in Johnston County, Christ Church Parish in Craven County, St. Johns Parish in Onslow County, and St. John Parish in Carteret County.

And be it further enacted by the Authority aforesaid, that the Freeholders of each respective Parish aforesaid, shall and they are hereby Impowered and directed to meet on the first Monday after the tenth day of June next, after the Ratification of this Act at the Court house or place where the County Court in each respective County aforesaid is or shall be held, or at the usual place of Electing Vestrymen and on Easter monday every third year thereafter, then and there to Choose and Elect Twelve Freeholders to serve Vestrymen for the three years next ensuing which Vestrymen so chosen shall by the sherriff or his Deputy in each of the Parishes respectively, be summoned to meet at the Church, and where there is no Church at the Court house or place where the County Court is or shall be held, within forty days next after such Choice, to qualify themselves according to the directions of this Act, and if the said Sheriff by himself or Deputy shall neglect or refuse to Summon the Vestry As Aforesaid, he shall forfiet and pay the Sum of Twenty shillings Proclamation money, for each and every Vestryman not summoned as aforesaid who shall reside within his District <346> to be Levied and Applied as herein after directed.

And be it Enacted by the Authority Aforesaid, that every Sheriff or his Deputy one Month at least before the Election of Vestry Men for the Parish or Parishes within his County, shall give notice in Writing to the Minister and every Clerk and Reader within the Parish, where such Election is to be held of the time and place appointed for such Election, and the Minister and Readers respectively are hereby required to publish such Notice immediately after divine Service on every Sunday between the Receipt thereof and the days so appointed, and on failure thereof Each Minister and Reader so offending shall forfeit and pay the Sum of Five Pounds Proclamation Money, And if the Sheriff shall fail to make such Appointment, and give notice as aforesaid he shall for such failure forfeit and pay the Sum of Twenty Pounds like money, One moiety of which Penalty shall be to the Parish wherein the Offence shall be Committed, and the other Moiety to the Informer to be recovered with Costs by Action of Debt in any Court of Record, And that the Election may be made in a fair open manner Be it Enacted by the Authority aforesaid, that all Elections of Vestry men hereafter to be made the Sherriff of the County or his Deputy shall attend at the Court house of the County or place where the County Court is held or usual Place of Electing Vestry men, and there take Votes in the following manner, that is to say He shall open the Poll at ten OClock in the forenoon, and after Proclamation to the Freeholders to come and give their Votes for Vestrymen, shall take a List of the Names of the Voters, who shall give their Suffrage which shall be neither more nor less than Twelve, and the Votes shall be given openly and the Poll kept Open till Sun set unless the Majority of the Freeholders there present shall agree to have it closed sooner, and the Sheriff shall then cast up the Number <347> of Votes given for each Candidate and declare the twelve who shall have the greatest number of Suffrages to be duly elected, and in case of any Equality of Votes Among any of the Candidates the sherriff shall have the Casting Vote, and in no other Case give his Vote, And to prevent disputes concerning who shall be understood to be a Freeholder.

Be it further Enacted that no person who hath not an Estate Real for his own life or the life of some other Person or an Estate of greater Dignity in fifty Acres of Land, in the Parish for which such Election shall be made, shall be deemed a Freeholder, within the meaning of this Act, and anyone of the Candidates may in case he suspects any Person going to give his Vote hath not a freehold within the meaning of this Act, Object to such Person giving his Vote, and require the Sherriff to tender him an Oath or Affirmation Concerning his qualification, which Oath or Affirmation the Sherriff is hereby Impowered and directed to Administer in the following Words to Wit, You shall swear or Affirm that you have been possessed of a Freehold of Fifty Acres of Land for three Months past in your own right in the Parish of [*blank*] and that you have not given your Vote before in this Election, so help you God.

And be it further Enacted, that no Person under the Age of Twenty one Years, shall give his Vote for the Election of Vestrymen in any Parish And to enforce the Attendance of the Freeholders at all future Elections of Vestrymen.

Be it further Enacted, that every Person Qualified to Vote for Vestrymen in the Several and Respective Parrishes, shall and is hereby required duly to attend and give his Vote at all future Elections, at the time and in the manner as is herein before directed, unless prevented by some bodily Infirmity or legal Disability, under the Penalty of Twenty Shillings Proclamation <348> Money to be recovered by Warrant from any Magistrate within the County.

And be it further Enacted that if any Person shall hereafter at an Election of Vestrymen give his Vote who is not possessed in his own right of an Estate for life, or an Estate of higher Dignity of Fifty Acres of Land in the Parish, for the Vestrymen of which he shall give his Vote, such Person shall forfeit Five pounds Proclamation money, to be recover'd by Action of Debt, Bill Plaint or Information, in the County Court by such Person as will sue for the same, wherein no Essoign, Injunction, Protection or Wager of Law shall be admitted, And where such Action shall be brought the Onus Probandi shall lye on the Defendant.

And be it further Enacted by the Authority Aforesaid, that no Person shall be admitted to be of any Vestry within this Government, that doth not within forty days after his being chosen by the Freeholders, as is before directed, take the Oaths by Law appointed for the Qualification of Publick Officers, and Repeat and Subscribe the following declaration, to wit, I. A. B. do declare that I will Conform to the Liturgy of the Church of England, as it is by Law Established, And all and every person Chosen and summoned as is herein before directed, who shall refuse or neglect to do the same shall if he be not a dissenter from the Church of England forfeit and pay the Sum of forty Shillings Proclamation Money, to be levied and Applied as is herein after directed, And if any Person or Persons Chosen as is herein before directed, shall neglect, or refuse to make and Subscribe the said Declaration, the Other Persons Chosen as aforesaid, or the Majority of them, shall and may After their having taken the Oaths and Repeated and Subscribed the Aforesaid Declaration, Elect and Choose another or other Freeholder or Freeholders in place of him or them <349> which shall so refuse or neglect to take the Oaths Aforesaid, or to repeat and Subscribe the said Declaration, and such person or Persons as shall be so Chosen and Elected by the Vestrymen in manner aforesaid, shall after his or their taking the Oaths and repeating the Declaration aforesaid, be deemed and held to be legal Vestrymen to all Intents and purposes as if they had been Elected and chosen by the Freeholders of the County.

And be it further Enacted by the Authority aforesaid, that the Vestrymen of each and every Parish respectively or a Majority of them, shall and they are hereby directed within Sixty days after Easter Monday, yearly to Elect and Choose out of the said Vestry two Persons to Execute the Office of Church Warden in each and every respective Parish, And if the Persons Elected Church Wardens as aforesaid, or either of them, shall refuse to Execute the said Office, he, or they so refusing shall forfeit and pay Forty shillings Proclamation Money, to be levied and Applied as is herein after directed, And the Vestry shall immediately proceed to Choose in the room of him or them who refuse to Execute the said Office Another, or other Church Warden or Church Wardens out of the said Vestrymen; Provided that no Person whatsoever shall be Obliged to serve as Church Warden in any Parish for more than one Year, at the Expiration of which the Westry shall again Choose another to succeed him, And the Church Wardens of every Parish, shall purchase at the Expence of the Parish, Books well bound in Vellum for keeping therein a Journal and Register of all proceedings of the Vestry, in which shall be fairly staited the Accounts of all such Monies as they from time to time shall receive in virtue of their Office, And all disbursements and Expences made on account of the Parish and within Ninty days after their <350> Wardenship shall Expire, Set up in the Court House of their County on a Court day, and continue the same during the sitting of such Court, fair Copies of such Accounts for Inspection of the Parishioners.

And be it further Enacted by the Authority aforesaid, that the Church Wardens or in case they refuse or neglect any three or more of the Vestry in each Parish respectively, shall have full Power and Authority to call the Vestry together at any time and upon any Occasion they shall Judge necessary, by Warrant or Warrants under their hands directed to the several Constables of the several districts in each respective Parish, who shall be obliged to execute the same according to the Tenor thereof, under the penalty of Ten Shillings for each Vestryman in such Warrant named, whom he shall fail to summon, and every Vestryman who shall refuse or neglect to attend the Vestry agreable to such summons shall forfeit and pay the sum of ten Shillings Proclamation Money, for every such neglect unless he can shew sufficient cause for so doing to be Admitted by the Majority of the Vestry at their next Meeting to be levied as is herein after directed.

And be it further enacted by the Authority aforesaid, that the Vestries of the Several Parishes shall have full Power and Authority upon the Death or removal out of their respective Parishes, of any Church Warden or Church Wardens before the time limited for the Executing the said Office is expired, to Elect and Choose out of the Vestry Another Church Warden or Church Wardens in the room and stead of the Person or Persons so dead or removed out of the Parish as aforesaid, which Church Warden or Church Wardens so Elected shall serve untill the time appointed by this Act for the Election of Church Wardens.

<351> And be it further Enacted by the Authority aforesaid, that the Vestry of each respective Parish shall have full Power and Authority, and they are hereby directed and required between Easter Monday and the first day of November yearly, to lay such a Poll Tax as they shall judge necessary, for purchasing Glebes and satisfying the Expence of their respective Parishes, And for the better Collecting and Paying the said Tax.

Be it further Enacted by the Authority aforesaid, that the Vestry of each respective Parish, shall and is hereby Authorized and Impowered to Nominate and appoint such Person as they shall think fit, by the Name of the Collector of the Parish Taxes to Collect and receive the Aforesaid Tax the Person so appointed giving Bond with sufficient Securities that he will duly Collect and receive the said Tax and pay and satisfy unto the Creditors of the Parish all Taxes Levied for such Purpose and the Overplus if any, to the Vestry or their Successors for the use of the Parish, which Tax shall be Collected at the time, and in the Manner that publick Taxes ought by Law to be Collected, and shall be allowed Five per Cent for his trouble. And have full Power and Authority by Virtue of this Act, upon neglect or refusal of payment of the said Tax, or any part thereof, by any Person or Persons, Chargeable therewith to distrain the Goods and Chattels of the Party refusing or neglecting, and if the Owner thereof shall not pay what is due within five days after such Distress, such Collector may and shall lawfully sell by Auction the Goods so distrained or so much thereof as shall be Sufficient to Satisfie the said Tax, and the Expences of Distress, and sale, returning the Overplus if any to the Owner, But shall give notice of the sale by setting up an Advertisement in writting at <352> the Church Door in the Parish or at the most publick place or Worship, where there is no Church, And by Publishing the same among the People immediately after divine Service on the next Sunday After the Expiration of the said Five days, which Sale, shall not be more than three nor less than six days after notice so given, and shall be good and effectual in Law against all Persons whatsoever, And if the Vestry of any Parish shall neglect or refuse to lay a Sufficient Tax to satisfie the Parish Creditors in such Case all and every the Vestrymen of the Parish neglecting or refusing Shall be liable to the Action of the Party grieved, his or her Executors or Administrators for all Damages which he or she shall Sustain by such refusal or Neglect.

And be it further Enacted by the Authority Aforesaid, that in every Parish in this Province where a good and Convenient Glebe is not already purchased and Appropriated, a Good Convenient Tract of Land to contain Two hundred Acres at least, shall be purchased by the Vestry and Assigned and set apart for a Glebe for the use of the Minister of such Parish, and his Successors, in all times hereafter, and where mansion and Convenient outhouses are not already Erected for the Habitation of the Minister.

It is hereby Enacted, that the Vestry of every such Parish shall have power and they are hereby Authorized and required to cause to be erected and built on such Glebe One Convenient Mansion House, Kitchen, Barn Stable, Dairy and Meat House, with such other Conveniencies as they shall think fit. And to the End that the Buildings already erected or hereafter to be erected upon every Glebe may be kept in Good repair.
<353> It is hereby further Enacted, that every Parish Minister within this Province, shall during the time of his being Minister of the Parish, keep and Maintain the Mansion House and the Outhouses and Conveniencies Erected or to be erected on his Glebe in Tenantable repair, and shall so leave the same at his removal from the Parish or Death, Accidents by fire or Tempest only Excepted, and in case any Minister shall fail so to do, such Minister his Executors or Administrators shall be liable to the Action of the Church Wardens of the Parish for the time being, wherein the Value of such repairs shall be recovered, and the Damages with Costs of suit, And the Damages so recovered shall be applied and laid out in necessary Repairs upon the Glebe, And every Vestry of a Vacant Parish is, hereby Impowered and required to put all the Buildings upon the Glebe of their Parish, into such good and sufficient repair, that they may be fit for the Reception of the suceeding Minister; Provided nevertheless that any Vestry who shall Judge that the Minister has not Wilfully Committed any Waste on his

Glebe, may make such necessary Repairs at the Charge of their Parish, as they shall think fit. And to the End, that the Clergy may have a Decent and Comfortable Maintenance and support, without being Obliged to follow any other Employment than that of their holy Function in the Cure of there respective Parishes.

Be it Enacted by the Authority Aforesaid, that every Minister hereafter to be preferred to, or received into any Parish within this Province, shall have and receive an Annual Salary of Eighty Pounds Proclamation Money, to be levied Assessed, Collected and paid in manner herein before directed; Provided always, that no Vestry shall at anytime make presentation to any Parish of a Missionary whose duty requires him <354> at any time to be Absent from such Parish, unless such Missionary shall agree with the Vestry for such yearly Salary as they shall think fit and reasonable, Considering the time his duty will require him to be absent, And whatever Agreement shall be so made between the Vestry and Minister, shall be binding on such Minister during the Continuance of such Mission, any thing herein contained to the contrary not withstanding.

And be it further Enacted by the Authority aforesaid, that the Right of Presentation of a Minister to each respective Parish within this Province, shall be and remain in the Vestry of each respective Parish, for and during the Space of Twelve Months next after a Vacancy shall happen, in the same, And if the Vestry in that time shall neglect to make Presentation of a Minister to such Parish, it shall and may be Lawfull for the Governor or Commander in Chief for the time being, to Present and the Minister so Presented to the Parish shall be deemed and held to be the Minister of such Parish, and Intitled to the same Salary and dues as if the Vestry had made the Presentation, as is herein before directed, Provided nevertheless that in case the Vestry of any Parish that shall be vacant one year, shall procure some neighbouring or other Minister to serve in the Cure of Such Vacant Parish, by performing Divine Service once in three months, they shall thereby save to themselves and retain the Right of Presentation for so long time as such Minister shall so Serve in the Cure of such Vacant Parish, anything herein contained to the contrary notwithstanding, Provided also that no Vestry within this Province shall present for their Minister any Person who shall not first have a Certificate from the Bishop of <355> London that such Minister hath been duly Ordained Conformable to the Doctrine and discipline of the Church of England and is of a good Life and Conversation.

And be it further Enacted, that any Minister of a Parish who shall be Guilty of any Notorious Imorality in disgrace of his Function, and to the Scandal of Religion, on Conviction thereof before the Supreme Court of Justice, wherein Actions Arising in such Parish shall be Tryable, shall lose his Salary and dues, which he would Otherwise be intitled to, and such Parish shall be held and Deemed Vacant, and the Vestry impowered to make presentation of another in the same manner as if the Minister so Convicted had been naturally dead.

And be it further Enacted by the Authority aforesaid, that the Minister of each respective Parish shall be Obliged to Officiate in such parts of the Parish, and at such times as the Vestry or a Majority of them shall direct, at the time he shall be received into his Parish, and in case of Failure it shall be Lawfull for them to with draw his Salary, unless other Places shall be afterwards agreed on between such Vestry and Minister, and the

Vestry in case of such failure. may and hereby Impowered to make Presentation of another Minister to such Parish. as is herein before directed. to be done in Vacant Parishes.

And be it further Enacted by the Authority aforesaid, that the Vestry of every Parish, shall have full Power to call every Justice of the Peace or other Person or Persons whatsoever to Account on Oath. and pay to them the Monies in the hands of him or them belonging to their respective Parishes. or Accruing or becoming due to the same. by Virtue of the Laws of this Province. And if any Justice or Justices or other Person or Persons. shall refuse to Appear and Account as aforesaid <356> he or they so neglecting shall forfeit and pay twenty Pounds Proclamation Money. to be recovered by the Church Wardens of the Parish for the time being. where such Money shall become due. by Action of Debt. Bill Plaint or information in any Court of Record wherein no Essoign Protection. Injunction or Wager of Law shall be allowed. and to be applied to the use of the Parish. and where any suit shall be brought by the Church Wardens and the Money shall not be by them recovered and received, before the Expiration of their Office the suit shall be carried on to Execution by the Succeeding Church Wardens, in the Name of their Predecessors who brought such Suit, and shall be received by such Succeeding Church Wardens to the use of the Parish. Provided that nothing in this Act shall be construed to repeal any Clause matter or thing, in any Act of Assembly. Entitled an Act to enable the Commissioners herein aftermentioned to finish the Church Already begun at Edenton.

And be it further Enacted by the Authority Aforesaid. that the several Sums of money Arising and becoming due. by reason of the Forfeitures and penalties by this Act Inflicted. And for which no method of Recovery or Application is before directed in this Act. shall be levied within one Week after they shall become due. by Warrant of distress from any two of His Majesty's Justices of the Peace within the County where the said Penalty or forfeiture shall be incurred. and by sale of the Defendants Goods returning the Overplus if any to the Owner And the money so levied shall be paid to the Church Wardens for the use of the Parish.

And be it further Enacted. that all and every other Act and Acts. and every Clause and Article thereof. for so much thereof Except as before Excepted. heretofore made so far as <357> they relate to any matter or thing Contained within the Purview of this Act. is. and are hereby Repealed. and made void to all Intents and purposes as if the same had never been made.

And be it further Enacted by the Authority Aforesaid. that this Act shall Commence and be in force from and after the first day of June next. And that all Acts heretofore Legally made and done by Vestrys heretofore Chosen and Qualified. Agreable to the Laws of this Province. are hereby declared to be as good and Valid as if this Act had never been made.

sign'd, Arthur Dobbs.

Math. Rowan President of Council
John Campbell Speaker.

[*Endorsed*:]
North Carolina
An Act for Appointing Parishes
and Vestrys etc.
1.

An Act for appointing Parishes and Vestrys
for the Encouragement of an Orthodox Clergy,
for the Advancement of the Protestant Religion,
and for the Direction of Settlment of parish Accounts

D. The Privy Council repealed this legislation on March 3, 1759, following a complaint from the bishop of London that the act was fatally flawed: the right of presentation was in effect taken from the governor and given to the vestry of each church, and the power to discipline clergy was henceforth to reside in the vestry and a provincial court, rather than in the bishop of London. The bishop objected to what he saw as serious usurpations of his own authority and that of the king, exercised through the governor. His representation to the Privy Council is dated February 19, 1759, and is printed below. *Acts of the Privy Council*, 4:408-409; LAM/SPG/XV, 32-34b.

[*SPG/SAP*]

Report
1754 February 15

<59> <*An Abstract of the Proceedings of the Society.*> [. . .] <*North Carolina.*> The Reverend Mr. *Hall*, the Society's Itinerant Missionary in the Southern Part of this Province, writes in his Letter of *October* 31, 1754,[1] from *Edenton*, the Place of his Residence, that the Church there is going forward, and he hopes will be used the next Summer: That he himself and Family had been Sick for several Weeks in *July* and *August* preceding; but that he <60> having obtained, through God's Mercy, better Health, set out on his Itinerancy on the 3d of *September*, and journied 536 Miles in 35 Days; officiated in 23 Congregations, several of them so large, that they were obliged to assemble under the shady Trees; and he had baptized in that Journey 467 white, and 21 black Children, and two white Women, after proper Examination; and in the Whole he had then baptized 7522 Persons from his Arrival on the 29th of *November* 1743, as Missionary in that Province.

The Reverend Mr. *Moore* [*sic*], the Society's other Itinerant Missionary in this Province, writes from the Southern Part of it, in his Letter dated *April* 13, 1753,[2] that from the 26th of *October* preceding, he had baptized 287 white, and 24 black Children; three white Adults, and six black ones, after proper Instruction; and that the Sect of Antipoedobaptists, numerous formerly in this Province, dwindles away, and the People in general are so well affected to our Communion, as to be willing to contribute to the decent publick Worship of God: And the Vestry of *Edgecombe* Parish, where Mr. *Moir* lives, had that Day laid a Tax for finishing two Chapels begun four Years before, and for building four more in that Parish. And by a second Letter of *October* 16, 1753,[3] from Mr. *Moir*, it

appears, that from the Date of his preceding Letter to that Time, he had baptized 214 white, and 21 black Children more.
<61> Mr. *Dobbs*, the Governor of *North Carolina*, encouraged by the Promise of the Society's rewarding any worthy Clergyman he should send thither for what good Services in Religion such Missionary should perform, sent over in the last Summer, the Reverend Mr. *Stewart*, a Clergyman in the Holy Orders of our Church, very fully recommended to him; and it appears from a Certificate under the Hands of the Churchwardens and Vestry of St. *Thomas* Parish in *Bath County*, that Mr. *Stewart* has been settled and officiated there from the 1st of *October* 1753, and that they are very desirous of his being Missionary to them. For these Reasons, the Society hath appointed Mr. *Stewart* their Missionary to St. *Thomas* Parish in *Bath County* in *North Carolina*, with a Salary of Fifty Pounds *Sterling per Annum*, to commence from *Michaelmas* 1753. [. . .]
<70> The Society taking from their first Institution, into their serious Consideration, the absolute Necessity there is, that those Clergymen who shall be sent Abroad, should be duely qualified for the Work to which they are appointed, from their first Institution, desired every one who recommended any Person to them for that Purpose, to testify their Knowledge, as to the following Particulars:

1. The Age of the Person.
2. His Condition of Life, whether single or married.
3. His Temper.
4. His Prudence.
5. His Learning.
6. His sober and pious Conversation.
7. His Zeal for the Christian Religion, and Diligence in his Holy Calling.
8. His Affection to the present Government.
9. His Conformity to the Doctrine and Discipline of the Church of *England*.

And the Society doth now request, and earnestly beseech all Persons concerned, that they recommend no Man out of Favour or Affection, or any other worldly Consideration, but with a sincere Regard to the Honour of Almighty God and our blessed Saviour; as they tender the Interest of the Christian Religion, and the good of Mens Souls. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[1] Not located.
[2] Not located.
[3] Not located.

[*SPG/Jou/12*]

Journal of the SPG
1754 February 15

<329.> At the Anniversary Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held at Bow Vestry on the 15th of February 1754. [. . .]

<333.> A Letter from the Reverend Mr. Moir, one of the Itinerant missionaries in North Carolina, Dated Edgcombe Octor. 16th 1753,[1] acquainting that from the 25th Day of April preceding, he had Baptiz'd 214 white, and 21 black Children, he adds that the Vestry of Edgecombe Church, had prosecuted at Law several Persons who kept the Parish-Money, in their Hands, but as yet to little Purpose, notwithstanding which he did not despair of seeing the Six Chapels finished as well as the Church, within the Parish of Edgcombe, and a Glebe purchas'd for it, if the Collectors of the Taxes <334.> for this present Year should honestly perform their Duty. [. . .]

Minutes.

[1] Not located.

[*SPG/Jou/12*]

Journal of the SPG
1754 March 22

<338.> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 22d of March 1754 [. . .]

<345.> Agreed that Governor Dobbs's Motion, in Relation to the Appointment of a Missionary in North Carolina, be referred to the Committee. [. . .]

Minutes.

[*SPG/Jou/12*]

Journal of the SPG
1754 April 19

<347.> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 19th of April 1754. Present The Lords the Bishops of Rochester and Oxford. The Dean of St. Asaph, Dr. Birch, Governor Dobbs, Mr. Cookesey, Colonel Hudson, Dr. Bridges, Dr. Brakenridge, Dr. Milles, and Dr. Bristowe. [. . .]

<353.> It was also Reported from the Committee that Mr. Dobbs had laid before them pursuant to the Direction of the last Board, a Letter[1] from the Reverend Mr. Stewart, gone over by his Direction, with the Approbation of the Society, to officiate in North Carolina, by which <354.> it appears, that Mr. Stewart has been setled, and

officiated regularly in the Parish of St. Thomas, in Bath County, from Octor. 1st 1753 to the 20th of Decr. following, also a Certificate[2] from the Churchwardens, and Vestry, of that Parish to the same Purpose, with a Request for his being appointed to that Parish.

Whereupon it was Agreed to recommend Mr. Stewart, to be appointed by the Society Missionary to St. Thomas Parish, in Bath County, in North Carolina, with a Salary of £50 per Annum, to Commence from Michaelmas last; Mr. Dobbs who is going over to his Government of North Carolina, promising to have the Glebe Land set out for the Minister of that Parish, cultivated, and an House Built upon it, with all convenient Speed.

Resolved to Agree with the Committee. [. . .]

Minutes.

[1] Not located.
[2] Not located.

[*CO 5/324*]

Instructions to Governor
1754 June 17

<15.> North Carolina. 1754. June 17. Instructions for Our Trusty and Wellbeloved Arthur Dobbs Esquire, Our Captain General and Governor in Chief in and over Our Province of North Carolina in America. [. . .]

98. <*Liberty of Conscience.*> You are to permit a Liberty of Conscience to all Persons except Papists, so as they be contented with a quiet and peaceable Enjoyment of the same, not giving Offence or Scandal to the Government.

99. <*Publick Worship.*> You shall take especial Care that God Almighty be devoutly and duly served throughout your Government, the Book of Common Prayer as by Law established read each Sunday and Holiday, and the blessed Sacrament administred <118> according to the Rights of the Church of England.

100. <*Churches.*> You shall take care that the Churches already built there be well and orderly kept and that more be built as the Province shall by God's blessing be improved, and that besides a competent maintainance to be assigned to the Minister of each Orthodox Church, a convenient House be built at the common Charge for each Minister, and a competent proportion of Land assigned him for a Glebe and Exercise of his Industry.

101. <*Parishes.*> And you are to take care that the Parishes be so limited and settled as you shall find most convenient <119> for accomplishing this good Work.

102. <*Ministers.*> You are not to prefer any Minister to any Ecclesiastical Benefice in that Province without Certificate from the Right Reverend Father in God the Lord Bishop of London, of his being conformable to the Doctrine and discipline of the Church of England and of a good Life and Conversation, and if any person already preferr'd to a Benefice shall appear to you to give Scandal either by his Doctrine or Manners, you are

to use the proper and usual means for the removal of him, and to supply the vacancy in such manner as We have directed.

<120> 103. <*Minister to be of the Vestry.*> You are to give orders forthwith, if the same be not already done, that every Orthodox Minister within your Government be one of the Vestry in his respective Parish, and that no Vestry be held without him, except in case of Sickness or that after Notice of a Vestry summoned, he omit to come.

104. <*Ministers in Orders.*> You are to enquire whether there be any Minister within your Government who Preaches and Administers the Sacrament in any orthodox Church or Chapel without being in due Orders, and to give an Account thereof to the Lord Bishop of London.

<121> 105. And to the end the Ecclesiastical Jurisdiction of the Lord Bishop of London may take place in that Our Province so far as conveniently may be, We do think fit that you do give all Countenance and Encouragement to the Exercise of the same, excepting only the collating to Benefices, granting Licences for Marriages and probate of Wills, which We have reserved to you our Governor, and to the Commander in Chief of Our said Province for the time being as far as by Law We may.

106. <*School Masters.*> And We do further direct that no School Master be henceforward permitted to come from this Kingdom <122.> and to keep School in that Our said Province without the Licence of the said Lord Bishop of London, and that no Person now there or that shall come from other parts, shall be admitted to keep School in North Carolina without your Licence first obtained.

107. <*Table of Marriages.*> And you are to take especial Care that a Table of Marriages established by the Cannons of the Church of England be hung up in every Orthodox Church and duly observed, And you are to endeavour to get a Law pass'd in the Assembly of that Province, if not already done, for the Strict Observation of the said Table.

<123> 108. <*Vices suppress'd.*> The Rt. Reverend Father in God, Edmund late Lord Bishop of London, having presented a Petition to his said late Majesty, humbly beseeching him to send Instructions to the Governors of all the several Plantations in America, that they cause all Laws already made against Blasphemy, Profaneness, Adultery, Fornication, Polygamy, Incest, Prophanation of the Lord's day, Swearing and Drunkenness in their respective Governments to be vigorously executed, And We thinking it highly just that all Persons who shall offend in any of the Particulars aforesaid, should be prosecuted and punished for the said Offences, It is therefore Our <124> Will and Pleasure that you take due care for the punishment of the forementioned Vices, and that you earnestly recommend to the Assembly of North Carolina to provide effectual Laws for the restraint and punishment of all such of the Aforementioned Vices, against which as yet no Laws are provided, And also you are to use your Endeavours to render the Laws in being more effectual by providing for the punishment of the forementioned Vices by presentment upon Oath to be made to the Temporal Courts by the Church Wardens of the several Parishes at proper times of the year to be appointed for that purpose, And for the further Discouragement of Vice and <125> Encouragement of Virtue and good living, that by such Example the Infidels may be invited and perswaded to embrace the Christian Religion, You are not to admit any person to publick Trusts and employments in the Province under your Government whose Ill Fame and

Conversation may occasion Scandal. And it is Our Will and Pleasure, that you recommend to the Assembly to enter upon proper Methods for the erecting and Maintaining of Schools, in order to the training up of youth to reading and to a necessary Knowledge of the Principles of Religion; And you are also with the Assistance of the Council and Assembly to find out the best means <126> to facilitate and encourage the Conversion of Negroes and Indians to the Christian Religion. [. . .]

D. The commission issued to Governor Dobbs, in February 1753, briefly addressed ecclesiastical matters: "We do by these Presents authorize and impower you to collate any Person or Persons to any Churches, Chapels, or other Ecclesiastical Benefices within Our said Province and Territory aforesaid, to which We, our Heirs and Successors are or shall be intitled to collate, as often as any of them shall happen to be void." Cain, *Records of the Executive Council, 1735-1754*, 477.

The commission of the first royal governor in North Carolina, George Burrington, contained a clause regarding religion identical to the one for Dobbs. Burrington's instructions, however, also included the following, omitted from those issued to Dobbs:

"84. Having been Graciously pleased to Grant unto the Right Reverend Father in God, Edmund Lord Bishop of London a Commission, under Our Great Seal of Great Britain, whereby he is impowered to Exercise Ecclesiastical Jurisdiction, by himself or by Such Commissaries as he Shall Appoint in Our Several Plantations in America; it is Our Will and Pleasure that You give all Countenance and due Encouragement to the Said Bishop of Lond. his Commissaries in the Legal Exercise of Such Ecclesiastical Jurisdiction, according to the Laws of the Province under Your Government, and to the Tenour of the Said Commission a Copy whereof is hereunto Annex'ded And that You doe, cause the Commission, to be forthwith Registred in the publick Records of that Our Province."

[*SPG/Jou/12*]

Journal of the SPG
1754 September 20

<384> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 20th of Sepr. 1754. [. . .]

<389> A Letter from the Reverend Mr. Moir one of the Society's Itinerant Missionaries in North Carolina dated April 30th 1754,[1] acquainting that since October he had baptiz'd 306 White children and 31 Black; as he administers the Holy Sacrament in different places of public Worship, he cannot tell the exact number of Communicants in this large Parish; in the last place there were 54 white Communicants and 2 Black. Last year Mr. Moir enjoy'd so much health, that no Inclemency of Weather prevented his officiating at any one of the places appointed in his long Circuit. [. . .]

Minutes.

[1] Not located.

[*CGP 5*]

George Vaughan to Arthur Dobbs
1754 October 10

Lisbourn 10th Octr. 1754

Dear Sir

Since we parted in Dublin I have Been as Assiduous as in my Power in Purchasing a Cargo and in furnishing and Equipping my new Ship for the Purposes then Mentioned to you in the Strongest and in every Respect in the most Compleat manner and as such it was impossible for me to Bring her to the Harbour of Belfast before the first Inst. by means of which unavoidably Delay I apprehend the ship has lost Three fourths of her Passengers she might very Commodiously carried according to your Scheme which She shall Constantly Pursue untill my Charitable donation be fully Compleated and as much longer as you may Advise my Nephew John Sampson and me, t'was the dependance I had on your goodness and Publick Sperritt which I Observed from my Earlyest Acquaintance with you that under God induc'd to the donation of one thousand Pounds yearly for ever for the Propigation of the Gospell among the Indians Nations in and near your Goverment and that you and your Successers as Governours, the Councill, and the Assembly of North Carolina be Perpetuaall Trustees for this donation to commence after the death of my said Nephew on whome I depend to inlarge this my Gift to North Carolina as thereby he may be enabled at his Death my said Nephew whome I Brought from said Province by my Letters to him to said Purpose having Informd me that he shew my letters to some of the Members of your Councill and Assembly for said Province and that they Asured Him that Provided my donation was not Confind to the Indians Only, but made to Extend as an Academy or Seminary for Religion and learning to all his Majesties Subjects in North Carolina they in that Case would Enlarge my donation by a Reasonable Tax on each Negroe in that Province whereupon my Lawyer whome I Fee'd to draw Propper deeds for me to Execute to that Effect in Confirance with my Lord Bishop of Derry then ready to imbark for England they Both concur'd in advising me to surspend the Execution of said Deeds so Prepared untill by some Act of Assembly a Perpetuall Tax was fixed to induce me to Alter my Originall Scheme and untill said Bishop in Confirance with the Society in London for the Propegation of the Gospell and on their Recommendation to the King and Councill a Charter and farther Encouragement may be Obtaind thus as I am Advised that an Act of Assembly in North Carrolina is Perevesiously[1] Nessessary to my Executing said Deeds and Pervesiously Necessary to Induce the King and Councill to do the needfull on their Part so as this publick good may be put on as Rational and lasting a foundation as Human Wisdom can Advise I make no Doubt of your zeal and Expedition in laying the Purport of this my Letter in Propper form Before the states of said Province on your first Assembly of them by which and their Concurance as aforesaid the Deeds as aforesaid to be Executed by me and my Nephew Mr. John Sampson shall go by him on his Next Return to North Carrolina and I make no Doubt but that he may also Carry with him what may be Necessary on the Part of Our King and his Councill as aforesaid the Bishop of Derry who is my most Zealous Solicitor being now in London and there to Continue till about the first of may next and having the best Intrest at Court and in London of any Bishop in Ireland being now Hurried by other Affairs I must for the Refreshment of your Memory as my Originall Sheame Refer you to my Letter to Mr. John Sampson then in North Carrolina which Brought him to this Kingdom.

George Vaughan

A True Extract from the Original Letters Subscribed.
Laid before the Assembly Decr. 24 and read in
the House.

[*Endorsed*:]
Extract from a Letter to Governor
Dobbs from George Vaughan Esqr.
Dated 10th October 1754

Copy. Nothing more is known of this intriguing proposal, or of George Vaughan. Governor Dobbs presented Vaughan's letter to the lower house on December 24, 1754, and on January 11, 1755, that body considered it, characterizing it as "a scheme for a Charitable Donation for the propogation of the Gospell and Establishing an Academy or Seminary of Learning" in the colony. The house then sent a message to Dobbs asking him to "acquaint Mr. Vaughan that they have a due sense of his Goodness in the Intended Donation and return him their Thanks for the same and shall at any time when necessary give all the Assistance in their power to Confirm and secure in the most Effectual manner the Fund he proposes to fix that the Charitable purposes he intends thereby may fully take effect." This was the last time that either house of the assembly took any notice of the plan. Saunders, *Colonial Records*, 5:251, 306.

[1] *Sic.* Apparently *previously* is meant.

[*LAM/FUL/XXIII*]

Testimonial
1754 December 3

<14> No. Carolina

These are to Certify That the Reverend William Miller has for Four Months last past Lived amongst us as a Preacher of the Gosple and hath gained the General good will and Esteem of his Neighbours and hearers, and hath Carried and Behaved himself with all Due Decorum as becomeing the Character of A Clergiman.

Jas. Carter (Vestryman), Wm. Harrison, Jno. Dunn (Vestryman), George Smith Church Warden, David Jones, Edwd. Hughes Vestryman and Clk.

Rowan County St. Luke's
Parish the 3d of Decembr. 1754

[*Endorsed*:]
P.
William Miller
North Carolina

DS.

[*CO 5/345*]

Proceedings of the General Assembly 1754 December 12

North Carolina. At an Assembly held at Newbern the Twelfth day of December in the year of our Lord one thousand seven hundred and fifty-four and in the twenty eighth year of our sovereign Lord George the second by the grace of God, of Great Britain, France and Ireland, King defender of the Faith etc. and Continued by Prorogation and Adjournment untill this fourteenth of December. Saturday Decr. 14th 1754. In the upper House Present The Honorable Mathew Rowan,[1] Jas. Murray,[2] Jas. Hasell,[3] Frans. Corbin, John Swann, John Dawson,[4] Lewis DeRoset Esqrs. Members. [...]

His Excellency Arthur Dobbs Esqr. Captain General Governor and Commander in chief in and over this Province came to this House and sent a Message to the Lower House and Commanded their Immediate Attendance whereupon the Speaker attended by the Lower House waited on his Excellency in the Council Chamber where he was pleased to make both houses the following Speech.

Gentlemen of his Majestys Council Mr. Speaker and Gentlemen of the Asembly.

His Majesty having been Graciously pleased to Honour and Intrust me with the Government of this Province, have taken the earlyest opportunity of meeting with you In full assembly to Consult you upon what may tend to the peace, Happyness, Increase and Improvement of this Province, and to Consider of proper laws to secure, the Rights, and properties, and Improve the Trade of this Colony, and to unite the affections of all the Members, of the society that all may Concur, in promoting your General wealth, and Happyness. As the first and greatest principal, and foundation, of all social Happyness, is the Knowledge of true Religion, and the practice of Morality, and Virtue, to Know, Love, and Adore, the divine Being as we ought, and to obey the Priciples he has reveal'd to us. So I think it my Duty In the first place to recommend to you, the providing a Proper fund to support a sufficient number of Learned Pious Clergymen to reside in the Province and to accommodate with Houses Glebes and Parish Clerks to enable them to Instruct the Inhabitants, and the Rising Generation, in the Principles of true Religion, and Virtue, in such a prudent manner Without Tyths, as to Prevent Contests, and preserve a Harmony betwixt the Clergy and Laity, that their Interest may be the same and they may have leisure as well as Inclination to Instruct their flock in Christian Principles [...]

Minutes. The lower house responded on December 16: "[That] The Temperal Good as well as the Eternal Felicity of Mankind so essentially depends on the knowledge and practice of true Religion and the Encouragment of a learned Clergy is so evidently necessary that we shall readily give all the Assistance in our Power to Accomplish what your Excellency has so justly recommended on that Head." For its part, the upper house replied on December 17 that it would "readily concurr with the other House in passing such laws as may be most effectual for the encouragement of Pious and learned Clergymen to Instruct the

Inhabitants in true Religion and virtue." The assembly accordingly passed "An Act for Appointing Parishes and Vestries...", printed above.

[1] As president of the Council, Rowan was acting governor for almost two years preceding the arrival of Arthur Dobbs in October 1754. *DNCB*, s.v. "Rowan, Matthew."

[2] James Murray (1713-1781), merchant, planter, and colonial official, immigrated to the Lower Cape Fear from Scotland in 1736. Murray held a number of offices in the colony, notably associate justice, provincial secretary, and councillor (1739-1757, 1762-1765). *DNCB*, s.v. "Murray, James."

[3] James Hasell (d. 1785), emigrated from England to the Lower Cape Fear around 1735. He soon became a substantial planter, and also held a succession of major offices in the colony, including chief justice and councillor, serving in the latter position from 1747 to 1775. *DNCB*, s.v. "Hasell, James."

[4] John Dawson (ca. 1690-1761 or 1762), a Virginian by birth, was elected to the assembly from Bertie County in 1735, received an appointment as associate justice in 1751, and was made a councillor in 1752. Dawson served on the Council until his death. *DNCB*, s.v. "Dawson, John."

[*LAM/FUL/XXIII*]

Arthur Dobbs to Bishop of London
1754 December 18

<16> My Lord

Since my arrival I have made the proper Enquiry into the State of the Church and Religion in this Province, and have Sent over the best account[1] I can procure here, to the Society for propagating the Gospel inclosd to the Reverend Doctor Bearcroft.

This I Send, inclosd in a Letter to Dr. Nichols to be deliverd to your Lordship, by a Gentleman Mr. William Miller, who hath been a Teacher among the Presbyterian dissenters in Ireland, who has removd here with his Family well Recommended from thence, and by the Inhabitants of Rowan County, one of our western Counties. He is desirous to take orders, and therefore I recommend him to your Lordship to be Examind and ordaind if qualifyd, in order to have your Lordships License, which when obtaind I shall induct him into the parish from whence he is recommended to me who have approvd of his Life and Conversation. The Two Clergymen, whom I recommended to your Lordship for to be ordaind who got yr. Lordships License behave Extreamly well here are much approvd of and are well Settled Mr. Mcdowell, and Mr. Fanning.

I shall Trouble you no further but to beg yr. Lordships Blessing and Prayers that I may be instrumental in promoting true Religion and virtue in this Province, and in Civilizing and Converting the poor neglected Indians in this Neighbourhood.

I am with the greatest Respect My Lord yr. Lordships Most Obedient and most Humble Servant.

Arthur Dobbs

New Bern North Carolina Decembr. 18th 1754
To his Lordship the Lord Bishop of London

[*Endorsed*:]
P.
William Miller
North Carolina

ALS.

[1] Not located, but see the journal of the SPG for April 18, 1755, below, for a summary of this document.

[*SPG/SAP*]

Report
1755 February 21

<54> <*An Abstract of the Proceedings of the Society.*> [. . .] <*North Carolina.*> *Arthur Dobbs*, Esq.; the new Governor of *North Carolina*, and a very worthy Member of this Society, hath been pleased to acquaint the Society, That since his Arrival in that Province, he had traversed the whole Country from the Northern Boundary to the Mouth of Cape *Fear* near the Southern Boundary; and he had made the best Enquiry he could into the State of Religion, and of the Established Church in the Province. He found the Church at *Edenton* not yet finished, but when done, it will be a neat Brick Building; and there are several distant Chapels in that Parish: And Mr. *Dobbs* received a very good Character of the Rev. Mr. *Hall*, the Society's Missionary there, who is very diligent in his Duty. At *Bath Town* the Church is finished, and Divine Service performed in it; and there are several distant Chapels, the Parish being very large, where Mr. *Stewart*, the Society's <55> Missionary to this Parish, officiates likewise, to the great Satisfaction of the People; which gives Mr. *Dobbs* particular Pleasure, as he answers the good Character which he gave of him to the Society. The Church at *Newburn* is finished, and is a neat Brick Building, and the Rev. Mr. *Read* officiates in it at the Request of the Vestry: He is very well liked, and is a pious good Man. The Rev. Mr. *Macdowell*, who was put into Orders at Governor *Dobbs's* Request, is fixed at *Wilmington*, the largest Town in the Province, and he behaves well, and is much esteemed by his Parishioners; the Church is building, and there are several Chapels in this Parish. At *Edgecombe*, where the Rev. Mr. *Moir* resides, there is a Disagreement; but who is in Fault, Mr. *Dobbs* cannot say, having not then been fully informed about it. The Rev. Mr. *Fanning*, who was put into Orders at Governor *Dobbs's* Request, officiates at *Roanoke*, is very well liked, and behaves well. There is one more Clergyman in the Orders of our Church, in the Province, who officiated at *Newburn* before Mr. *Read's* Arrival; but by Reason of his Age and Foreign Dialect, he could do little Service.[1] The Governor finds the People very desirous of Clergymen and Schoolmasters, tho' the Province, according to the Governor's Computation, consists of near 80,000 Inhabitants, there are but those few Episcopal Clergymen already mentioned in it; and for Want of such in the Western Counties, they have set up Lay-readers, who read the

Common Prayer and <56> Sermons to them; and Mr. *Dobbs* earnestly requests the Society to help them to maintain Clergymen; which the Society will readily do to the best of their Abilities, and concur with the Governor in settling Missionaries in the Western Parts of this Province. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting. Governor Dobbs's report, of which this document is an abstract, has not been located.

[1] John LaPierre preceded James Reed.

[*SPG/Jou/13*]

Journal of the SPG
1755 April 18

<37> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 18 day of April 1755. [. . .]

It was reported from the Committee that they had read following Letters to them referr'd Videlicet.

<38> A Letter from Arthur Dobbs Esqr. Governor of North Carolina, dated Newburn in North Carolina December 13th 1754,[1] acquainting that since his arrival in that Province he had traversed the whole Country near the Sea Coasts from the Northern Boundary to the Mouth of Cape Fear River, near the Southern Boundary, and he had made the best inquiry he could into the State of Religion, and of the Established Church in the Province. He found the Church at Edenton where there are at present about 50 Families not finished, but when done it will be a neat brick Church, and there are several distant Chapels in the County of Chowan. Mr. Dobbs received a very good Character there of the Society's Missionary Mr. Hall, who is diligent in his Duty: and fixed in an house there and he beleives in a Glebe. At Bath Town the Church is finished and Divine Service performed in it. There are about 20 Families in that Town, but the Parish which is very large has several distant Chapels where Mr. Stewart officiates in their turns, and discharges his Duty to the Satisfaction of his Parishioners, they allow him £75 Sterling per annum, and it gives Mr. Dobbs pleasure, that Mr. Stewart answers the good Character he gave of him to the Society. The Church in Newburn is finished and Divine Service performed in it, and it is a pretty neat Brick Church: and Mr. Read a Clergyman that came over thither with a good Character at the request of the Vestry, officiates in it: he is extremly well liked, and is a pious good Man, and has a house and will have a Glebe. The Parish allows him £75 Sterling per annum, and he is obliged to serve several Country Chapels: but not coming over with a Licence from the Lord Bishop of London as not being Apprized of the Necessity of it. Mr. Dobbs applied to his Lordship to grant him one but this it seems could not be <39> done, because the person licenced is obliged by Law to take the Oaths before the Bishop, before he can grant him one: and therefore Mr. Dobbs cannot induct him into the Living of Newburn: but he has a call to go to South Carolina, where he will be received without a licence: this Mr. Dobbs observes to be an hardship which he think's ought to be remedied, and Shows the Necessity of having a

Bishop on the Continent or a Person in the Episcopal Character to Ordain Confirm and grant licencies as well as to Visit the Clergy. Mr. Macdowell who was put into Orders, and had a licence granted him by the Lord Bishop of London at Governor Dobbs's request, is fixed at Wilmington, the largest Town in that Province, containing 90 Families, and he behaves very well and is much esteem'd by his Parishioners, the Church is building, and there are several Chapels in the Parish. The Church will be a Brick one, more than 60 feet long and 40 broad, and in the mean time Divine Service is performed in the Court house, and if the Society can increase their Missionaries there, Mr. Macdowell well deserves their Countenance. Mr. Dobbs has inquired into the Character of Mr. Moir the Societys Missionary at Edgecombe and he cant say it is agreeable, there is a quarrell between him and his Parishioners, but as Mr. Dobbs has as yet not had an Opportunity of being fully informed about it, he will not lay the blame upon him. Mr. Fanning who officiates at Roanoke, and was put into Orders upon Mr. Dobbs's recommendation is fixed likewise in a Parish, and behaves very well, and is very well liked by his hearers. There is one more Clergyman in the Province who officiated at Newburn before Mr. Reads arrival, but by reason of his foreign Dialect and his Age: he was of very little Service to the People. Mr. Dobbs finds the <40> People very desirous to have Pastors and Schoolmasters too instruct their Children, and tho' the Colony consists, as Mr. Dobbs computes of near 80,000 Inhabitants, there are but those six Clergymen already mentioned in it, and for want of Clergymen in the Western Counties, the people have set up Lay readers, who read the Common Prayer and Sermons to them, but they being without the benefit of the Sacraments there are many Conventicles set up with Dissenting Teachers from Scotland and Ireland, the Inhabitants of Cape Fear are building a brick Church at Brunswick 76 feet long and 56 broad, and they have an house and Glebe ready for the Minister. Mr. Dobbs heartily wishes the Society would help them to maintain Clergymen in the back Western Counties where numbers are daily arriving, and then he should be able to get over some pious Clergymen to them; Mr. Dobbs hath given a Considerable number of Bibles and Common Prayer books and other good books among the Poor Planters and their Children, and Concludes with presenting his Respects to the Society, and desiring to know what they would have him do further towards promoting Religion and Moral Virtue in that Colony.

Agreed to recommend to the Society, that a Letter of thanks may be sent Mr. Dobbs for his great care in promoting Religion as Established in the Church of England in his Government of North Carolina, and that he be acquainted that the Society will be ready to concur with him as far as they properly can, in settling Missionaries in the Western Parts of that Province.

Resolved to agree with the Committee.

A Letter from the Reverend Mr. Stewart the Society's Missionary at Bath Town in South [*sic*] Carolina dated Novr. <41> 12th 1754,[2] returning his hearty thanks to the Society for their appointing him to that Mission, and promising his best Endeavours to do his Duty therein, where from the first of Jany. preceeding he had baptized 395 Whites and 27 blacks, and Administred the holy Communion to 220 Persons: he Officiates at the Church in Bath Town which at his arrival was very ruinous, but is now repairing, 2 Sundays in the month, and on the others, and on several Week days he officiates to 8 Chapels in the Parish, it being a very large one, and some of the Chapels 120 Miles distant from each other: and this Circuit he proposes to go round 8 times in a Year, if God shall grant him abilities. In that Parish or County for each Parish in that Province is a distinct County (24 in number) there are about 3000 Inhabitants, and most of them well affected to the Church, but there are a few Ignorant Anabaptists for want of proper instuction: and therefore Mr. Stewart begs the Society to send him some good books, more especially on the Excellency of the Common Prayer and of the importance of Infant Baptism to distribute among them: and if the Society would be so good, to send also a folio Bible and Common Prayer book for the Church and a Library for the use of the Missionary of which he hath great need.

Agreed to recommend to the Society, to send Mr. Stewart a folio Bible and Common Prayer book for the Church of Bath Town, and Forty Shillings worth of small Tracts, among them Bishop Beveridge's Sermon on the Common Prayer and the Abridgement of Mr. Wall on Infant Baptism, and a Library of ten pounds Value for the use of the Missionary at Bath Town for the time being.

Resolved to agree with the Committee.

A Letter from the Reverend Mr. Macdowell dated St. James's Parish New Hannover County North Carolina Decr. 13th 1754[3] acquainting that since his arrival in <42> that Province on the 16 of December 1753, he had baptized almost 400 Persons, And Administred the holy Communion 7 times, never to less than 12 Persons. In Wilmington the Chief Town in the Parish there are 90 Families many of which have gone under the denomination of Presbyterians, but they now come constantly to Church, and many of them repeat the Responses, and there were reckoned one or two Quaker Families, but they come likewise to Church, and he has baptized one Young Woman among them. The New Church was then in great forwardness, and he hoped would be ready for Divine Service in Spring, in the mean time the Courthouse is fitted in a Decent manner for that purpose. The Vestry allow him an £100 Sterling per annum for officiating, and £15 for an house, 'till one is built on the Glebe: but as every thing is extreemly dear there and Cloathing fit for a Clergyman not to be got at any rate, he hopes the Society will receive him into the number of their Missionaries in that Province as he intends thro' Gods Assistance to do all the good he can in his Station.

Agreed to recommend to the Society to grant Mr. Macdowell a Gratuity of £20 for the good Services he hath done already, and as an Encouragment to him to persevere in well doing.

Resolved to agree with the Committee.

A Letter from the Reverend Mr. Hall the Society's Itinerant Missionary in the Northern Part of North Carolina dated Edenton Octr. 21st 1754,[4] acquainting of the arrival of Governor Dobbs about ten days before, and that now he hoped the Clergy would be releived from some hardships they labour under, and all things be <43> set right, he had proposed to set out, in the Month preceeding on his acustomed Journey for about 20 days, and to officiate at least to 14 Congregations, but it had pleased God to prevent him by Sickness from which thro' Mercy he was then so far recovered as to perform his Duty in that Extensive Parish, but several in his Family continued ill. The number of Baptisms then Administred by him from his first arrival in the Province amounted to 7680.

A Letter from the Reverend Mr. Moir the Society's itinerant Missionary in the Southern Part of North Carolina dated Edgecombe Octr. 26, 1754,[5] acquainting that since April the 30th he had baptized 270 White Children and 53 blacks: and in some of the Chapels, there are about 90 Communicants and in others 50, he added that the Vestry of Edgecombe was quite discouraged: and had laid aside all thoughts of finishing the Chapels, as it is not in their power to pay either the Workmen, or his Salary because the Sheriff will not pay them even in Bills tho' he may purchase as many as he pleases at 50 Per cent discount, which would be a vast advantage to him who collected the Taxes in Silver and Gold, or Commodities, for which Mr. Moir offered him 10 percent advance. [. . .]

Minutes.

[1] Not located.
[2] Not located.
[3] Not located.
[4] Not located.
[5] Not located.

[*LAM/FUL/XXIII*]

Arthur Dobbs to Bishop of London
1755 April 24

<18> My Lord

As long as there is a want of a Sufficient Number of Clergymen to Supply this Province; where the Harvest is great but the Labourers few; So long I must apply to yr. Lordship to Recommend Gentlemen qualifyed to be put into Holy orders, or of proper Characters to obtain a License. I lately Recommended to yr. Lordship Mr. Ruthurfurd Brother, to our Receiver Genl.[1] of this Province, and acquainted you with the new Law made here relative to the Church to which I beg leave to referr.

This is to Recomend to yr. Lordship Mr. Samuel Laird who has resided four years in Virginia Tutor to a Gentlemans Children, who with his Parish Minister and many other Gentlemen have given me a good account of his Life and Conversation. He was Educated in Glascow College where he took his masters degree as appears by his Diploma, and Carries to yr. Lordship a Letter from yr. Commissary in virginia. He proposes entring into Holy orders and take out yr. Lordships License for this Province and Expect will be Elected by the vestry of this County of Northampton which is vacant by the removal of Mr. Moir.

As by this new Law I cant present but upon a Lapse, I can only take Care that none are settled without your Lordships Lycense, but since Clergymen are much wanted, I hope it will be no objection to your licensing Such as your Lordships find Capable and properly Recommended, as they may be sure of a proper Settlement; and when all the County Parishes are filled, assistant Curates will be necessary for the Chappels, until they are populous and Rich Enough to be erected into Separate Parishes.

I Beg yr. Lordships Blessing to my Endeavours here and am with due Respect My Lord yr. Lordships Most Obedient and most Humble Servant.

Arthur Dobbs

Northampton North Carolina Ap. 24th 1755
To The Lord Bishop of London

ALS.

[1] John Rutherford.

[*LAM/FUL/XXIII*]

Rev. Thomas Burgess to [Rev. Thomas Dawson]
1755 June 11

Southampton[1] June 11, 1755.

Reverend and Honored Sir

The Bearer here of Mr. Saml. Laird, intending soon to offer himself to the Bp. of London as a Candidate for holy Orders, has requested my Letter recommendatory to You, in his Behalf; Which, as I have been acquainted with him, allmost 4 years, I cannot without Injustice refuse him. And therefore must beg leave to assure you, that in so long an Intimacy, I have never seen or heard of any thing in his Life and Conversation unbecoming a good and serious Christian, or that might render him unworthy of the high Office he aims at.

His Attendance on the Church and its Ordinances has been constant, and his common Course of Life so grave and regular, that his very Enemies (if he has any) are not able to charge him with One immoral or vicious Action. And if his future Conduct be but answerable to what is past, I am persuaded, you will never see Reason to repent of any Favours you may think fit to bestow upon him, in Order to the promoting his laudable Design.

I intended along with him, to have waited on you in Person, but my Infirmities, which for allmost two years past have render'd the Duties of my Parish very difficult for me to attend upon, make me not fit to attempt so long a Journey at present.

I am Reverend Sir yr. most obedient Servant.

T. Burges[2]

P.S. It may, Sir, not be improper to observe that He has already obtaind A Letter from his Excellency the Governor of No. Carolina to the Bp. of London upon this affair,

T. B.

[*Addressed*:]
To the Reverend and Honorable
The Commissary
At Williamsburg

ALS.

[1] Virginia.
[2] See appendix.

[*LAM/FUL/XXIII*]

Rev. Thomas Dawson to [Bishop of London]
1755 June 13

<22>

Wm. and Mary Coll. June 13th 1755.

My Lord,

The Bearer, Mr. Samuel Laird, informs me, that Arthur Dobbs Esqr. Governor of North Carolina has recommended him to Your Lordship for Holy Orders, and promised to provide for him in that Province. Mr. Fanning's meeting with some Difficulties for Want of a Letter from me has induced his Excellency (with whom I have the Honour to be acquainted) to direct him to apply for my Recommendation Likewise. Mr. Laird is an intire Stranger to me, but by the inclosed Letter from the Reverend Mr. Thomas Burges (whose Information may be depended on) I am satisfied he is well qualified for the Ministry in Point of Virtue and good Manners. And if Your Lordship shall think fit to ordain and license him, I doubt not but that he will do much Service in that Province, where it may be truly said, that the Harvest is great, and the Labourers few. That all who shall be ordained to any Holy Function, may faithfully and diligently promote the Glory of God, and the Salvation of Souls, is the fervent Prayer of, My Lord, Your Lordship's most obliged, and most Dutiful Servant.

Thomas Dawson

P.S. Our Worthy Governor[1] is very well and in good Health, and desires his best Respects to your Lordship.

[*Endorsed*:]
Saml. Laird D.
North Carolina
1755.

ALS.

[1] Robert Dinwiddie (1693-1770), governor of Virginia from 1751 to 1758.

[*SPG/Jou/13*]

Journal of the SPG
1755 October 17

<66> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 17 day of October 1755. [. . .]

8. A Letter[1] from Mary Garzia Widow of the late Reverend Mr. Garzia the Society's itinerant Missionary in North Carolina, humbly imploring the Assistance of the Society, and setting forth her unhappy case: that she is old and Weak, and often afflicted with sharp Sickness, having no Income; and intirely unable to get her living: and without the Charitable releif of the Society she must inevitably perish thro' want.

Agreed to recommend Mrs. Garzia to the Compassion of the Society for a Gratuity of five Pounds.

Resolved to agree with the Committee. [. . .]

Minutes.

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[1] Not located.

[SPG/Jou/13]

Journal of the SPG
1755 November 21

<77> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts Held on the 21st day of November 1755. [. . .]

<81> 6. A Letter from Mr. Hall itinerant Missionary in North Carolina dated June 24th 1755,[1] enclosing his Notitia Parochialis by which it appears that he had baptized in the last half year 22 Black Children and ten Black Adults, and the number of his Communicants in the several Parishes are about 400: and he complains that he is now obliged to travel near 2200 Miles a year, from one town to another to officiate which he cant expect to hold long, but hopes the Governor and General Assembly will at their next Meeting either divide this extensive Parish or moderate these hardships: this County which is near 70 Miles in length, and some parts 25 in breadth is but one Parish, tho' full large for two, therefore Mr. Hall humbly begs the Society to consider his Age and former Services so far as to appoint him Parochial Minister to the Parish of St. Paul's in Chowan County and not diminish his Salary of £50 per annum, his Family's chief support (which Consists of 20 Persons) and without which he could not performe his continual Journies, he hopes to Officiate in Sepr. in those Parishes, where there is no Minister: there are good hopes the Church will be soon finished which was begun 20 Years Agoe.

Agreed as the opinion of the Committee that the request of this Letter being in Effect the Establishment of a New Mission requires further Consideration.

Resolved to agree with the Committee. [. . .]

<83> 10. A Letter from the Reverend Mr. Stewart Missionary at Bath Town in North Carolina dated Jany. 8th 1755,[2] acquainting that since his last he had baptized 40 Persons, and there are 150 Communicants in the different Chapels in this County. The Assembly have pass'd a Law to encourage the settling of Clergy in this Province whereby every

Clergyman that comes properly recommended, with the Bishop of Londons Licence is to have eighty pounds this Currency (instead of £50 the former Salary) a Glebe of 200 Acres, and a Glebe House and some other Houses, but this Law does not extend to the Missionaries, who are rather made worse than better by it, as it is only thought that their Sallaries will be made equal to £80 that Country Currency. Mr. Stewart had received the Society's Pamplets, and will take care to distribute them properly.

Agreed that this Abstract be laid before the Society. [. . .]

Minutes.

[1] Not located.
[2] Not located.

[*SPG/Jou/13*]

Journal of the SPG
1755 December 21

<85> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 21st day of December 1755. [. . .]

<93> Agreed as the Opinion of the Committee that Mr. Dobbs Governor of North Carolina be consulted concerning Mr. Hall's request relating to his being removed to the Parish of St. Paul's Chowan in that Province.

Resolved to agree with the Committee. [. . .]

Minutes.

[*LAM/FUL/XXIII*]

Churchwardens and Vestry of Society Parish to Bishop of London
1756 January 17

<24> To the Right Reverend Father in God Thomas Lord Bishop of London.

My Lord,

Whereas Society Parish, in the County of Bertie, in the Province of North Carolina, is destitute and in want of a Minister of the Gospel. We the Church Wardens and Vestry of the said Parish, would humbly recommend to your Lordship for Holy Orders the Bearer hereof, Mr. Daniel Earl;[1] (who has Resided in this and an adjacent Parish, these four Years past and better, in the Quality of a School-Master and Reader) as one whose personal Accomplishments, whose pious and exemplary life [and] Conversation render him no unworthy Candidate for that Holy Vocation. If your Lordship Shou'd think fit to admit him to Holy Orders; we the aforesaid Church Wardens and Vestry of Society Parish do oblige ourselves to Receive him the said Daniel Earl[1] as our Minister, immediately upon his Return to this Place. In Witness whereof we have hereunto Set our Hands this 17th Day of January, Anno Domini 1756.

Jo. Jordan Church W., Isaac Hill Church Warden, Benjn. Wynns, John Harrell, Jonathan Standley, Jos. Hardy, Robert West, Edd. Rasor, John Sholar, John Warborton, James Jones, John Freeman

DS.

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[1] See appendix.

[*LAM/FUL/XXIII*]

Arthur Dobbs to Bishop of London
1756 January 31

<25>
My Lord

The Bearer Mr. Daniel Earle Carries over proper Papers from the vestry of this Parish in the County of Bertie, where I now am as to his Character and scholastic Learning having been a Schoolmaster here for some years, and that they are desirous of having him for their Minister upon his being properly ordaind and Obtaining your Lordships License.

I therefore Recommend him to your Lordship that if you find him upon his Examination qualifyed for Orders that your Lordship may ordain him, and grant him your Licnse and it may be an Incouragement for other young Men who are Scholars to Come over here, to be Schoolmasters, who are very much wanted here as well as Clergymen, where the Harvest is very large above 80000 Whites besides Blacks, and the Laborers few not more than Seven Clergymen in the Province, so that in ¾ths of the Province they have only lay Readers to Keep up the Face of the Christian Religion in the Province, and not more Schools to Instruct their youth.

I wish yr. Lordship Happiness here and hereafter and am with great Respect My Lord yr. Lordships Most Obedient and Most Humble Servant.

Arthur Dobbs

Bertie County North Carolina
Jany. 31st 1756
To The Lord Bishop of London

ALS.

[*SPG/Jou/13*]

Journal of the SPG
1756 February 20

<111> At the Anniversary Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held at Bow Vestry 20th February 1756. [. . .]

<115> 6. A Letter from the Reverend Mr. Hall Itinerant Missionary in North Carolina dated St. Paul's Parish Edenton Octr. 20th 1755,[1] in which he writes that on the 22d of Sepr. preceding, he set off to perform his Duty in several Parishes in his South Mission, where they have no Minister, and in about 19 days journeyed about 333 <116> Miles, officiated in 9 Congregations, read the Sunday Act, and the Proclamation for their Publick Fast on account of the defeat under Genl. Braddock,[2] and the great Drought in these parts and threatning Scarcity. Baptized 226 White Children, and 30 Black Children, and 3 Black Adults: churched many Women, Catechised many Children, and Administred the holy Communion to a great number of seemingly worthy Communicants. Total Baptized by Mr. Hall is about 8667 Persons. In Octr. he waited on Governor Dobbs at Newburn, who having considered his Age and Circumstances, very well approves of his being appointed a Missionary to this Extensive Parish without any Diminution of his Salary, as the Reverend Mr. Stewart (a Young Man) is in St. Thomas's Parish, Beaufort County; and Mr. Hall humbly prays they will be so good to their Old faithfull Servant as to order it so. The Workmen are at last enclosing the Church and Colonel Corbin and some other worthy Gentlemen say it shall be finished as soon as possible. [. . .]

Minutes.

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[1] Not located.

[2] In the summer of 1755, General Edward Braddock, commander-in-chief of British forces in America, led a force of regulars and colonials in an expedition against the French stronghold of Fort Duquesne. On the Monongahela River, only a few miles from his goal, Braddock was killed and his army crushed by a contingent of French and Indians in July 1755. News of the defeat struck like a thunderbolt throughout British America.

[*SPG/Jou/13*]

Journal of the SPG
1756 March 11

<123> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 11th day of March 1756. [. . .]

It was reported from the Special Committee, that they had Agreed to the following Instructions to be sent to their Missionaries in America.

The Society for the Propagation of the Gospel in Foreign Parts taking into serious Consideration the present important Situation of Affairs in America,[1] have thought it <124> expedient to direct and beseech you, And their other Missionaries.

1st. To endeavour with the utmost Care and Zeal in this critical Conjuncture to support his Majesty's Government; and promote the Welfare and Safety of his Majesty's American Subjects: and for this good purpose, that you would upon all proper Occasions, make the people sensible of the great Blessing they enjoy, in the free Exercise of their Religion, and the Advantages of lawful Government, under the benign Reign of a protestant prince.

2d. To recommend and promote Brotherly Love, and Christian Charity, particularly among all Protestant Inhabitants of the District and Colony where you exercise your Ministerial Functions and also to the utmost of your power to set forward and incourage a friendly Intercourse, with mutual Regard and Assistance, between the different provinces, not merely as a general Duty of fellow Christians and fellow Subjects; but at this Time, as of the utmost Necessity to prevent their falling a gradual Sacrifice to the same implacable Ambition, which has long meditated, and is now attempting, by open Force, and wicked Instigations, the compleat Ruin, of all the British Settlements, invading their property, and destroying their Commerce; subverting their Liberty, committing numerous Massacres, with all the shocking Circumstances of the utmost Savage Barbarity; and above all, endeavouring, by every wicked Artifice totally to abolish our holy Religion: in one word, to change the happy Condition of our American fellow Subjects, under the best of Kings, for certain Tyranny, wretched Superstition, and Popish Idolatry, with its constant Attendant grievous persecution.

<125> 3dly. That, in order to prevent (by the Blessing of Almighty God) such dreadful Calamities, You exhort the People to employ, with a true Christian Zeal and Courage, those means of Defence and Opposition with which Divine Providence has intrusted them for the Preservation of themselves, their Families, and their Country: and for the just Punishment of wicked and barbarous Aggressors.

And in the Spirit of Meekness instructing those that oppose themselves; that you represent, with all due force, that the Neglect of this natural, and now necessary Duty of Defence; is nothing less than inviting and encouraging brutal Murderers to shed innocent Blood, and committ the most atrocious Outrages.

That Government was instituted and armed with Power, as a Terror to the works of Wickedness and Violence, and to execute Wrath against those that do Evil: whether those Evil Doers be domestic Offenders, or Foreign Invaders: whether they live in one Province or in another: So that all who omit this important Branch of their Duty, become Accessarys and Partakers of the Guilt of Murder, by wilfully delivering up honest, innocent and quiet Subjects, with their whole Country, to the Fury of our avowed Enemy, and the unrelenting Violence of Single Assassins, or of associated rapacious Murderers.

4th. That you inculcate Submission to Government and obedience to Authority, not only for Wrath but also for Conscience Sake, exhorting Your People, faithfully and chearfully to pay Tribute to whom Tribute is due: and as the malicious Efforts of a dangerous enemy, may render extraordinary Contributions necessary in the <126> present perilous Juncture, that they willingly submit to this unavoidable Expence, as the only means of preserving them against the most dreadfull Mischiefs, which can befall them as Men and as Christians.

Always remembring to observe with the greatest Caution the 11th Instruction given you by the Society (Videlicet) that you take special Care to give no Offence to the Civil Government by intermedling in Affairs not relating to Your own calling and Function.

5thly. That, as far as Circumstances render it practicable, You embrace every Opportunity of exerting your best Endeavours for the Conversion of the Indians to the Christian Faith: which good Work is not only pious and Charitable in the more important Views of Religion, but highly beneficial Likewise in a Civil View, as promoting the security and Interest of the American Colonies: An Advantage of which our Enemys are by no means insensible or negligent: That for the more effectual Accomplishment of this good Work, You earnestly recommend an honest, humane, and Friendly Treatment of these poor people, our ignorant and pitiable Fellow Creatures; And consult with, and request the Assistance of the most proper persons to forward this benevolent and momentous Design; and that You inform the Society from Time to Time, what Progress you are able to make, and what Difficulties or Impediments occur; and what you Judge, or are advised will be the most Probable means of executing a Scheme, so very desirable upon all Accounts. <127> And you are always to observe the Directions given by the Society with Respect to the Conversion of the Indians: A Duty to which the Society are earnestly desirous that all Possible Regard should at all times be paid.

6thly. That you persevere, by Word and by Example, in exhorting the People to a Constant attendance on Gods publick Worship, and a serious and regular Performance of all the other Duties of Religion: Moreover that you vigilantly labour to prevent the fatal Effects of that impious and unhappy Industry, which is employed to import and propagate Infidelity in his Majesty's Colonies: and likewise that you carefully guard your Flock against all the seducing Wiles of Popish Emissarys, Priests and Jesuites, ever Promoting the Interest of our Inveterate Enemys, under whatsoever Disguise they may appear: that for those purposes, you faithfully represent to your People, the undeniable Proofs of the Truth and Excellence and divine Authority of the Christian Religion, and the great Blessing of the pure light of the Gospel of our Lord and Saviour: declaring the dreadfull Consequence of making Shipwreck of the Faith, and the infinite Hazard of falling into Popish Superstition and Idolatry: and endeavouring by all proper means to reclaim and recover those who unhappily are involved in either of these Dangers: if God Peradventure will give them Repentance to the acknowledging of the Truth.

Lastly That you earnestly exhort your People to offer up their most devout Supplications to Almighty God, for his gracious Blessing and Protection from perfidious and cruel Men, who lie in wait to destroy every thing that is Valuable to our commercial, free, and Protestant Colonies, and also to implore the <128> Divine Goodness, to grant our most gracious Sovereign King George a long and prosperous Reign over Loyal, Dutyfull and Gratefull Subjects, and finally to reward his constant Labours for their Welfare, with an immortal Crown of Glory; and that as the only sure means to obtain the Divine Blessing, you inculcate upon your People the Necessity of breaking off their Sins by sincere Repentance, and of living Soberly, Righteously, and Godly in this present World; having always a Conscience void of Offence, towards God, and towards Man.

Resolved to agree with the Committee And that 750 Copies of these Instructions be printed and sent to the several Missionaries in America. [. . .]

Minutes.

[1] The French and Indian War had raged in America for almost two years when these instructions were approved by the Society. Within a few months war between Britain and France would break out in Europe as well.

[SPG/Jou/13]

Journal of the SPG
1756 March 19

<129> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 19th day of March 1756 [. . .]

<140> 14. A Letter from the Reverend Mr. Moir Itinerant Missionary in North Carolina dated Edgecombe Octr. 27th 1755,[1] in which he writes that since the 7th of April he had baptized 330 Whites, and 29 Blacks: there are now 8 Places of Worship in Mr. Moir's Mission, and two of them above 50 Miles distant from his Place of Abode. [. . .]

Minutes

[1] Not located.

[SPG/Jou/13]

Journal of the SPG
1756 June 18

<157> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts Held on the 18th Day of June 1756 [. . .]

<169> A Letter from the Reverend Mr. Hall the Society's Itinerant Missionary in North Carolina dated Edenton March 10th 1756,[1] in which he writes that in May last he Journeyed and Officiated in his North Mission, and in Sepr. and Octr. last he performed the Duties in his Southern Mission as usual, tho' he had 10 Days sickness in the time: he had 2 or 3 relapses before Christmas, but not so Violent as to confine him long, but on Christmas Day grew Worse, and on the 30th of Decr. had the Misfortune to lose his dwelling House by Fire, and almost all his Books and Sermons, Cloaths and Necessaries to the Value of £300 and upwards, and soon after he was taken sick and reduced to great Weakness of Body for near two Months, but is now endeavouring to get a small House built on the Ground he has lately purchased. Mr. Hall having by this great Misfortune lost all his Parchments and Papers of consequence, he would be very Glad and thankfull, if any proper certificates of his Ordination and Mission etc. such as the Society shall think proper for a Clergyman in his Circumstances might be procured and sent to him: Mr. Hall rejoices in the Favour of the Governor, a Worthy and Religious Gentleman and several

other persons of distinction. Mr. Hall cannot exactly tell the number of Baptized in the last Half Year (by reason of the loss of his Papers) but the number of Communicants in <170> the Parish of St. Paul is 60; and in the whole Mission about 400.

Agreed to recommend Mr. Hall to the Charitable Consideration of the Society in regard of his great loss, and that a New Library of ten pounds Value may be sent to him for the Use of the Mission in St. Paul Parish Chowan.

Resolved to agree with the Committee, and to allow Mr. Hall £30 in Consideration of his great loss. [. . .]

Minutes

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[1] Not located.

[*LAM/FUL/XXIII*]

Arthur Dobbs to Bishop of London
1756 July 18

<31> My Lord

The Bearer of this Mr. William Harrison[1] having been extreamly well recommended to me as a person of Character and learning who has taught a publick school with great approbation and is desirous to take orders in the Church and to Officiate and reside in this Province; and as we are at a loss for Clergymen having not above 6 or 7 in 22 Counties, and upon fixing the seat of Government propose, to Erect a publick School as Religion among the youth here is at a very low ebb for want of early Education.

I therefore Recommend him to your Lordship to be put Into orders and dont doubt his having an Immediate Settlement upon having your Lordships License. So that it will not be necessary for him to have a nomination from a Vestry as they Cannot so well do it by our present constitution until he is In orders And has preached before the Vestry. And as we want to Incourage an Academy which he proposes to Conduct along with his living, it may be proper to Reserve him for the Capitol seat of Government; and I shall take the first opportunity of fixing him, I cou'd wish that several others were ordained who were willing to Settle here who have Good Characters for they are much wanted, and for want of having them the Vestrys have no Opportunity of Getting any now when our Law is passed for providing them with Houses and Glebes and £80 per Annum this Currency.

I am hoping for your Lordships Blessing to my endeavours, with great Respect.

My Lord your Lordships most Obedient and most Humble Servant.

Arthur Dobbs

New Bern
July 18th 1756.
The Lord Bishop of London

LS.

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[1] As far as is known, William Harrison never served a parish in North Carolina.

[*LAM/FUL/XXIII*]

Rev. Charles Smith to [Bishop of London]
1756 August 2

<33> My Lord

I am directed by the Governour of North Carolina, to certify the Character, of the bearer Mr. William Harison, to Your Lordship; to whom he gave A Title, with which he waits, on your Lordship in hopes to be admitted into Holy orders, to Serve the cure of A parish in Carolina. Mr. Harison lived in the Town of Norfolk in Virginia (whereof I am the Minister of Gods word At present) upwards of two years, and behaved himself As master of the English School and Mathematicks, and as a Christian Not only free from Any Sort of Scandal but with the Utmost decency, exemplary piety, and upright Morals; He does not pretend; to any great knowledge of the dead languages; Nor in my opinion is that, very Material in the place, where he is to Serve. If Your Lordship thinks fit, to admit him; He proposes to Join in teaching English and Mathematicks, upon his return in an Academy of Learning that the Governour and others are very fond of promotting in North Carolina, and he is a young man <34> of Such a good conscience, that I fear not he will to the Utmost of his Abilities discharge All the offices he undertakes. Praying Your Lordships forgiveness, If in any thing, I presumed too much I remain My Lord Your Lordships most dutiful and Most obedient humble Servant.

Chars. Smith Rector of
Elizabeth River Parish, in Norfolk
Town, in Virginia

Norfolk in Virga.
August 2d 1756

[*Endorsed*:]
Wm. Harrison D.
North Carolina

ALS.

[*LAM/FUL/XXIII*]

Robert Cary and Co. to [Bishop of London]
1756 August 18

<27> My Lord

The Bearer Mr. Danl. Earl, is a Gentleman who comes Recommended to us, by a Particular Correspondant in North Carolina; Our friend gives him the very best of Character, and as such, we flatter Ourselves, your Lordship, will have no Objection, in the permitting him into Holy Orders and which will particulary Oblige Your Lordships Most Obedient Servant.

Robert Cary and Co.

Watling Street
18 Augt. 1756

ALS.

[*LAM/FUL/XXIII*]

Thomas Child to Bishop of London
1756 August 19

<29> To The Right Reverend The Lord Bishop of London.

I do humbly certify to his Lordship, that I have Receiv'd from several Friends in North Carolina Letters recommendatory of the Bearer Mr. Daniel Earl, desiring me to Recommend him to your Lordship for Holy Orders, as a person well qualified to execute that Reverend Function, Whom I take Liberty to recommend to your Lordship accordingly.

Thomas Child

Sackville Street St. James'
19 August 1756

ALS.

[*CO 5/336*]

Act of Assembly
1757

An Act to enable the Commissioners of the Church of Edenton to discharge the Contracts by them made concerning the finishing the same.

Whereas the Commissioners of the Church at Edenton have in pursuance to an Act of Assembly Contracted with a Workman for finishing the Inside work of the said Church, But there is not Money in their hands appropriated to that Use Sufficient for such purpose.

Be it therefore Enacted by the Governor Council and Assembly That when the Pews in the said Church shall be finished, it shall and may be lawful for the said Commissioners or the Majority of them and they are hereby required to cause the same to be numbered and after setting apart one of them for the use of the Governor and the Members of his Majesties Council and one for the Minister Officiating in the said Church and his family during the time of such Ministers Continuing to be the incumbant in St. Pauls Parish in Chowan County, and six for the use of such of the Parishioners as do not incline to purchase the said Commissioners or a Majority of them shall sell at public Auction Seperately the other pews in the said Church and shall make and Execute Deeds for

Conveying the Pews so Sold to the respective Purchasers their heirs and Assigns for Ever. And the Deeds so Executed shall be good and Valid in Law to convey the fee simple and Inheritance of the same, to the Grantee, their Heirs and Assigns for every Respectively.

And be it further Enacted by the Authority aforesaid that the said Commissioners shall apply the Monys arising by the Sales of the said Pews towards finishing the said Church and be accountable for the same as by Law they are accountable for other Monies raised for the said purpose.

Arthur Dobbs
Math. Rowan President of Council
Saml. Swann Speaker

Read three times and Ratified in open
Assembly the 14 Day of December
Anno Domini 1757.
A True Copy.

Richd. Fenner Deputy Secretary

North Carolina ss.

I Do hereby Certifie that Richard Fenner who attests the foregoing Copy is Deputy Secretary of the said Province, and that full Faith and Credit is Court or without.

In Testimony Whereof I have hereunto set my hand and Caused the Seal of the said Province to be Affixed at New Bern the 27th Day of April 1758.

Arthur Dobbs

[*Endorsed:*]
North Carolina
Copy of an Act to E[n]able the Commissioners
of the Church Edinton to discharge the
Contracts by them made concerning Finishing
of the Same.

Sent to Sir Mathew Lamb[1] Novr. 22d 1758
Received back July 3d 1759.
N.9.

D.

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[1] Sir Matthew Lamb was legal advisor to the Board of Trade, 1746-1768, and as such examined all legislation passed in the colonies.

[*CO 5/335*]

Act of Assembly
1757

<13> *LAWS of* North-Carolina. <*A.D. 1757*> [. . .] CHAP. XI. *An Act, to enable the Commissioners of the Church of* Edenton, *to discharge the Contracts by them made, concerning the finishing the same.*

<*Preamble.*> I. WHEREAS, the Commissioners of the Church at *Edenton*, have, pursuant to Act of Assembly, contracted with a Workman for finishing the Inside Work of the said Church; but there is not Money in their Hands, appropriated to that Use, sufficient for such Purpose.

<*Commissioners Power to sell the Pews.*> II. *BE it therefore Enacted, by the Governor, Council, and Assembly*, That when the Pews in the said Church shall be finished, it shall and may be lawful for the said Commissioners, or a Majority of them, and they are hereby required, to cause the same to be numbered; and after setting a-part one of them for the Use of the Governor, and the Members of his Majesty's Council, and one for the Minister officiating in the said Church, and his Family, during the Time of such Minister's continuing to be the Incumbant in St. *Paul's* Parish, in *Chowan* County, and six for the Use of such of the Parishoners as do not incline to purchase, the said Commissioners, or a Majority of them shall sell, at public Auction, separately, the other Pews in the said Church; and shall make and execute Deeds, for conveying the Pews so sold, to the respective Purchasers, their Heirs and Assigns, for ever. And the Deeds so executed, shall be good and valid in Law, to convey the Fee-simple, and Inheritance of the same, to the Grantees, their Heirs and Assigns, forever, respectively.

<*Monies arising therefrom appropriated.*> III. *AND be it further Enacted, by the Authority aforesaid*, That the said Commissioners shall apply the Monies arising by the Sales of the said Pews, towards finishing the said Church, and be accountable for the same, as by law they are accountable for other Monies raised for the said Purpose.

Printed.

[*CO* 5/335]

Act of Assembly
1757

<4> *LAWS of* North-Carolina. <*A.D. 1757.*> [. . .] CHAP. IV. *An Act, for finishing the Church in* Wilmington.

<*Private.*> I. WHEREAS by Virtue of an Act of Assembly passed in the Year One Thousand Seven Hundred and Fifty-one, intituled, "An Act, for building a Church in *Wilmington*, in St. *James's* Parish, in *New-Hanover* County," certain Commissioners therein named have received the Taxes which were laid, and the Sums which were subscribed, or Part of them, for and toward the building the said Church, and have caused Part of the Walls of the said Church to be built, but have not for some Months made any Progress in the said Work, nor have they rendered Accounts of what Money has been received and expended for the said Building: In order therefore to finish the said Church, to bring to Account all those who have been concerned in receiving and paying Money for

the same, as well as those who are still in Arrear, for the Taxes and Subscriptions allotted to the said Church.

II. *BE it Enacted, by the Governor, Council, and Assembly, and by the Authority of the same,* That *John DuBois, Cornelius Harnett,* and *George Wakely,* Esqrs. and the Majority of them, be, and are hereby constituted and appointed Commissioners for finishing the said Church, in the Room and Stead of the Commissioners appointed in and by the Act herein before recited, with full Power and Authority to them the said *John DuBois, Cornelius Harnett,* and *George Wakely,* or the Majority of them, to account with the former Commissioners, or any of them who have received Money or Effects for the Purpose aforesaid; and also, to bring to account every Sheriff who is in Arrear for Parish Taxes appropriated to the said Church, and all Persons who have neglected to pay the Sums by them respectively subscribed. And if any former Commissioner, the Executors or Administrators of any Commissioner, any Sheriff, or other Person in Arrear, or suspected to be in Arrear as aforesaid, or having any Money or Materials which have been appropriated for building the said Church, in his or their Custody, shall refuse or neglect, on Request to him or them made, to account with the said *John DuBois, Cornelius Harnett,* and *George Wakely,* or the Majority of them, upon Oath, or to produce Vouchers where the Nature of the Case requires, and to pay the Ballance by him or them respectively due; then upon such Refusal or Neglect, it shall be lawful for the Supreme Court at *Wilmington,* or for the County Court of *New-Hanover,* (where the Sum is within the Jurisdiction of that Court) upon Motion of the said *John DuBois, Cornelius Harnett,* and *George Wakely,* or the Majority of them, to give Judgment against such Commissioners, Sheriff, or other Person or Persons, for all the Money wherewith he is or they are chargeable, for the Purpose aforesaid, and thereupon to award Execution against the Goods and Chattels, Lands and Tenements, of such Commissioner, Sheriff, or other Person; provided that such Commissioner, Sheriff, or other Person, shall have Ten Days Notice of such Motion.

III. *AND be it further Enacted, by the Authority aforesaid,* That the said Commissioners, or the Majority of them, shall, every Year, at the first meeting of the Vestry of St. *James's* Parish, after *Easter Monday,* render to the said Vestry, upon Oath, a fair and just Account of all the Money and Effects they shall have received and expended by Virtue of the Trust hereby in them reposed; and the said Vestry shall transmit to the Session of the General Assembly next after their said Meeting, a Duplicate of the said Accounts, with their Report thereupon.

IV. *AND be it further Enacted,* That the said Commissioners, or the Majority of them, shall proceed in building and finishing the said Church, as far as the Sums and Materials they shall receive by Virtue of this Act, will enable them; and in such building and finishing shall be guided by the Directions of the Vestry of St. *James's* Parish, which they shall from Time to Time receive.

Printed.

[*SPG/SAP*]

Report
1757 February 18

<56> <*An Abstract of the Proceedings of the Society.*> [. . .] <*NORTH CAROLINA.*> The Rev. Mr. *Hall*, the Society's Missionary at *Edenton*, by his Letter dated *March* 10, 1756,[1] writes, that in the *May* preceding, he journey'd, and officiated in the Northern Parts of that Colony, and in *September* and *October* in the Southern Parts, and performed all the Duties of his Mission, though he had ten Days Illness in the Time; and he had two or three Relapses before *Christmass*, tho' not so violent as to confine him long; but on the 30th of *December* following he had the great Misfortune to lose his House by Fire, and almost all his Books, Sermons, Clothes and Necessaries, to the Value of £300 Sterling, and soon after was taken sick and reduced to great Weakness of Body, but he was then somewhat better, and was endeavouring to get an House for himself and his Family, consisting of a Wife and three Children: he could not exactly tell the Number he had baptized in the preceding half Year, thro' the Loss of his Papers, but the Communicants in the Parish of St. *Paul* are 60, and in the whole Mission about 400. The Society, out of Compassion to this their worthy and very laborious Missionary, hath given him a Gratuity of Thirty Pounds towards his Relief in this great Distress, and a new Library for the Use of that Mission. Mr. *Hall* particularly expresses his Satisfaction in their new Governor Mr. *Dobbs*, as a worthy and <57> religious Gentleman, to whose Influence it is presumed to be in a great measure owing, that the Assembly of the Province not long since passed a Law, whereby the Clergymen that come properly recommended with the Bishop of *London*'s Licence to officiate to them, are intitled to £80 *per Annum* that Currency, an House, and Glebe of 200 Acres of Land. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[1] Not located.

[*SPG/Jou/13*]

Journal of the SPG
1757 March 18

<237> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts Held on the 18th day of March 1757 [. . .]

<250> A Letter from the Reverend Mr. Moir Itinerant missionary in North Carolina dated Edgecombe Novr. 9th 1756,[1] in which he writes, that when Governor Dobbs arrived, at the desire of the Parishioners he applied for a Division of the Parish, which he rejected; and left no stone unturned to drive him out of the Province; and as Mr. Moir is

credibly informed, threatned to attack him before the Society and get him turned out of his Mission. Mr. Moir says, that upon this Rumour several Gentlemen offered to produce proofs of his diligence in his Office attested by the Majority of the County, but he thanked them and told them it would be soon enough when he should be called upon. Since his last he has baptized 282 Whites and 46 Blacks. [. . .]

Minutes.

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[1] Not located.

[*SPG/Jou/13*]

Journal of the SPG
1757 May 20

<265> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held in the Vestry of Bow Church on the 20th day of May 1757. [. . .]

<272> A Letter from the Reverend Mr. Hall the Society's Itinerant Missionary in North Carolina, dated Stretton near Edenton Novr. 1st 1756,[1] in which he writes that he has lately <273> journeyed about 100 miles in his South Mission, officiated in 4 Congregations, preached 4 Sermons, administred the Holy Sacrament to 97 white Communicants and 1 black; baptized 116 white Children and 1 black Child; and in this extensive Parish he rides about 2000 miles yearly: he intends soon to visit his Northern Mission; the number of persons he has baptized in the whole is above 9000. [. . .]

Minutes

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[1] Not located.

[*SPG/Jou/13*]

Journal of the SPG
1757 November 18

<281> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts Held on the 18th day of November 1757 [. . .]

<286> A Letter from the Reverend Mr. Moir Itinerant Missionary in North Carolina, dated Edgcombe April 12th 1757,[1] in which he writes that the County of Edgcombe being divided into two Parishes, Videlicet Edgcombe and St. Mary's, the Vestry of St. Mary's Parish have made him an Offer, which he has accepted. They intend once more to petition the General Assembly for redress <287> of their Grievances, by some speedy and effectual method for recovery of the Taxes already collected, and to be collected, and should this attempt prove unsuccessfull, they say, they will insist on Mr. Moir's taking a Passage for London next fall, and laying their Case before the Bishop of London. Mr. Moir has not

received one farthing of his Salary these 4 years, tho' he has done very hard Duty. Since Novr. 9th he has baptized 143 White Children and 36 Black. [. . .]

Minutes.

[1] Not located.

[*SPG/BRAY ASSOC/f2*]

Journal of the Associates of Dr. Bray
1757 December 7

<110> Southsea Coffee House Decemr. 7, 1757. Present Peter LeKeux Esq. in the Chair, Reverend Mr. Berriman, Mr. Waring [. . .]

Agreed that a Packet of Books from the Store at the Discretion of J. Waring be sent to Mr. Hall of Edinton in North Carolina to lay the foundation of a Parochial Library there and that he be desired to transmit to the Associates an Account of the Success of his Labours among the Negros. [. . .]

Minutes. Founded in 1724, the Associates of Dr. Bray was an English society dedicated to providing schools and books for the education of Negro slaves in America. *See* Van Horne, *Religious Philanthropy and Colonial Slavery*. There is no further record concerning the books referred to in this extract.

[*CO 5/335*]

Act of Assembly
1758

LAWS of North-Carolina. <5> <*A.D. 1758.*> [. . .] CHAP. IV. *An Act to confirm and establish Several Vestries, and other Purposes.*

<*Private.*> WHEREAS several Disputes and Controversies have arisen, and are likely to subsist in many Parishes in this Province, on Account of the Legality of the Times of holding the late Elections of Vestrymen: For preventing the evil Tendency whereof,

II. *BE it Enacted by the Governor, Council and Assembly, and by the Authority of the same*, That each Vestryman in this Province, who hath been elected upon proper Notice given by the Sheriff, whether at an Election held on *Easter-Monday*, or within Twenty Days thereafter, shall be, and is hereby confirmed and established a lawful Vestryman, and shall and may use and exercise all the Powers and Authorities that a Vestryman can or ought to do; and shall, and is hereby required to proceed in the Duty of that Office, under the Rules and Restrictions, Pains and Penalties, that Vestrymen by Law are required to observe and be subject to.

<6> III. *PROVIDED nevertheless*, That every Vestryman elected at such controverted Election, who hath not already taken the Oaths of Government, subscribed the Test, and

made the Declaration required to be taken and made, by one Act of Assembly, intituled, *An Act for appointing Parishes and Vestries, for the Encouragement of an orthodox Clergy, for Advancement of the Protestant Religion, and for the Direction of the Settlement of Parish Accounts*, shall take and make the same within two Months after the passing of this Act, under the Pains and Penalties in the said Act specified; and from and after being qualified as aforesaid, shall be and is hereby declared a legal Vestryman of the Parish for which he was elected.

IV. *AND be it further Enacted by the Authority aforesaid*, That in each Parish wherein an Election of Vestrymen hath not been held, on due Notice given by the Sheriff, an Election shall be held within three Months after the passing of this Act, upon such Notice, and under such Rules and Restrictions and Qualifications of the Voters, as is prescribed by the afore-recited Act. And every Person elected at any such Election, shall take the Oaths to his Majesty's Person and Government, subscribe the Test, and make the Declaration by the said Act required, under the Pains and Penalties therein mentioned; and from thenceforth shall be, and is hereby declared a legal Vestryman, until the usual Time of electing Vestries.

V. *AND be it further Enacted by the Authority aforesaid*, That every Agreement and Order by the Vestry of any Parish heretofore entered into or made, or which shall hereafter be made or entered into, for making Provision for a Minister to serve the Cure of the Parish, supporting the Poor, or defraying the contingent Charges thereof, shall be, and is hereby declared good and available against them and their Successors.

VI. *AND be it further Enacted by the Authority aforesaid*, That from and after the First Day of December next, the Election of Vestries for the several Parishes in this Province, shall be held on or within Thirty Days after *Easter-Monday*, in those Years in which such Elections are appointed to be held; any Law or Custom to the contrary, notwithstanding.

VII. *AND be it further Enacted, by the Authority aforesaid*, That when any Vestryman shall hereafter happen to die, or remove out of the Parish for which he was elected; the remaining Vestrymen, or a Majority of them, shall, and are hereby directed and required, to elect another Vestryman, instead of him so dying or removing, who shall quallify himself as by the aforesaid Act is required, and thereupon be invested with all the Powers and Authorities of a Vestryman.

VIII. *AND be it further Enacted by the Authority aforesaid*, That when any Collector of a Parish shall hereafter make a Distress on the Goods and Chattels of any Person chargeable with Parish Taxes, such Goods and Chattels shall not be sold in less than Three, nor more than Six Days after due Notice given of the Sale thereof by the Officer making such Distress.

Printed.

[*CO 5/335*]

Act of Assembly
1758

LAWS of North-Carolina. <3> <*A.D. 1758.*> [. . .] CHAP. II. *An Act for making better Provision for the Clergy.*

<*Preamble.*> I. WHEREAS the Provision by Law made for the Clergy, is not sufficient to support them;

<*Minister's Salary.*> I. *BE it Enacted by the Governor, Council, and Assembly, and by the Authority of the same*, That the Minister of every Parish shall, hereafter, receive an annual Salary of One Hundred Pounds, Proclamation Money,[1] for serving the Cure of the Parish whereof he is a Minister; to be assessed, collected and paid, in Manner as heretofore has been customary; <*And Glebes*> and also a good Glebe, with a Mansion-house, Out-houses, and other Conveniences, as by one Act of Assembly, intituled, "An Act for appointing Parishes and Vestries, for the Encouragement of an Orthodox Clergy, for the Advancement of the *Protestant* Religion, and for the Direction of the Settlement of Parish Accounts," is required; <*And where no Glebe, £20, per Annum*> and where there is no such Glebe, a further Allowance of Twenty Pounds *per Annum*, until a Glebe shall be purchased and built on as aforesaid: Any Law or Usage to the contrary, notwithstanding.

<*Repealing Clause.*> III. *AND be it further Enacted, by the Authority aforesaid*, That so much of the before recited Act as is contrary to this Act, shall be, and is hereby repealed.

<*Act of Assembly confirmed.*> IV. *PROVIDED nevertheless*, That nothing herein contained shall be construed deemed or taken, to repeal one Act of Assembly, intituled, "An Act, to confirm an Agreement made by the Churchwardens and Vestry of *Christ-Church* Parish in *Craven* County, with the Reverend *James Reed*;" but that the same shall continue, and remain of the same Force and Effect, as if this Act had never been made: Any Thing herein contained to the contrary, notwithstanding.

Printed.

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[1] Proclamation money derives its name from a royal proclamation of 1704 forbidding the colonists "to inflate the value of their money by any more than one-third of its sterling equivalent. The par of exchange could be no more than £133.6.8 colonial currency to £100 sterling." McCusker, *Money and Exchange in Europe and America, 1660-1775*, 218.

[*CO 5/335*]

Act of Assembly
1758

LAWS of North-Carolina. <25> <*A.D. 1758.*> [. . .] CHAP. XIV. *An Act, for dividing the Parish of* St. John, *in* Granville *County.*

<*Private.*> I. WHEREAS by Reason of the large Extent of the Parish of *St. John*, in the County of *Granville*, the Minister thereof is put to great Difficulty in discharging the Duty of his Function; and the Parishoners are subject to many Inconveniences.

II. *BE it therefore Enacted, by the Governor, Council, and Assembly, and by the Authority of the same*, That from and immediately after the Twentieth Day of *September* next, the said Parish of *St. John* be divided into Two distinct Parishes; *to wit*, Beginning at *Cotton* Creek where the *Virginia* Line crosses the same, thence running *South*, Thirty

Degrees *West*, to *Johnston* County Line; and that all that Part of the said Parish which lies *Eastward* of the said Line, remain and be called the Parish of St. *John*; and that all that other Part of the said Parish which lies *Westward* of the said Line, shall be one other distinct Parish, and called by the Name of *Granville*.

III. *AND be it further Enacted, by the Authority aforesaid,* That *William Eaton, William Person, Charles Johnston, William Johnston, Philemon Hawkins, Gideon Mackon, Osborne Jefferies, Lodwick Alford, John Pope, William Massey, Daniel Harris,* and *John Hawkins*, be, and are hereby appointed Vestrymen for the said Parish of *St. John*; and that *Robert Harris, Richard Henderson, Reuben Learey, Henry Howard, Richard Harris,* Junior *James Mitchel, Andrew Hampton, Thomas Lowe, Evan Ragland, William Benford, Darwin Elwick,* and *Sharwood Harris*, be, and are hereby appointed Vestrymen for the said Parish of *Granville*; And the said Persons, respectively, within Twenty Days after the said Twentieth Day of *September*, shall, before a Magistrate of the said County of *Granville*, take the Oaths by Law appointed to be taken for the Qualification of Public Officers, and repeat and subscribe the Declaration directed to be made by an Act of Assembly, intituled, "An Act for appointing Parishes and Vestries; for the Encouragement of an Orthodox Clergy; for the Advancement of the *Protestant* Religion; and for the Direction of the Settlement of Parish Accounts;" and also repeat and subscribe the Test.

IV. *AND be it further Enacted, by the Authority aforesaid*, That every Person hereby appointed of the Vestries aforesaid, respectively, who shall refuse or neglect to take the <26> Oaths aforementioned, and repeat and subscribe the Declaration and Test, in Manner aforesaid, shall forfeit and pay the Sum of Forty Shillings, Proclamation Money, to the Parish whereof he is a Resident; to be recovered by the Churchwardens thereof, by a Warrant from any Two of his Majesty's Justices of the Peace for the said County, and to be applied towards lessening the Levy of the said Parish. And in such Case, or where a Vestryman shall die or remove out of the Parish for which he is appointed, the other Persons appointed as aforesaid, or the Majority of them, shall and may, after being qualified in Manner herein before directed, elect and chuse another Person (being a Freeholder) in Place of him who shall so refuse, or neglect, or die, or remove; and such Person so elected in Manner aforesaid, after his taking the Oaths, and repeating and subscribing the Declaration aforesaid, and Test, shall be deemed and held a legal Vestryman, to all Intents and Purposes, as if he had been particularly appointed by this Act.

V. *AND be it further Enacted, by the Authority aforesaid*, That the said Vestries, respectively, shall continue to be Vestries; and shall and may continue, use and exercise the like Powers and Authorities, as other Vestries within this Province may, can, or ought to use and enjoy; and be subject to the Pains and Penalties for Breach or Neglect of Duty, specified in the aforesaid Act of Assembly, until the usual Time of electing Vestrymen.

VI. *AND be it further Enacted, by the Authority aforesaid,* That all Contracts, Agreements, and Orders, heretofore entered into or made by the Vestry of the said Parish of *St. John*, as it now stands entire and undivided, shall be, continue and remain of the same Force, Validity and Effect, as if this Act had never been made.

VII. *AND be it Enacted, by the Authority aforesaid*, That the aforesaid Vestry of the Parish of *St. John*, after paying the Minister's Salary, discharging the Allowances made to the Poor, and other Demands wherewith the said Parish of *St. John*, as it now is entire and undivided, stands chargeable, shall pay and satisfy to the Vestry of the said Parish of *Granville*, an equal Proportion of all the Money levied for the Use of the said Parish of *St. John*, whether the same be collected, or by the Collector of the said Parish still to be accounted for; due Regard being had to the Number of Taxables in each of the said Parishes. And if the Tax already imposed by the Vestry of the said Parish of *St. John*, shall be insufficient to answer the said Demands, the said Vestry of the aforesaid Parish of *Granville*, shall pay and satisfy to the said Vestry of the Parish of *St. John*, an equal Proportion of such Deficiency; Regard being had to the Number of Taxables as aforesaid.

VIII. *AND be it further Enacted, by the Authority aforesaid*, That nothing herein contained shall be construed to debar the Collector of the said Parish of *St. John*, as the same stands now undivided, to make Distress for any Levies or Taxes that shall be due from the Inhabitants of the said Parish on the said Twentieth Day of *September*, in the same Manner as by Law the said Collector could or might have done if the said Parish had remained undivided; and the said Levies and Taxes shall be collected and accounted for in the same Manner as if this Act had never been made; any Thing herein contained to the contrary, notwithstanding.

Printed.

[*SPG/Jou/14*]

Journal of the SPG
1758 February 24

<29> At the Anniversary Meeting of the Society for the Propagation of the Gospel in Foreign Parts Held at Bow Vestry February 24th 1758 [. . .]

<33> A Letter from the Reverend Mr. Moir, Itinerant Missionary in North Carolina, dated Edgecumbe Octr. 17th 1757,[1] acquainting that in the last half year he baptized 158 Whites and 27 Blacks: and that the Church Wardens despairing of seeing the Parish debts paid have neglected finding Bread and Wine for the Sacrament, so that Mr. Moir could not administer it, twice in particular, after he had gone thro' part of the Office. [. . .]

Minutes.

[1] Not located.

[*SPG/SAP*]

Report
1758 February 24

<47> <*An Abstract of the Proceedings of the Society.*> [. . .] <*NORTH CAROLINA.*> *Arthur Dobbs*, Esq.; the worthy Governor of this Colony, acquainting the Society in his

Letter of *May* 30, 1757,[1] that there is a Fort building among the *Catawbee* Indians in the Midst of their Villages, with their own Consent, which will afford a proper Opportunity to a fix a Schoolmaster to teach the Indian Children there, without taking them away from their Parents; and Mr. *Dobbs* himself offering to contribute £30 that Currency *per Annum* towards this good Design, the Society very gladly embrace the Proposal, and will give a good Salary to any worthy Clergyman of our Church, properly qualified, and willing to undertake this Office. Also the Society are come to the Resolution of receiving the Rev. Mr. *Read*, who officiates in the Town and County of *Craven*,[2] extending near 100 Miles, and is diligent in his labourious Duties therein, into the Number of their Missionaries, upon the Recommendation of Mr. *Dobbs*, who seems afraid, least as Mr. *Read* is but indifferently paid for his Services, he should otherwise be quite <48> tired out and resign his Charge. The Rev. Mr. *Hall*, the Society's Missionary to the Parish of St. *Paul* in *Chowan* County, returns his most hearty Thanks for the Society's kind Relief of his Necessities, occasioned by his great Loss by Fire, as mentioned in the Abstract of the last Year; and, notwithstanding his being now settled Minister there, he embraces every Opportunity, as he did heretofore, of visiting and officiating where there is no Minister. In the first half of the Year 1757, he travelled 200 Miles read Prayers and preached, baptized 177 White and three black Children, and administred the Sacrament of the Lord's Supper to, he hopes, very worthy Communicants.[3] The Rev. Mr. *Stewart*, the Society's Missionary at *Bath Town* in his Letter dated *May* 8, 1757,[4] acknowledges the Receipt of the Society's Library, and the other good Books and pious Tracks sent for the Use of that Mission; and he acquaints the Society that he had in the preceding half Year baptized 74 White and 21 Negroe Children, and one white Woman and 17 adult Negroes properly instructed, and admitted one Negroe Man, after Instruction and Examination, to the Sacrament of the Lord's Supper, which compleats the Number of 185, as in all Charity he hopes, worthy Communicants. Last Fall, to speak in the usual Phrase of *North America*, i.e. in the latter End of last Autumn, Mr. *Stewart* made a Voyage to Part of *Hyde* County, called *Aramuskeet*, about 120 Miles distant from *Bath Town*. That Part of the County is a Peninsula, or rather an Island for three Parts of the <49> Year, and can be entred by foot Passengers only in the Height of Summer, and that with great Difficulty for several Miles together. It was formerly an *Indian* Settlement, and there are at present about 12 Families of *Indians*, who live dispersed among the Whites, and dress and live like them, but they have still one whom they call the King among them; with these People, more in Number than 200, Mr. *Stewart* staid a Week, and read Prayers and preached to them, and baptized 51 white and 15 black Children; also three *Indian* Mullattoes from 14 to 16 Years old, who repeated the Creed, the Lord's Prayer, and Ten Commandments; and he administered the Holy Communion to about 30 Persons, three of them free Negroes.

The Rev. Mr. *Moir*, the Society's Itinerant Missionary in this Colony, acquaints the Society by his Letter dated *Edgecombe*, *Oct*. 17, 1757,[5] that since his preceding Letter of *April* 12,[6] he had baptized 158 Whites, and 27 Blacks, tho' he was much hindered by Sickness, the excessive Rains in *July*, *August* and *September*, having brought on so general an intermitting Fever, that scarce one in ten escaped, and he himself suffered no less than four Relapses, by riding in the Rain. The whole Number from the 9th of *Nov*. 1756, to the 17th of *Oct*. 1757, baptized by Mr. *Moir*, amounts to 301 Whites, and 63 Negroes. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[1] Not located.
[2] *Sic*. There was no town in the colony by this name.
[3] This letter from Clement Hall has not been located.
[4] Not located.
[5] Not located.
[6] Not located.

[*SPG/Jou/14*]

Journal of the SPG
1758 April 21

<39> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts Held on the 21st day of April 1758 [. . .]

<43> A Letter from Arthur Dobbs Esqr., Governor of North Carolina, dated May 30th 1757, acknowledging the receipt of the Secretary's Letters of the 25th of March and the 21st of Sepr. 1756,[1] as also of the books sent with them. Governor Dobbs expresses himself sorry to hear, that Mr. Smith has had so great complaints against him from Prince Frederick's Parish in South Carolina, and says, that since Mr. Smith came into St. Patrick's Parish in Johnston County in North Carolina, he inquired after his Character, and found it very agreeable to that County; and upon finding it so large that Mr. Smith could not attend the Service of the Chapels they obtain'd an Act of Assembly to divide the Parish; and that part he has fixed in have allowed him as much, as the whole County did before for double the Duty; the Governor has heard him read prayers and preach several times, and he thinks <44> he performs the Service and preaches very emphatically, and with a becoming Zeal. The Governor has not heard much lately of Mr. Moir; his County applied for and obtained an Act to divide them, and the larger and better part who disagreed with him, have turned him over to the other Parish, where he resides and is fixed. The Governor has approved of Mr. Hall's being fixed in St. Paul's Parish, Chowan County; he keeps up the Character of a good Pastor, as doth Mr. Stewart at Bathtown in Beaufort County; but as the Vestries in that County are chosen for three years, and frequently of the lowest of the people, what they agree to give their Minister one year, they retract and lessen the next to the lowest Sum the Law allows, and yet will increase their Duty at their several Chapels, which being at great distances is a great Expence as well as fatigue to the Clergy. A Provincial Tax has been thought of by some, so as to allow a handsome Provision, and then those Parishes who have no Clergy, and yet pay to the Tax, would desire to have resident Clergymen; but it will be very difficult to get such a Bill pass'd. Mr. Read is the Clergyman who officiates in the Town and County of Craven, which extends near an 100 miles, so that they are obliged to be frequently three successive Sundays without Divine Service in town, <45> whilst he attends the Chapels; as he has no Assistant and is but indifferently paid, he is afraid he will be obliged to give up his Charge; and the Governor

wishes the Society would think it proper to place him upon the Mission. The Governor upon this Account proposed to take a Chaplain into his family that would assist in doing Duty in town, when the other Minister should be absent at the Chapels, but he has not been able to procure one of a suitable Character; the Governor therefore wishes the Society would recommend some to come over to be fixed in the Western part of the Province of good Lives and Characters, and if they were appointed Missionaries, the Governor says he would take care to have them fixed to the Westward. The Governor complains much of the want of Schoolmasters, there being none in the Province, except one[2] sent lately to Edenton by Encouragement from Earl Granville; there is now a fort building among the Catawbees, and it is to be garrisoned, and is fix'd by the Indians consent in the midst of their Villages; he thinks this a proper opportunity to fix a Schoolmaster there to teach the Indian Children without taking them away from their Parents; if the Society would allow a Salary, and send over a proper Schoolmaster, the Governor promises to contribute £30 per annum Currency to promote so good a design, so long as he shall continue in that Government. <46> Whereupon it was Agreed to recommend to the Society to send over a Schoolmaster in the Holy Orders of our Church for the instruction of the Negro Children among the Catawbees,[3] as soon as one duly qualified and willing to go over upon that Service can be procured, and they leave it to the particular consideration of the Society whether it may at present be proper to receive Mr. Read into the number of their Missionaries, and to inquire for proper persons to be sent over to Governor Dobbs to be fixed Missionaries in the Westward Parts of South [*sic*] Carolina.

Agreed that the Reverend Mr. Read be appointed Missionary to the Town and County of Craven with a Salary of £50 per annum to commence from Midsummer next, and that a Schoolmaster in the Holy Orders of our Church be sent for the instruction of the Indian Catawbees Children, as soon as one duly qualified can be procured for that Service.

A Letter from the Reverend Mr. Hall the Society's Missionary at St. Paul's Parish in North Carolina, dated May 20th 1757,[4] acknowledging the receipt of the Secretary's Letters of March 25th and Sepr. 14th 1756,[5] and returning his humble and hearty thanks for the Society's seasonable <47> donation of £30, for their present of a new Library, for appointing him their Missionary to St. Paul's Parish, and for their additional and proper instructions, which he has carefully distributed according to the best of his judgment. He has with the consent of the Vestry lately journeyed 200 miles, and officiated in 3 Parishes where they have no Minister, administred the Holy Sacrament of Baptism and the Lord's Supper to a large number of Children and Communicants, churched the Women, catechized the Youth, etc. The Reverend Mr. Earl, who teaches a School at Edenton by agreement with his Employers officiates there on those Sundays Mr. Hall is obliged to go to the remote Chapels.

Also a second Letter from Mr. Hall dated July 12th 1757[6] with his Notitia Parochialis inclosed by which it appears, that he had baptized 177 White and 3 Black Children in the preceding half year.

A Letter from the Reverend Mr. Stewart Missionary at Bath Town in North Carolina dated May 8th 1757,[7] acknowledging the receipt of the Secretary's Letter of March 25th 1756[8] together with the books for a Missionary's Library at Bath Town. Since his last he has baptized 74 white and 21 Negro Children, 1 Adult white Woman, and 17 Adult

Negroes properly instructed, and admitted one Negro Man to the Lord's Supper. Last Fall by permission of the Vestry Mr. Stewart made a <48> Voyage to a part of Hyde County called Aramuskeet, about 120 miles from Bath Town, and baptized there 51 White, and 15 black Children, and 3 Indian Mulattos from 14 to 16 years old, who could repeat the Creed, the Lord's Prayer and the ten Commandments, administred the Holy Sacrament to about 30 persons, 3 of them Negroes. He has distributed the Pamphlets and Books according to the directions of the Society. By a Postcript Mr. Stewart desires the Society to bestow upon him Stackhouse's History of the Bible or Shuckford's Connection.

Whereupon it was Agreed to recommend to the Society to send Mr. Stewart Stackhouse's History of the Bible.

Resolved to agree with the Committee.

A Letter from the Reverend Mr. Macdowell, Minister of St. James's Parish in North Carolina, dated June 8th 1757[9] returning thanks to the Society for the Gratuity of £20 which they were pleased to grant him for his Services. He was just returned from visiting St. Martin's Parish, Bladen County, where he baptized 61 Children and Adults; they are very good and religious people, and have given Mr. Macdowell encouragement to go up and live amongst them, and he believes he shall go, as the Vestry of St. James's <49> do not encourage a Minister of the Establishment, but are for reducing the Salary as low as the Law will allow, which is £60 Sterling per annum which will not go so far there as £30 in England; he has had £100 Sterling per annum since he came to them, but that is by Curtesy and not by Law, so that he doth not think it worth while to be inducted into the Parish, which obliges him to make a new Agreement every year with the Vestry. Would the Society think him deserving of a Mission Mr. Macdowell could do a great deal of good; he would immediately set out, and go thro' all the upper and back Counties, and the several Counties thro' the Province, where many of the White Inhabitants who are Men and Women grown have never seen a Minister some such he has already met with in the out parishes where he has been to visit; for besides his own he has made the Tour of St. John's Parish, Onslow County, three several times; St. Gabriel's, Dupplin County, four times; St. Martin's, Bladen County, three times; St. Philip's, which is near him, duely once a quarter, and in the fall he design'd to go up again and visit Bladen County, and at the same time Cumberland County, where he had never yet been. Mr. Macdowell humbly begs a few Books for his own use which he cannot get there, videlicet some Annotations on the Holy Scripture, a large Bible, and Concordance.

Whereupon it was Agreed to recommend to the Society to grant Mr. Macdowell a Quarto Bible and <50> Cruden's Concordance, with Ostervalds Arguments and Reflections on the Books of the Old and New Testament; and that he be acquainted, that the Society will consider him for what extraordinary Services he shall perform in his visits to the several Parishes in N. Carolina.

Resolved to agree with the Committee. [. . .]

Minutes.

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[1] Neither of these letters has been located.

[2] Daniel Earl.

[3] The writer of these minutes obviously is in some confusion concerning the proposal.

[4] Not located.

[5] Neither of these letters has been located.
[6] Not located.
[7] Not located.
[8] Not located.
[9] Not located.

[*SPG/Jou/14*]

Journal of the SPG
1758 June 16

<75> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts Held on the 16th day of June 1758 [. . .]

<76> A Letter from the Reverend Mr. Hall, Missionary at St. Paul's Parish in North Carolina, dated Jany. 12th 1758,[1] with his Notitia Parochialis enclosed, by which it appears, that the number of Inhabitants in his Mission is (of male white Tythables above 16 years, and Negro Males and Females above 12 years of Age) about 1600; that he has baptized in the last half year 177 white and 3 black Children; and that the number of his actual Communicants is about 60. Mr. Hall adds that he has been very Sick in the latter end of Novr. with a Pleurisy, but since his Recovery he has officiated three or four times in St. Paul's Parish, and once in Berkley Parish to two Congregations which are destitute of a settled Minister. The Governor of the Province has often press'd the People to make due Provision for and encourage <77> an Orthodox Ministry, but the major part of the lower house of the Assembly are not yet willing to join in so necessary a work. [. . .]

Minutes.

[1] Not located.

[*SPG/B/5*]

Memorial
1758 July 20

<57> <North Carolina Johnston County
St. Patricks Parish>

Whereas the Reverend Michael Smith hath informd us that his affairs require him to resign the Cure of this Parish and hath also requested of us a testimony of his life and morals in his residence amongst us

We the Church Wardens and Vestry of the said Parish of St. Patrick desirous of giving merit its due do hereby testify that the Said Mr. Smith has conducted himself with decency prudence and integrity as became a faithful preacher of [Christ.]

Wishing him happiness and that Success may attend his ministerial office we have hereunto Set our hands this 20 of July 1758.

James Oates and Saml. Singleton
Church Wardens, William Whitfield,
Henry Goodman, Isaac Eason,
Ambros Airis, Wm. Lewis, Matthew
Whitfield, Christopher Mercer,
William Ham, <*Vestry Men*>

Copy. This document was enclosed in the one immediately following.

[*SPG/B/5*]

Rev. Michael Smith to [Secretary, SPG]
1758 September 2

<*Copy*> <56>

North Carolina Septr. the 2d 1758

Reverend Sir

My last inform'd you of a division of the County of Johnston into two parishes which had like to have prevented their providing a glebe: the New Vestry woud have declined it as the expence must have been double occasioned by one half of the Inhabitants being made a distinct parish. But I have got over that difficulty by the assistance and advice of a worthy parishoner who made me Call the Vestry together and give them notice that I woud leave them and go into the other parish; This had the desird effect for then they seem'd to acquiesce and gave me Bene docessit which I have here inclosed. They met together the week after Sent for me [I] engaged to pay for a Glebe till they Coud procur a convenient one for me.

My Communicants encreased and I have the pleasure to see the anabaptist decline very fast. Notwithstanding the difficulty of removing prejudices I find that these preachers have been of great service to me in my office for many of the back Setlers who were in a manner totally ignorant of the Christian religion and over run with Sensuality; have been roused from their treacherous Slumber brought to a Serious way of thinking; and from hearing Enthusiastical and incoherent harangues have been prepared for more solid and rational discourses: two of these joind themselves to the Established on the 25th of June last after one of these preachers had prepared them for dipping; and they are now constant attendants and behave with great decency and devotion at divine Service. With Gods assistance (I am persuaded) I shall answer the end of the Society in placing me in a part of the world where Clergymen are greatly wanted. I have drawn for £12.10*s*. due the first of Septr. in favour of Mr. William Sitgraves and am with all due distance Reverend Sir your most obedient and most humble Servant.

Michl. Smith

ALS. The document immediately preceding this one was enclosed in this letter. Read at a meeting of the SPG on January 19, 1759. The Committee of the SPG reported having been informed "that Mr. Smith was appointed Missionary to the Society, at Prince Frederick's Parish in South Carolina; which place he left about two years ago, without the leave of the Society, and thereby forfeited his Mission, but that he still perseveres to draw Bills upon the Society for the Salary allotted him at Prince Frederick's Parish, Videlicet £30 per annum." The Committee then offered its opinion "that Mr. Smith ceased to be a Missionary of this Society, from the time that he deserted his Mission at Prince Frederick's Parish," and the meeting "Resolved to agree with the Committee." Journal of the SPG, 14:122.

[*SPG/Jou/14*]

Journal of the SPG
1758 December 15

<110> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 15th Day of December 1758. [. . .]

<114> A Letter from the Reverend Mr. Hall Missionary at St. Pauls Parish in North Carolina Dated June 5th 1758,[1] in which he writes, that at the desire of the People of Berkley Parish and St. Johns, he has lately Officiated and Preached in three Congregations, and Baptized fifteen Children. St. Pauls Church goes on well, and was to be finished fit for use by Michaelmas. Mr. Hall adds that he hopes the Society according to their accustomed goodness will in case of his decease allow his Wife and Small Children the Salary for that Year, or what they Judge right, towards their Christian Education, as he has for many Years been the Society's true and Laborious Servant. By his Notitia Parochialis inclosed it appears that in the last half year he has Baptized 101 White Children and one Black Child, and the number of his Communicants is the same as when he wrote last. [. . .]

Minutes.

[1] Not located.

[*CO 5/335*]

Act of Assembly
1759

<4> *LAWS of* North-Carolina. <*A.D. 1759.*> [. . .] CHAP III. *An Act, for the Appointment of Vestries.*

<*Preamble.*> I. WHEREAS it is absolutely necessary that a Vestry be immediately appointed for each Parish within this Province, to make Provision for the Clergy, and support the Poor.

<*Vestries appointed.*> II. *BE it Enacted, by the Governor, Council, and Assembly, and by the Authority of the same*, That the respective Persons who now are Vestrymen within this Government be, and are hereby appointed Vestrymen of the respective Parishes

thereof, and shall and may hold and enjoy the said Office, in the respective Parishes in which they now act as such, during the Continuance of this Act.

<*To choose Ch. Wardens.*> III. *AND be it further Enacted, by the Authority aforesaid,* That the Vestrymen of each Parish, or a Majority of them, shall, and they are hereby required, withing [*sic*] Forty Days after *Easter-Monday,* in every year, to elect and choose, out of the said Vestry, Two fit Persons, to execute the Office of Churchwardens for their Parish. And in Case any Person so elected shall refuse to execute the said Office, the said Vestrymen shall and may elect another Churchwarden in the Room of him so refusing.

<*How to be kept up in Case of Death, etc.*> IV. *AND be it further Enacted,* That the several Vestries of the several Parishes shall have full Power and Authority, upon the Refusal to act, Death, or Removal out of the Parish, of any of the said Vestrymen, to elect and choose another Vestryman, being a Freeholder, instead of him so refusing, dying, or removing out of the Parish.

<*Vestrymen to take the Oaths.*> V. *AND be it further Enacted, by the Authority aforesaid,* That the aforesaid Vestrymen, respectively, shall, within Sixty Days after the passing of this Act, take the Oaths by Law appointed for the Qualification of Public Officers, and repeat and subscribe the Test, and also repeat and subscribe the following Declaration, *to wit,*

<*And this Declaration,*> I A.B. *do declare, that I will conform to the Liturgy of the Church of* England, *as it is by Law established.*

<*Vestrymen hereafter elected by this Act, to take the Oaths, on Penalty of* £3.> And every Person who shall hereafter be elected to the Office of a Vestryman agreeable to the Directions of this Act, shall, within Sixty Days after his being so elected, take the Oaths aforementioned, and repeat and subscribe the Test and Declaration aforesaid. And every Person by this Act appointed, or to be elected a Vestryman, in Manner herein directed, who shall fail or neglect to qualify himself in Manner aforementioned, shall forfeit and pay the Sum of Three Pounds, to the Use of the Parish whereof he is an Inhabitant; to be recovered before any inferior Court, by Action of Debt, with Costs.

<*Vestry to lay a Tax, for supporting the County.*> VI. *AND be it further Enacted, by the Authority aforesaid,* That the Vestry of each Parish shall have full Power and Authority, and are hereby required, between *Easter-Monday* and *November,* Yearly, to lay such a Poll-Tax as they shall judge necessary, for paying the Salary of a Minister, supporting the Poor, and satisfying other Expences of their respective Parishes.

<*Sheriff to collect such Tax, and pay it to the Vestry.*> VII. *AND be it further Enacted, by the Authority aforesaid,* That every Sheriff in this Government shall be, and is hereby appointed Collector of all such Taxes as shall be laid by the Vestry or Vestries within his County; and shall enter into Bond, with sufficient Securities, to the Churchwardens of every Vestry, that he will duly collect and receive such Taxes, and pay the same to the Vestry, or their Successors, for the Use of the Parish: Which Tax shall be collected at the same Time, and accounted for in like Manner; and under the same Rules and Regulations, and subject to the same Method of Recovery, as Public Taxes ought by Law to be collected and accounted for; and the Sheriff shall be allowed Six *per Cent* for his Trouble.

<*Parishes where there are no Vestries, may elect Vestries.*> VIII. *AND be it further Enacted, by the Authority aforesaid,* That the Freeholders of every Parish, wherein there is not a Vestry, at the Passing of this Act, shall, and they are hereby impowered and

required, to meet on the First *Tuesday* in *June* next, at the Court-house, or Place where the inferior Court shall be held, and in the Presence of the Sheriff or Under-Sheriff, then and there elect Twelve Freeholders, to serve as Vestrymen for such Parish, who may elect Churchwardens, and enjoy every other Privilege that any other Vestryman may or can.

<Vestries Power to receive all Parish Monies, and apply them to the Parish Use> IX. *AND be it further Enacted, by the Authority aforesaid,* That every Vestry shall have full Power and Authority to ask, demand, and receive, of every Person and Persons whatsoever, all and every Sum and Sums of Money due to the Parish, and to apply the same to the Use and Benefit of such Parish; And in Case any Person or Persons, indebted to any Parish, shall refuse to pay the same, it shall and may be lawful for the Vestry to prosecute a Suit, in the Name of the Churchwardens, for the same, and to recover therein; and the Vestry of every respective parish shall, in Behalf of the Parish, be answerable to every Creditor for whatever Debts are due from their Parish, in the same Manner as if such Debts had been contracted by the said Vestry.

<*Place where Vestries are to be held.*> X. *AND be it further Enacted, by the Authority aforesaid,* That the Vestry of every Parish in this Province, shall, hereafter, be held at the Church of the Parish; or where there is no Church, at the Court-house, or usual Place of holding the Court of the County: Any Usage or Custom to the contrary notwithstanding.

<*Continuance of the Act.*> XI. *AND be it further Enacted, by the Authority aforesaid,* That this Act shall continue and be in Force for One Year, from and after the Passing hereof; and from thence to the End of the next Session of Assembly, and no longer.

Printed.

[*CO 5/335*]

Act of Assembly
1759

LAWS of North-Carolina. <1> ANNO REGNI GEORGII II, Regis, *Magnae, Britanniae, Franciae, and Hiberniae,* Tricessimo Tertio.

<*Arth. Dobbs, Esq.; Governor.*> At a GENERAL ASSEMBLY, begun and held at *New-bern*, on the Twelfth Day of *December*, in the Year of our Lord One Thousand Seven Hundred and Fifty-four, and from thence continued, by several Prorogations, to the Eighth Day of *May*, in the Year of our Lord One Thousand Seven Hundred and Fifty-nine, to be then held at *Newbern*; being the Eighth Session of Assembly.

CHAP. I.

An Act, for raising Money for finishing the Churches in the Parishes of St. James *and* St. Philip, *in* New-Hanover *County, by a Lottery.*

<Private> I. WHEREAS the Churches in the Parishes of St. *James* and St. *Philip*, in *New-Hanover* County, remain unfinished for Want of a sufficient Fund for defraying the

Expence thereof, beside the Money arising by the late Tax on the Inhabitants of the said Parishes; and the Method of raising Money by a Lottery, in the Manner hereafter mentioned, being a more easy Way than by an additional tax for that Purpose.

II. *BE it therefore Enacted, by the Governor, Council, and Assembly, and by the Authority of the Same*, That Mr. *Jehu Davis*, Mr. *Marmaduke Jones*, Mr. *Alexander Duncan*, and Mr. *John Paine*, or any Three of them, shall be, and are hereby appointed Managers, for undertaking, carrying on, and drawing a Lottery in *Wilmington*, for the Purposes aforesaid; with Power and Authority to issue Two Thousand Tickets; to be assigned by themselves, at the Price of Thirty Shillings, Proclamation Money, each; in the following Form, *viz.*

No.
Cape-Fear Church LOTTERY.

THIS Ticket intitles the Bearer to
whatever PRIZE shall be drawn against
this Number deducting FIFTEEN *per*
Cent, as by an ACT of ASSEMBLY
passed in *May* 1759.

<2> And on the Twelfth Day of *November* next, at the Court-house in *Wilmington*, the said Managers shall begin the Drawing the said Lottery; in which the Tickets shall be calculated as sold, viz.

One Prize of	£100	is £100.0.0	
Four Prizes of	50 each	200.0.0	
Ten Prizes of	40 each	400.0.0	
Twenty-five Prizes of	20 each	500.0.0	
Fifty Prizes of	10 each	500.0.0	
One Hundred and Six Prizes of	5 each	530.0.0	
Three Hundred Prizes of	2 10s. each	750.0.0	
One first drawn		10.0.0	
One last drawn		10.0.0	
		£3000.0.0	And the Remainder to be Blanks.

III. *PROVIDED always nevertheless*, That in Case the whole Number of Tickets are not disposed of by the Day abovementioned, the said Managers may postpone the Drawing thereof, not exceeding Six Months longer.

IV. *AND be it further Enacted, by the Authority aforesaid*, That it shall and may be lawful for the said Managers to deduct, out of the Amount of every Prize, Fifteen *per Cent* to be applied as hereafter mentioned. But before the said Managers shall issue any

Tickets for the said Lottery, they shall give Bond, payable to his Excellency the Governor, and his Successors, in the Penalty of Three Thousand Pounds, Proclamation Money; with Condition, for their faithful Discharge in the Trust reposed in them by this Act. Which Bond shall be recorded in the County Court of *New-Hanover*. And any Person injured, may have a *Scire Facias*, and Judgment thereon, against the Managers, in the Supreme Court, or County Court of *New-Hanover*, according to their Demand. And if any Manager shall sell or dispose of any Ticket before having given such Bond, he shall forfeit and pay Fifty Pounds, Proclamation Money: To be recovered by Action of Debt, Bill, Plaint or Information, by any Person that will sue for the same.

V. *AND be it further Enacted, by the Authority aforesaid*, That the said Managers shall, each of them, on or before the last Day of *June* next, before the Chief Justice, or one of the Justices of the Supreme Court, at *Wilmington*, take the following Oath, *viz*.

I A.B. *do solemnly swear, That I will faithfully execute the Office of Manager of the* Cape-Fear Church Lottery, *according to the Directions of the Act of Assembly in that Case made and provided*. So help me God.

And every Manager failing to take such Oath, shall be liable to be sued for a Forfeiture of his Bond above-mentioned: Which said Oath shall be certified to the next succeeding County Court of *New-Hanover*.

VI. AND for the more speedy Disposal of the said tickets; *Be it Enacted*, That the Managers shall have Power, and they are hereby authorized to take out Tickets, for and in Behalf of the said Churches, to the Amount of the Sum of Four Hundred Pounds, Proclamation Money, or any lesser Sum, if they shall think it will be for the Advantage of the Churches aforesaid; and the Tickets so by them taken, shall be paid for out of the Fifteen *per Cent* to be deducted out of the several Prizes; and the Money that may arise by the same and also, the Money arising by the Sale of the other Tickets, after deducting Fifty Pounds for their Trouble and Expence of drawing the Lottery, keeping the Accounts, paying the Prizes, and all other Charges attending the same, shall, by the said Managers, so soon as the Drawing of the said Lottery shall be over, be paid, One Half to the Commissioners for the Church of St. *James*, and the other Half to the Commissioners for the Church of St. *Philip*; to be by them severally applied for finishing the respective Churches.

VII. *AND be it further Enacted, by the Authority aforesaid*, That all Prizes not demanded within Six Months after the Drawing the same, shall be deemed generously given for the Use of the Churches; and shall be paid over by the Managers to the Commissioners accordingly.

Printed.

[*SPG/B/5*]

Account
[1759]

<No Copy> <66> Mr. Michael Smith was appointed Missionary to Prince Frederick's Parish in South Carolina on March 20th 1752 with a Salary off thirty Pounds per annum to commence from Christmas 1751.

It appears from the accounts of the Treasurer of the Society that he received of that Salary in the

year 1752	15.00
in the year 1753	15.00
in the year 1754	30.00
in the year 1755	30.00
in the year 1756	25.00
in the year 1757	25.00
in the year 1758	25.00
Total	165.00

Mr. Smith therefore was paid five years and an half of his Salary, viz. up to midsummer 1757.

And it was agreed by the Society on 19th day of Jan. 1759, upon consideration of a Letter from Mr. Smith dated from Johnston's County in North Carolina Sept. 2d 1758, That Mr. Smith ceased to be one of their Missionarys from the time he deserted his Mission of Prince Frederick's Parish in S. Carolina about two years before.

N.B. Mr. Smith in his memorial acknowledges the Societys payment of three bills drawn by him, after he had left the mission at Prince Fredericks Parish.

[*Endorsed*:]
Salary received by
Mr. Michael Smith

D.

[*CR 024.508.45*]

Inventory of Estate
1759 January 17

A True and Perfect Inventory of the Personal Estate of the Reverend Clement Hall Deceased, Taken the 17th Day of January Anno. Dom. 1759.

Negroes as Viz. 1 Negro man named Henry, 1 do. woman do. Sarah, 1 do. man Do. Moses, 1 do. do. do. Jeremiah, 1 do. do. do. Benjn., 1 do. do. do. Lewis, 1 do. do. do. London, 1 do. Boy do. Virgil, 1 do. woman do. Grace, 1 do. do. do. Lucy, 1 do. Girl do. Lucy, 1 do. do. do. Tumea, 1 do. do. do. Easther, 1 do. do. do. Cloe

Plate as Viz. 1 English Guinea,[1] 1 Silver Tankard, 5 do. pints, 1 do. watch and Chain, 48 do. Table spoons, 1 do. Large soup do., 7 do. Tea do. and Tongus, 1 do. punch Ladle, 7 prs.

shoe and knee Buckles, 1 do. Pepper Box, 1 do. Spurrs, 1 do. Pocket Watch, <*Turnover*> Inventory Continued,

Plate; 1 Silver Seal, 7 pr. Gold Sleve Buttons, 9 do. Rings, 5 do. Gold Bobs

China and Delph ware 1 China Punch Bowl, 6 do. Tea Cups and Saucers, 12 do. plates, 2 Delph Bowles, Pauder[2] and Iron ware etc., 2 pauder Tankards, 2 Do. Pints, 2 Do. Quarts, 8 do. Bassens, 6 do. podingers,[3] 4 do. Disshesse, 16 do. plates, 1 do. Tea pot

1 Lanthorn, 1 Warming pan, 4 pr. Dogges, 3 pr. Fire Tongues and shovles, 2 Box Irons and harthers, 1 Doz. Knives and forkes, 7 Iron pots and 1 Skellet, 2 do. Kettles and 1 Speet., 2 Grid Irons 1 Tea Kettle, 2 frying pans, 1 Coffee pot and 1 Tea Stand, 1 Gun and 1 Unni[ver]sell [Ring] Dial

Linnens Wollen, Beding etc. 6 feather Beds and 4 Bedsteads, 4 Setts Bed Currtains, 1 Cott and 6 pillows, 9 pr. sheets, <*Inventory Continued*>, 4 pr. Blankets, 4 Ruggs 1 Counterpain, 1 Collied Bed Quilt, 6 Boulsters, 1 Large Oke Chest, 1 Black walnut Desk, 3 Red Trunks and 2 Looking Glasses, 5 Smal Looking do., 1 Mohogany Table, 2 Black walnut Tables, 1 Red do., 1 Chest and 7 Boxes, 10 Rush Bothom Chaires, 1 Case 12 Bottles, and 3 Juggs, 1 Wooden Morter and pestle, 1 Doz. Glass Bottles, 6 Table Clothes, 10 Damask napkins, 307 yds. Ozanbriggs, 1 piece Black Cloth, 1 piece Shalloon, 1 Mans Saddle and housing, a Parcel of Carpenters Tooles, a Set of Cobblers do., 1 Woman Saddle, 1 Close Stool, 1 Wipp Silver mounted, 1 Loom etc., 2 Spinning Wheels, 1 Charot and 1 Cart and wheels, 1 Walkin stick Silver mounted, 70 M Bricks more or Less unBurn'd, 50 Hoggs, 25 Black Cattle, 3 Horses, 11 Sheep and 1 Safe

<*Turnover*> Inventory Continued

Books

1 History of St. Pauls Cathedrals	Vols. 1
Bishop of york Practed. Discources	3
Sherlockes do.	3
Moses Sermons	4
Haudleys Inft. Baptism	2
Trape notice of Princlls. of Religion	2
Dr. Sackwells Tryalls	1
Seeds Sermons	1
Collections of Sentences	3
Bible	1
Sharpes Sermons	3
	24 Vol.

A List or Catalogue of Books left to his son Clement Hall Containing	Vol. 208
A List or Catalogue of Books to be Equally Divided Between his wife Mrs. Frances Hall and her Daugthers Containing	Vol. 396
in all,	Vol. 628

D.

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[1] A guinea was a monetary unit equivalent to one pound and one shilling, sterling.

[2] Pewter.

[3] *Poddinger* is a variant form of *pottinger*, a small vessel for holding soup, broth, or semi-liquid food; a small basin. *OED*, s.v. "Poddinger."

[*LAM/SPG/XV*]

Bishop of London to Board of Trade
1759 February 19

<32> <*Copy.*>
My Lords,

I have in obedience to your Lordships Commands considered the Act of North Carolina, which you are pleased to refer to me.

The two points referred to me to be considered are, how far the provisions of this Act may affect and interfere with the Bishop's Ecclesiastical Jurisdiction in the Colonies, And

Secondly, how they affect the right of the Crown to the Patronage, and Presentation to Ecclesiastical Benefices.

Observations.

The Act having made Provision for constituting a Vestry, and directed in what manner they shall be elected and qualified, goes on to ascertaining the powers of the Vestry; and in the first place gives them a presentation to every Church in the Colony, Tho' the whole Right of Patronage is undoubtedly in the Crown, and the King's Governor in Chief has a right to exercise that right in Virtue of the King's Patent granted him; but to keep up some Appearance of Conformity with the Law of England, the Act gives the King or his Governor a Right to present upon a Lapse, if the Vestry neglects to fill up within twelve Months after the Vacancy; and the person, who comes in by the Crown, has a Right to enjoy the whole Salary which in the former part of the Act is settled at fifty pounds a year; but even this small Gratuity bestowed upon the Crown is withdrawn again by the following Provision, *Provided nevertheless, that in Case the Vestry of any Parish, that shall be vacant one year, shall procure some neighbouring, or other Minister to serve in the Cure of such vacant Parish, by performing Divine Service once in three Months; they shall thereby save to themselves, and retain the Right of Presentation for so long time, as such Minister shall so serve in the Cure of such vacant Parish.* It is observable, that no Salary is appointed for the hired preacher, who perhaps may be had at a cheap rate, and below fifty pounds a year, which would be a Temptation to the Vestrymen to take this Method to provide for the Churches.

And not contented with having thus appropriated the patronages to themselves of all the livings in the province, (to the manifest Injury, of the Crown,) they go on to set up a new Jurisdiction, which is quite inconsistent with the Government of the Church of England, and excludes any Bishop from examining or correcting any Misbehaviors of the Church, and takes from the Crown the Right of Appeal; And in the next Paragraph it is enacted, *that the Minister of such respective parish shall be obliged to officiate in such parts of the Parish, and at such times as the Vestry or a Majority of them shall direct*; and it is observable, that, tho' one of the Clauses of the Act takes Notice of the Bishop of London, and impowers him to certify, that every Minister to be elected to serve in any Parish *hath been duely ordained, conformable to the Doctrine and Discipline of the Church of England, and is of a good life and Conversation*; yet in the next Clause all Authority is taken away from him, and a new Court is erected to judge, and to punish *any Minister, who shall be guilty of any notorious Immorality.*

After all these Provisions what becomes of the King's Supremacy, or the Bishop's Jurisdiction. It seems to me to be all transferred to the Vestry of the several Parishes; and so <33> far are they from copying after the Church of England, that I rather suspect, that they borrowed the Model of their Government from the Presbyterians and Independants of New England, who at an Assembly began May 28th 1718, did enact, that the Inhabitants of the Towns, therein mentioned, should have *full power to chuse a Committee for the Regulation and Management of all affairs relating to the Support of the public Worship of God, and for the Chusing all necessary and proper Officers in, and for the said Precinct Parish or District, and further to have all such Powers and Privileges, as by any of the Laws of this Province are given and annexed to any District or Precinct, any Law, Usage, or Custom to the contrary notwithstanding.*

I wonder not to see this form of Ecclesiastical Government in a Statute from New England; for it is agreable to their principles; but how it should get into a Statute of North Carolina, where Conformity is so strongly insisted on, that in the very Act now under your Lordships Consideration, it is enacted; that every Vestryman chosen, as in the Act directed, shall make the following declaration, I A. B. do declare, that I will conform to the Liturgy of the Church of England, as it is by Law established, which is the very Declaration, which the Clergy of the Church of England whose peculiar Business it is to officiate in all parts of the Liturgy are obliged to make.

As to the other Matter referred to me, Videlicet How far this Act may interfere with the Bishop's Ecclesiastical Jurisdiction in the Provinces, I am not so well prepared to answer; for it will be necessary in the first place to determine, whether the Bishop has any power, and what. As I had considered that point at large upon my first coming to the See of London, and had laid before the King and Council, what appeared to me to be most material give me leave to lay before you a copy of that Address, to which I shall only add a short Account of what passed upon that occasion.

Soon after I was made Bishop of London, I went to wait upon the King, and laid before him the State of Religion in the Plantations, and the Necessity there was of having a Bishop settled in those Parts. His Majesty heard me very Graciously upon which I asked him, whether I might apply to his Ministers; he consented to it, but I never could have an Opportunity of meeting with the Ministers, after frequent delays, and no hopes of Success, I waited upon the King again, and had his leave to acquaint the Ministers, that it was his Majesty's Pleasure, that they should take this Affair into their Consideration, this produced a Meeting at Newcastle House. The meeting produced nothing. The last effort I made was by desiring the King's Consent that I might lay what I had to propose *to His Majesty in Council*, which accordingly was done six or seven years ago, and I have heard nothing of it since.

It may be asked perhaps, why the present Bishop of London could not go on with the Jurisdiction abroad, as his Predecessors had done ever since the settling of the Colonies.

My answer is, That, if the Jurisdiction had come to me upon the foot of customary usage, as it had done to my Predecessors, till Bishop Gibson's[1] time, I should have made no difficulty of acting upon that foot; and I doubt not but those, who come after me, would have gone on in the same way. But when Bishop Gibson, for Reasons best known to himself, applied for a Patent, and the Consideration thereof was referred to the Attorney and Solicitor General; and they reported, that the Jurisdiction was in the Crown, and that the Bishop of London had no right to meddle, it was time for me to consider the danger, that attends the Invasion of the Prerogative of the Crown, which could not be avoided, but by <34> accepting a Patent of like form with that, which was granted before, which I judged not proper for me to do.

I am, My Lords, Your Lordships most obedient and most humble Servants.

Tho. London.[2]

Fulham 19th Febr. 1759

[*Addressed*:]
To the Right Honourable the Lords
Commissioners of Trade and Plantations

[*Endorsed*:]
Copy of a Letter from Bishop Sherlock
to the Lords Commissioners for Trade and
Plantations, dated Febry. 19, 1759, inclosing
a paper, intituled, *Some Considerations etc.*

ALS. The act under discussion in this document is the vestry act of 1754, printed above. The Privy Council repealed the legislation on March 3, 1759, less than a month after this representation from Bishop Sherlock. *Acts of the Privy Council*, 4:408-409.

[1] Edmund Gibson, bishop of London 1723-1748.
[2] Thomas Sherlock, bishop of London 1748-1761.

[*SPG/SAP*]

Report
1759 February 23

<67> <*An Abstract of the Proceedings of the Society.*> [. . .] <*North Carolina.*> The Rev. Mr. *Hall*, the Society's Missionary at *Edenton*, informs the Society by his Letter of *January* 12, 1758,[1] that their very worthy Governor Mr. *Dobbs*, pursuant to his Majesty's Instructions, <68> and to his own pious Disposition, had several Times pressed the Assembly of the Province to make a due Provision for an Orthodox Ministry, which it was to be hoped they would e're long consent to. He writes further, that he had been dangerously ill of a Pleurisy in the latter End of *November*; and since his Recovery he had, besides officiating in his own Church at *Edenton*, preached in *Berkeley County*[2] to two Congregations, which are destitute of a settled Minister, and in the preceeding half Year

he had baptized one hundred and seventy-seven white, and three black Children. And Mr. *Hall*, in a second Letter of *June* 5, 1758,[3] writes, that he had lately officiated to three Congregations in the Parishes of *Berkeley* and of St. *John*'s[4] at the Desire of the good People there, and baptized fifteen of their Children, and that he had baptized in the preceding Six Months one hundred and one white Children, and one black one, in the whole year two hundred and seventy-eight white, and four black Infants.

The Rev. Mr. *Stewart*, the Society's Missionary at *Bath Town*, acquaints the Society by his Letter dated *October* 8, 1758,[5] that he attends nine Chapels in that, and four in the adjoining County; and, according to his *Notitia Parochialis*, the Number of Inhabitants within his Mission is more than 2000, of whom 1700 are Members of the Church of *England*; and he had baptized one hundred and five white, and twelve Negroe Children, and three white and seven <69> black Adults in the preceding half Year in his Parish, besides fifty Infants and one *Indian* Boy, and one adult Woman in a Part of *Hyde County*, called *Alamusket*, formerly an *Indian* Settlement.

The Rev. Mr. *Moir*, the Society's Itinerant Missionary in this Province, writes in his Letter, dated *Edgecombe*, *October* 27, 1758,[6] that he had baptized two hundred and seven Whites and eleven Blacks since the Date of his last Letter; and, at the Request of a very aged Person, he had lately administred the Sacrament of the Lord's Supper in the remotest Corner of *Edgecombe* Parish to twenty-six Communicants. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[1] Not located.
[2] The reference is to Berkeley Parish, which was coterminous with Perquimans County.
[3] Not located.
[4] St. John's Parish was located on the southwest side of the Pasquotank River.
[5] Not located.
[6] Not located.

[*SPG/Jou/14*]

Journal of the SPG
1759 March 16

<143> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 16th day of March 1759. [. . .]

<157> A Letter from the Reverend Mr. Moir Itinerant Missionary in North Carolina, dated Edgcombe October 27th 1758,[1] in which he writes, that he has Baptized since his last 205 Whites and 11 Blacks, and at the request of a very aged Person he administred the Holy Sacrament in the remotest corner of the Parish where there were 26 Communicants. [. . .]

Minutes.

[1] Not located.

[*CR 024.301.4*]

Minutes of Chowan County Court
1759 April term

The Last Will and Testament of The Reverend Mr. Clement Hall was duely proved in open Court by the oath of Thomas Jones according to Law and at the Same time Mrs. Frances Hall and Mr. William Jackson Executrix and Executor of the said Last Will and Testament Qualified according to Law by taking the Oaths Prescribed for the Qualification of Executors ordered that the Secretary have Notice that Letters Testamentary may shew thereon.

Minutes.

[*SPG/Jou/14*]

Journal of the SPG
1759 May 18

<173> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 18th day of May 1759. [. . .]

<174.> A Letter from the Reverend Mr. Stewart Missionary at Bath Town in North Carolina, dated October 8th 1758,[1] in which he writes, that nothing particular has happened since he wrote last, but a new Election of Vestrymen for that Province, and those of Bath Parish have made several new appointments for Mr. Stewart's Attendance, which renders his Duty more difficult, as he at this time attends nine Chapels, five Chapels in Bath County, and four in the adjoining one. By his Notitia Parochialis inclosed it appears that he has baptised in the last half year 108 white Infants, and 19 Negroes and three white and 7 black Adults, and the number of his actual Communicants is 46: besides these he has baptised 52 Infants, one Indian Boy, and one Adult woman in a part of Hyde County called Attamuskeet, which lies a hundred miles from Bath Town, and can be come at by Water only. When Mr. Stewart wrote, the Assembly of the Province was sitting, and had before them a Bill for the better regulating the Salaries of the Clergy and affixing them on a greater certainty.

A Letter from Arthur Dobbs Esqr. Governor of North Carolina, dated February 6th 1759,[2] in which he writes, that the Province has been taken up for some years in raising Supplies to defend his Majesty's Rights in America,[3] so that they have not been able to do any thing for the encouragement of a resident Clergy: however last Sessions the Governor recommended to the Assembly their taking into consideration the state of Religion, and the hardships of the Clergy, and the Education of their Youth, and with some difficulty has procured a better provision for the Parochial Clergy every Parish being obliged to pay to support a Clergyman <175> £100 per annum that Currency, and £20 a year in lieu of a Glebe, which in the whole amounts to £90 Sterling if the Paper Currency is at no discount. The Governor endeavoured to get select Vestries instead of their being elected by the whole Body of the People, which by the great number of Sectaries prevents proper Vestrymen being chosen, but it could not be effected: However as a certain and better provision for the Clergy is secured, upon a proper application to his Majesty in Council, the former Law may be repealed, and then the patronage will be restored to the Crown, and the Clergy can be properly inducted and secured in their Freeholds; and the power of the lower rank of People will be reduced who are chiefly Sectaries, and Vestrymen will be chosen that will Act, for in many places at present they choose Vestrymen who will not qualify themselves, by which means no Parish Taxes can be raised either to support the Clergy, or to build Churches or to purchase Glebes; and thus the Law is evaded and no Clergyman can be fixed without their consent. The Governor says, he has thought it his Duty to recommend the repeal of the former Law to the Lords Commissioners of Trade, and hopes the Society, and the Lord Bishop of London, will give their aid and weight to have it repealed in Council; and then Gentlemen of the best rank and most knowledge and Members of the Established Church will be Elected Vestrymen, who in time may gain other Benefits for the Clergy, so as to procure a learned, pious and resident Clergy. From the late discouragements it has proceeded that there are not above Eight setled Clergy in the Province, but it abounds with Itinerant Anabaptist Preachers, and other Sectaries, and it is computed there are 80,000 white Inhabitants in the Province who are daily increasing; from hence (the Governor writes) the Society may judge how many Sectaries there are, and how <176> many are nominal Christians, without proper Instructions and Schools to Educate the Youth, and therefore he wishes the Society was in a state of sending over some proper Clergymen as Missionaries to Assist in the Instruction of the Poor deluded Inhabitants. The Reverend Mr. Hall the Society's Missionary at Edenton is dead and the principal Gentlemen of that Town and Parish of St. Paul, recommend the Reverend Mr. Daniel Earl to succeed him in that Mission, he has a License from the Bishop of London, and has behaved well, and is very agreeable, and the Governor is persuaded he will be of Service to the Church as a Missionary, and therefore recommends him to the Society for that purpose. The Reverend Mr. Stewart Missionary at Bath Town has maintained his Character, is very diligent in his Duty, and is well liked by his Parishioners, and deserves encouragement. The Reverend Mr. Macdowell, who is now fixed in the Parish of New Brunswick, where the Governor resides, discharges his Duty to the satisfaction of his Parishioners, is very much esteemed for his Christian behaviour and his diligence in his Duty, and very well deserves encouragement from the Society, and if it be compatible with the other appointments of the Society deserves to be a Missionary. The Reverend Mr. Smith who was formerly Missionary at George Town in South Carolina is now fixed at Wilmington, and since his coming into that Province his behaviour is becoming his Function, he appears to be a man of Learning, is diligent in his Duty and liked by his Parishioners, and if not removed deserves to be continued. The Governor wishes he could give a good Account of the Reverend Mr. Moir Missionary for the South side of Neuse, but he thinks himself obliged in discharge of his trust to renew his complaint against him; Mr. Moir entirely neglects his Duty, thinks <177> chiefly of amassing Money, is grown Rich, never sticks to any Parish, and has perpetual Quarrels with his Neighbours, and a Presentment was found against him in the Year 1753, an attested Copy of which the Governor has inclosed, and the Governor thinks his continuance as a Missionary is a disservice to Religion, besides he can live with affluence without it. The Governor adds, that he hopes upon the present provision secured to the Clergy, the Society will procure some pious Clergymen to come over and reside here, where the harvest is great and the Labourers but few, and some Schoolmasters who can teach to Read and Write and cast Accounts, who would have Subscriptions 'till proper Parochial Funds could be setled upon them.

A Letter from several of the Inhabitants of St. Paul's Parish Chowan County, to Arthur Dobbs Esqr. Governor of North Carolina dated January 10th 1759,[4] desiring him to recommend to the Society Mr. Daniel Earl as a Person who would give universal satisfaction if appointed Missionary to St. Paul's Parish in the room of Mr. Hall deceased; during Mr. Hall's Illness he frequently officiated, and by an unexceptionable Life recommended the usefull Doctrine he Preached.

A Copy of a Record in the Court of Assise for the County of Edgecombe in North Carolina,[5] attested by the Clerk of the Crown, whereby it appears, that in October 1753 the Grand Jury presented the Reverend James Moir for dispensing with the Ceremonies of the Church of England as by Law established, and for despising and omitting the most Essential <178> Orders in the Liturgy, by leaving out in his way of performing Divine Service the Lessons for the Day, and several Prayers; but he was not punished, as the Court were of opinion, that they had no Cognizance of Ecclesiastical Matters.

Agreed to recommend to the Society, to appoint the Reverend Mr. Earl Missionary to St. Paul's Parish in Chowan County, in the room of the late Mr. Hall, upon the recommendation of Governor Dobbs, also

Agreed, as the opinion of the Committee that Mr. Moir be acquainted with this accusation, and required to give a distinct answer to it, and to take especial care of his Behaviour for the future; and that Governor Dobbs be acquainted that the Society will give Mr. Moir a severe reprimand for his past misconduct, and that if he continues to behave ill, he shall be dismissed their service and that the Society return Mr. Dobbs their thanks for all his good Offices relating to the Clergy.

Resolved to agree with the Committee, only adding in the Letter to be wrote to Governor Dobbs this condition, "if Mr. Moir shall not be able to give a satisfactory Answer to the accusation against him." [. . .]

Minutes.

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[1] Not located.
[2] Not located.
[3] The reference is to the taxes imposed by the assembly in order to prosecute the French and Indian War.
[4] Not located.
[5] Not located.

[*SPG/Jou/14*]

Journal of the SPG
1759 June 15

<184> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 15th Day of June 1759. [. . .]

<188> A Letter from Francis Barnard Esqr. Governor of New Jersey, and a Member of this Society dated Amboy March 24th 1759, in which he writes, [. . .] <189> that the Church of England Congregations in New Jersey have got a notion that several Missionaries in Virginia and Carolina are applying for Cures in this Province, but the Governor hopes it is not so, because a situation in the midst of Presbyterians etc., requires a greater strictness of Morals than is generally practiced in the Southern Provinces. And (the Governor says) he should think himself obliged to put his Instructions for removing Clergymen for immorality in execution there in cases that may well be overlooked in the Southern Colonies. [. . .]

Minutes.

[*CR 024.508.45*]

Account
1759 September 8, October 6

Streten Hall No. Carolina

Acct. of Sales of Part of The Personal Estate of The Reverend Clement Hall Deceased. One Part Sold on Saturday the 8th Septmr. and The Other part on Saturday the 6th Octobr. 1759.

For 6 Months Credit

1759	To Whom Sold	Number Quality and Price	£	S	d
Septr. 8	Mrs. Hall	5 Chairs		17.	6
	Ditto	1 pr. Hand Irons, Poker and 2 pr. Tongs		7.	6
	Ditto	3 Black Walnut and 1 Ash Chairs		6.	5
	Ditto	1 Bedstead and Cord		8.	3
	Ditto	1 Table		3.	3
	Mr. Saml. Benbury	1 Mahogny Table	1.	12.	6
	Mrs. Hall	1 Black Walnut Table	2.	5	
	Mr. Corbin	Moss's Sermons 4 Vols.	1.	15	
	Mrs. Blount	Sherlocks Sermons 3 Vols.	1.	6	
	Ditto	1 Bible	2.	5.	6

Mr. Corbin	The History of St. Pauls Cathedral		10	
Mrs. Blount	Blakall's Sermons 8 Vols.	1.	12.	6
Ditto	Trapps Do. 2 Vol.		12	
Mr. Charlton	Seed's Sermons 1 Vol.		14	
Mrs. Blount	Sharps Works 3 Vols.		10	
Mr. Corbin	Woodleys Sermons 2 Vol.		16.	6
Mrs. Blount	The History of present Paptism [*sic*]		10.	6
Mrs. Hall	Doctr. Sherverells Tryall		7	
Ditto	Doctr. Halls Works		2	
Ditto	1 Dressing Glass		16	
Mr. Corbin	5 M Bricks @ 15/6	3.	17.	6
Mr. W. Halsey	5 M Do. @ 16/	4		
Mr. Jo. Simmons	5 M Do. @ 16/	4		
Mr. W. Jackson	5 M Do. @ 16/	4		
Mr. Hurst	5 M Do. @ 16/	4		
Mr. Corbin	5 M Do. @ 15/6	3.	17.	6
Mr. Corbin	5 M Do. @ 15/6	3.	17.	6
Ditto	5 M Do. @ 15/6	3.	17.	6
	Carried Over	£ 49.	7.	5

1759	To Whom Sold	No. Quality and Price	£	S	d
Septr. 8.	Acct. Continued	Brought Over	49.	17.	5
	By Mr. Charlton	5 M Bricks @ 15/6	3.	17.	6
	" Mrs. Hall	1 Chaize etc.	10		
	" Ditto	37 Hogs	3.	4	
	" Ditto	1 Grey Horse	6.	11	
	" Ditto	25 Cattle and 5 Calves	33.	10.	6
	" Ditto	1 Yoke of Oxen	5		
	" Ditto	1 Table		3.	8
	" Ditto	1 Looking Glass		6.	
	" Ditto	1 Warming Pan		11.	6
	" Ditto	1/2 Doz. Coffe Cups and Saucers		18	
	" Ditto	1 Bowell		8.	6
	" Ditto	4 Cups and 4 Saucers		5	
	" Ditto	2 Small Dishes, 11 Plaits Delf and 2 China Salts		7	
	" Ditto	3 Tumblers and 2 Wine Glass's		2	
	" Ditto	1 Drudging and Peper Box		2	
	" Ditto	1 Tea Pot and 1 Glass Salt		2.	8
	" Ditto	1 Coffe Pott and a Morter		18.	10
	" Francis Foye	1 Pewter Tankard and 1 Can		8	

	" Mrs. Hall	1 Lanthorn	4. 8
	" Jas. Hubbart	4 Looking Glasses	1. 6
	" Mrs. Hall	1 Tea Kettle	15. 4
	" Ditto	1 Ink Stand	2. 6
	" Ditto	1 Case of Bottles	1. 10
	" Ditto	1 Do. of Knives and forks	8
	" Ditto	1 Box Iron and heaters	3. 2
	" Ditto	1 Do. Do.	6. 3
	" Ditto	1 Doz. Bottles	5. 2
		Carried Over	£ 119. 19. 4

1759	To Whom Sold	No. Quality and Price	£ S d
Septr. 8	Acct. Continued	Brought Over	119. 19. 4
	By Nathl. Howcot	1 Gun	2. 1. 4
	"Mrs. Hall	1 Watch	6. 1
	"Thos. Briggs	1 Can and Tankard	10
	"Mrs. Hall	1 Dish 13 Plats 4 Poringers and 1 Can	1. 1[*torn*]
	"Ditto	2 Dishes, 5 Basons 1 Poringer and A Plait	2. 6
	"Ditto	1 pr. hand Irons	13. 6
	"Ditto	1 Spit	7
	"Ditto	1 Frying Pan, 1 pr. Tongs	4. 4
	"Ditto	1 Copper Kettle	1. 6
	"Ditto	1 Frying Pan	6. 8
	"Ditto	2 Grid Irons	6
	"Ditto	1 Pott and Hooks	11. 4
	"Ditto	1 Do. Do.	13
	"Saml. Dunscomb	1 Kettle and Hooks	7. 4
	"Thos. Jones	4 3/4 Yds. Black Cloth @ 2.10	11. 13. 6
	"Joseph Blount	1 parcell Black Buttons	5. 4
	"Mrs. Hall	1 Iron Pott and hooks	1. 4
	"Ditto	1 Iron Kettle and Do.	3. 6
	"Ditto	1 Broken Pott	4
	"Ditto	1 Woolen Wheel	7
	"Ditto	1 Cart	16. 8
	"Ditto	1 Loom quil Wheel etc.	17
	"Abell Millor	7 Sheep @ 8*s*./	2. 16
	"Col. Vail	1 Ceg Paint	17. 4
	"Thos. Bell	1 Horizontal Dyall	1. 10
			157. 11.10

1759	To Whom Sold	No. Quality and Price	£ S d
Septr. 8	Acct. Continued	Brought Over	157.11. 10
	By Henry Bonner	20 Yds. Osnabrigs 1*s*./1	1. 1. 8
	" William Jackson	20 Yds. Do. 1/2	1. 3. 4
	" Jas. Hubbart	20 Yds. Do. 10*d*.1/2	17. 6
	" Hans Hofler	20 Yds. Do. 1/	1
	" Jacob Privit	33 Yds. Do. 10*d*.1/2	1. 8.10½
Octr. 6.	" Mrs. Hall	1 Parcel Carpenter Tools	16. 6
	" Will. Jackson	1 Chest Tools and Brik Mould	1. 13
	" Athur Allen	1 Saddle and housings	2. 2
	" Capt. Adams	1 Saddle and Bridle	2. 17
	" Ditto	1 pr. Housings	1. 10
	" Mrs. Hall	4 pr. Sheets	15
	" Ditto	1 Counterpan, 3 Pillows	10
	" Ditto	1 pr. Blanketts	15
	" John Cummins	2 pr. Sheets	1. 14. 6
	" Mr. Hurst	1 pr. Sheets	19
	" Mrs. Hall	3 Bolsters	11
	" Ditto	1 pr. Blanketts	15
	" John Cummins	1 Rug	1. 6
	" Mrs. Hall	1 Sett of Curtains	1. 6
	" John Cummins	1 Do. do.	2. 16
	" Athur Allen	1 Do. do.	4. 16
	" Mrs. Hall	1 Rug	1. 11
	" Ditto	1 Do.	1
	" Ditto	1 Do.	2
	" Jo. Cummins	1 Counterpane	1. 1
		Carried Over	£ 193. 12. 8½

1759	To Whom Sold	No. Quality and Price	£ S d
Octr. 6	Acct. Continued	Brought Over	193. 12. 8½
	By John Cummins	1 pr. Sheets	13. 4
	" Ditto	2 Table Cloths	19
	" Mrs. Hall	1 Do.	1
	" William Luten junior	1 Set of Shu Makers Tools and Bentch	[*torn*]
	" Mrs. Hall	10 Napkins	1. 9
	" Ditto	1 Holland Sheet	15
	" Thomas Jones	1 Coat	1. 4
	" Jo. Cummins	1 Blanket	14

“ Ditto	1 Bed and Bolster	4. 12
“ Ditto	1 Do.	3. 13
“ Mrs. Hall	1 Bedsted	16
“ Ditto	1 Do.	1. 5
“ Ditto	1 Do.	15
“ Mr. Corbin	5 M Brickes	3. 17. 6
“ Ditto	5 M Do.	3. 17. 6
“ Thos. Eclestor	5 M Do.	3. 17. 6
“ Mr. Corbin	5 M Do.	3. 17. 6
“ Will. Jackson	1 Iron Kettle	9
“ Mr. Will. Halsey	1 Iron Pott	13
“ Mrs. Hall	1 Mans Saddle	12. 6
“ Mr. Hewes	225 Plank 8/2 per Cent	18. 4
“ Mr. Halsey	1 Empty Hogshead	2. 8
“ Mrs. Hall	1 Safe	5. 8
“ Ditto	3 Fatt Potts	5. 6
“ Jo. Cummins	1 Brass Cock	6. 6
“ Mr. Corbin	1 Do.	1. 6
“ Jas. Hurst	1 Box Old Trumpery	2. 8
		£ 231. 4. 5
Commission at 5 per Cent for first Ct. and 2 1/2 for remainder		8. 5. 8
	Credit	£ 222.18. 9

Will. Halsey maketh oath that the Aforegoing Account Sales are Just and true.

Will. Halsey

Sworn the 28th June 1766
Before Joseph Hewes

D.

[*SPG/B/5*]

Journal of the SPG
1759 October 1

<58> <*Copy*>

North Carolina October the 1st 1759

Reverend Sir

To accompany the inclosed with importunate entreaties must be impertinent and vain. For if a petition signd by all the leading men in the parish, and Some of them the most eminent in the Government, shoud prove ineffectual: I who have no merit to plead but that of doing my duty to the utmost of my power since I have had the honour of serving the Society, can have no hopes of prevailing by any thing I can say. I shall only beg leave to observe to you Sir that my leaving the last parish was not by compulsion owing to bad conduct as appeard by the Testimonium I transmitted to you: but owing rather to the division of interests from the division of the County; and to such a height is it carried that poor as my salary was, they owe me an hundred pounds Currency which I have been obliged to sue the Church wardens for: and want of which had it not been for the Society, I must have depended upon Charity or starved. However Sir if the Society out of compassion to a family of five children shall think proper to continue me on the mission, I am ready and willing to obey their orders by returning to that parish or going to any other they shall please to appoint. Humbly entreating that the Bills drawn in favour of Mr. Sitgreaves be paid for if they and what I have drawn since be returnd protested inevitable ruin must ensue to myself and poor family. Was it necessary I coud have had as many names to the Petition as there were people in the parish that coud write. A few of the principals I thought woud be Sufficient with the Vestry: accordingly have annex'd to Each name the places the subscriber fills in the Government hoping as they are people of the greatest dignity in these parts their petition may have some weight with the Society. God grant it.

I am Reverend Sir With all due defference your most obedient and most humble Servant.

Michl. Smith

[*Endorsed*:]
N. Carolina
Mr. Smith's Letter
accompanying the memorial
in his favour Oct. 1 1759

Read at a Committee
May 12, 1760

Minutes. The document immediately following was enclosed with this letter. Read at a meeting of the SPG on May 16, 1760. It was resolved to agree with the Committee, which had "inspected a Minute of the Society of the 29th of January 1759, by which they declare, that Mr. Smith ceased to be a Missionary of the Society from the time he deserted his Mission of Prince Frederick's Parish in South Carolina, more than 3 years ago." Journal of the SPG, 14:283-285.

[*SPG/B/5*]

Memorial
1759 October 1

<59> <*Copy*> Whereas The Reverend Michl. Smith (being Apprehensive of having incurred The Displeasure of the Venerable Society for the propagation of the Gospel, by Removing from his Late Care [*sic*] to the Parish of St. James's New Hanovr. County) hath besaught us the Church Wardens and Vestry of the said Parish, to Testifie of his Conduct

and Morals During his Residence amongst us. We do hereby Certifie that he has behaved himself with a Decency Regularity and diligence becoming his Function, and we do firmly believe that he has Neither Encreased his Salary nor Lessend his Labour, nor Lost the Opportunity of doing Equal good by his Exchange, He is Obliged to attend at Six Different places in Order to render the benefits of his Preaching more Diffusive and Curb (if possible) are Enthusiastical Sect who call themselves Anabaptists, which is Numerous and which was daily Encreasing in this Parish and which we affirm has already received a Check from his Labours. We therefore pray the Venerable Society to permit the Said Mr. Smith to Continue amongst us, and to give him the Usual Salary; Since the Established income of the Clergy here thro' the bad Credit of our Currency does not Exceed Fifty Guineas[1] in Value a year: Wages (in reality) too Small for Such Labourers; and our Circumstances will not admit of it's Encrease, we cou'd wish we were of Consequence Enough to Recommend the Whole Province to the Pious care of the Venerable Society; for the harvest is great indeed and the Labourers but few In Testimony whereof we have hereunto Set our hands this first Day of October 1759.

John Lyon Merchant and Justice of the Peace, Caleb Grainger Planter Colonel of the No. Carolina forces on the Northern Expedition and Justice o' the Peace, John Squires Planter, George Merick Planter and Capt. of a Provincial Company, John Swann Planter Member of his Majestys Council and Colonel of a Provincial Regiment, John Ash Planter Representative in the house of Assembly for Newhanor. County, Jonathan Evans Planter, Benjamin Evans Planter, James Portivint Planter Justice of the Peace for Newhanover County, George Meares Planter Justice of the Peace for Newhanov'r County.

We whose Names are under Written Parishoners of St. James's and Inhabitants of Wilmington in Newhanover County do heartily Concur with and Join the Vestry of the Said Parish in Testimonium and Request on behalf of the Reverend Michl. Smith this first day of October 1759.

Lewis John DeRossett Planter Member of his Majestys Concill and Receiver General of quit rents, Samuel Swann Planter Speaker of the house of Assembly, John Mosely Planter, Benjamin Heron Leiutenant in his Majesty's Navy, William Walker Sheriff of New Hanovr. County, William Ross Planter Judge of the Court of Admiralty, George Moore Planter Representative in the house of Assembly for Newhanovr. County, Marmaduke Jones Merchant and Eminent Lawyer, John Du Bois Merchant Justice of the Peace for New Hanor. County, Joshua Toomer Notory Publick Post Master and Coroner for Wilmington, Archd. Maclaine Clerk of the Supreme Court, Joseph Blake Planter, John Sampson Planter Colonel of a Provincial Regiment and Justice of the Peace, Edw. Wight M.D., Moses John DeRossett M.D., John Morris Merchant, Frederik Gregg Merchant Lieutenant Colonel of a Provincial Regiment and Justice o' the Peace, Thomas Jones Planter, Henry Hyrne Planter

A true Copy of The original I sent to Mr. Sitgraves, who has removed from this province to Philadelphia and who is so good as to wait the result before he arrested me.

[*Endorsed*:]
N. Carolina Memorial of the Church wardens and
vestry of St. James Hanover County
in favour of Mr. Smith oct. 1st 1759

Read at a Committee
May 12, 1760

Copy. This document was enclosed in the one immediately preceding. Read at a meeting of the SPG on May 16, 1760. Journal of the SPG, 14:283-285.

[1] This amount was equivalent to £52.10.0 sterling.

[*SPG/B/5*]

Rev. James Moir to [Secretary, SPG]
1759 October 16

<*No Copy*> <153>
Reverend Sir

Since my last of April 12th-59 I baptized four hundred and twenty Six white Children and two Adults; fifteen Black and Six Adults. In the County of Dobbs there were about twenty Communicants the 7th Instant. I this Day draw for my Salarie from Lady Day to Michaelmass 1759 and am Reverend Sir Your most obedient humble Servant.

James Moir

Edgcombe Octr. 16th 1759

ALS. Read at a meeting of the SPG on January 18, 1760, and again on April 18, 1760. Journal of the SPG, 14: 237, 271.

[*SPG/Jou/14*]

Journal of the SPG
1759 November 16

<209> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 16th day of November 1759. [. . .]

<216> A Letter from the Reverend Mr. Moir, Itinerant Missionary in North Carolina, dated Edgecombe April 12th 1759,[1] acquainting that since October the 27th he had baptized 265 whites, and 20 blacks. In the County of Halifax on the 3d of March there were about 40 Communicants, and about 50 the day following at another place. [. . .]

Minutes.

[1] Not located.

[*SPG/Jou/14*]

Journal of the SPG
1759 December 21

<220> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 21st day of December 1759. [. . .]

<225> A Letter from Francis Corbyn Esqr. dated Edenton in North Carolina, July the 20th 1759 recommending the Widow and six young Children of the Reverend Mr. Hall, the Society's late worthy Missionary, to their charitable consideration; and hoping they will be so good to allow the whole year's Salary, which would have been due had he lived to the 24th of June last.

<226> Agreed, to recommend to the Society to Order Mr. Hall's Salary to be paid up to the end of the Quarter in which he died, and to recommend his Widow and six Children for a Gratuity of half a year's Salary more videlicet £25, as hath been customary in the like Cases.

Resolved to agree with the Committee. [. . .]

Minutes.

[*CO 5/335*]

Act of Assembly
1760

<28> *LAWS of* NORTH-CAROLINA. <*A.D. 1760.*> CHAP. V. *An Act, for making Provision for an Orthodox Clergy.*

<*Preamble.*> I. WHEREAS making a compleat and certain Provision for the Clergy, may tend to encourage Ministers of the Gospel, of true Piety and Learning, to settle in the several Parishes in the Province.

<*Minister Salary.*> II. *BE it Enacted, by the Governor, Council and Assembly, and by the Authority of the same,* That every Minister now preferred, or hereafter to be preferred to, or received into any Parish within this Province, as incumbent thereof, shall have and receive a Salary of One Hundred Pounds Proclamation Money; to be paid by the Churchwardens on or before the last Day, of *June,* Annually. And every Minister of a Parish shall and may take and receive, for the Services herein after mentioned, the following Fees, *to wit,*

<*His Fees.*> FOR marrying, if by a Licence, Twenty Shillings; if by Banns, Five Shillings.

FOR publishing Banns, and granting Certificate thereof, One Shilling and Six-pence.

FOR preaching a Funeral Sermon, if required, Forty Shillings Proclamation Money. And may demand and receive the said Perquisites, if he shall not refuse or neglect to do the said Services, although the same shall be performed by any other Person.

<*Glebe to be purchased.*> III. *AND be it further Enacted, by the Authority aforesaid,* That in every Parish in this Province, where a good and convenient Glebe is not already purchased and appropriated, a good convenient Tract of Land, to contain Two Hundred Acres at least, shall be purchased by the Vestry, and assigned and set a-part for a Glebe, for the Use of the Minister of such Parish, and his Successors, in all Times hereafter; and until such Glebe shall be purchased, and Buildings erected thereon, in Manner herein after mentioned, the Minister of such Parish shall have and receive the Sum of Twenty Pounds Proclamation Money, Annually.

<*Mansion house to be built.*> IV. AND where a Mansion, and convenient Out-houses, are not already erected for the Habitation of the Minister, *it is hereby Enacted,* That the Vestry of every such Parish shall have Power, and they are hereby authorised and required, to cause to be erected and built on such Glebe, one convenient Mansion-house, of Thirty-eight Feet in Length, and Eighteen Feet in Weadth, a Kitchen, Barn, Stable, Dairy, and Meat house with such other Conveniencies as they shall think fit.

<*Buildings on Glebe to be kept in Repair.*> V. AND to the End that the Buildings already erected, or hereafter to be erected upon every Glebe, may be kept in good Repair; *It is hereby further Enacted,* That every Parish Minister within this Province, shall, during the Time of his being Minister of the Parish, keep and maintain the Mansion-house, and the Out-houses, and Conveniences erected, or to be erected on his Glebe, in tenantable Repair; and shall so leave the same at his Removal from the Parish, or Death, (Accidents by Fire or Tempest only excepted.) And in Case any Minister shall fail so to do, such Minister, his Executors of Administrators, shall be liable to the Action of the Churchwardens of the Parish for the Time being; wherein the Value of such Repair shall be recovered, and Damages, with Costs of Suit; and the Damages so recovered, shall be applied and laid out in necessary Repairs <29> upon the Glebe. And every Vestry of a vacant Parish is hereby impowered and required, to put all the Buildings upon the Glebe of their Parish into such good and sufficient Repair, that they may be fit for the Reception of the succeeding Minister.

<*Vestry may make necessary Repairs.*> VI. *PROVIDED nevertheless,* That any Vestry who shall judge that the Minister has not, willfully, committed any Waste on his Glebe, may make such necessary Repairs, at the Charge of their Parish, as they shall think fit.

<*Right of Presentation in the Vestry for Twelve Months.*> VII. *AND be it further Enacted, by the Authority aforesaid,* That the sole Right of Presentation of a Minister to every Parish within this Province, shall be and remain in the several Vestries for and during the Term of Twelve Months, next after a Vacancy shall happen in their respective Parishes.

<*No Missionary to be presented.*> VIII. *PROVIDED always,* That no Vestry shall make Presentation to any Parish of a Missionary, whose Duty requires him, at any Time, to be absent from such Parish, unless such Missionary shall agree with the Vestry for such Yearly Salary, not exceeding One Hundred Pounds Proclamation Money, as they shall think reasonable; and whatever Agreement shall be made between the Vestry and such Minister, shall be binding during the Continuance of his Mission; any Thing herein contained to the contrary notwithstanding.

<*Vacant Parishes may employ neighbouring Ministers.*> IX. *AND be it further Enacted, by the Authority aforesaid,* That where any Parish is, or shall become vacant, by the Death, or Removal of the Minister, or otherwise, the Vestry of such Parish shall have

full Power to employ some neighbouring, or other Minister or Ministers, for serving in the Cure of such Parish, during the Vacancy.

<*No Minister to be presented without Bishop of London's Licence.*> X. *PROVIDED always,* That no Vestry shall present, as Minister, to their Parish, any Person who shall not first have a Certificate from the Bishop of *London*, that such Minister hath been duly ordained conformable to the Doctrine and Discipline of the Church of *England*; and is of a good Life and Conversation.

<*Minister guilty of Immorality, may be removed.*> XI. *AND be it further Enacted, by the Authority aforesaid,* That if any Minster of a Parish shall be guilty of any gross Immorality, in Disgrace of his holy Function, it shall and may be lawful for the Churchwardens and Vestry of the Parish whereof he is Minister, to exhibit Articles of Complaint against him, in the Superior Court of the District, wherein such Parish is, and therein to set forth the Crimes committed by such Minister; and the Chief Justice, and Justices of the said Court, are hereby authorised, impowered and required, thereupon to order such Minister to appear and answer the said Complaint, and to examine into the Allegations thereof, and to acquit or judge the Minister guilty of the same. And if such Minister, by his own Confession, the Examination of Witnesses, or otherwise, shall be found guilty of any notorious Immorality, to the Scandal of Religion, the Court shall pass Sentence against him, that he, from thenceforth, stand suspended from serving the Cure of the Parish whereof he is incumbent; and from all spiritual and temporal Benefits within the same.

<*Right of Appeal.*> XII. *PROVIDED always,* That if any Minister shall think himself aggrieved by the Sentence or Judgment of such Court, he may appeal to the Governor, or Commander in Chief for the Time being, and Council; who, on a Re-hearing, shall and may reverse or affirm such Sentence or Judgment.

<*Repealing Clause.*> XIII. *AND be it further Enacted, by the Authority aforesaid,* That all and every other Act and Acts, and every Clause and Article thereof, for so much as relates to any Matter or Thing within the Purview of this Act, (except one Act of Assembly, intituled, *An Act, to confirm an Agreement made by the present Churchwardens and Vestry of* Christ-Church *Parish, in* Craven *County, with the Reverend* James Reed,) from henceforth, shall be repealed and made void.

Printed. This act and the one below were disallowed by the crown in an order in council dated June 3, 1762, printed below. The May 3, 1762, memorandum from the bishop of London urging their disallowance is also printed below.

[*CO* 5/335]

Act of Assembly
1760

<21> *LAWS of* NORTH-CAROLINA. <*A.D. 1760*> [. . .] CHAP. IV. *An Act, for establishing Vestries.*

<*Preamble.*> I. WHEREAS making Provision for the Clergy, providing for the Poor, and the due Management of parochial Affairs, require that a Vestry be established in each Parish in this Province, under proper Regulations.

<*Vestries elected.*> II. *BE it therefore Enacted, by the Governor, Council and Assembly, and by the Authority of the same,* That the Freeholders of each Parish shall and are hereby directed to meet on the First *Monday* in *September* next after the passing of this Act, at the Court-house or Place where the County Court is commonly held, or at the usual Place of electing Vestrymen, then and there to chuse and elect Twelve Freeholders to serve as Vestrymen; which Vestrymen so chosen shall, by the Sheriff or his Deputy, be summoned to meet at the Church in each respective Parish, and where there is no Church, at the Court-house or Place where the County Court is held, within Twenty Days next after such Choice, to qualify themselves according to the Directions of this Act; and if the Sheriff shall neglect or refuse to summon, or cause to be summoned, the Vestry as aforesaid, he shall forfeit and pay the Sum of Twenty Shillings, Proclamation Money, for each and every <22> Vestryman not summoned as aforesaid, to be levied and applied as herein after directed; and the said Sheriff shall be paid by the Parish the Sum of Two Shillings Proclamation Money for each Vestryman he shall so summon.

<*Election how made.*> III. AND that the Election may be made in a fair open Manner; *Be it Enacted, by the Authority aforesaid,* That at all Elections of Vestrymen hereafter to be made, the Sheriff of the County, or his Deputy, shall attend at the Court-house of the County or Place where the County Court is held, or usual Place of electing Vestrymen, and there to take the Votes in the following Manner; that is to say, He shall open the Poll at Ten of the Clock in the Forenoon, and after Proclamation to the Freeholders to come and give their votes for Vestrymen, shall take a List of the Names of the Voters who shall give their Suffrages, which shall be for neither more nor less than Twelve; and the Votes shall be given openly, and the Poll kept open till Sunset; and the Sheriff shall then cast up the Number of Votes given for each Candidate, and declare the Twelve who shall have the greatest Number of Suffrages to be duly elected; and in Case of an Equality of Votes among any of the Candidates; the Sheriff shall have the casting Vote, and in no other Case give his Vote.

<*Qualification of Voters.*> IV. AND to prevent Disputes concerning who shall be understood to be a Freeholder *Be it further Enacted, by the Authority aforesaid,* That no Person who is not in actual Possession of an Estate Real for his own Life, or the Life of some other Person, or an Estate of greater Dignity; in Fifty Acres of Land, or a Lot in some Town, saved according to Law, in the Parish for which such Election shall be made, shall be deemed a Freeholder within the Meaning of this Act; and any one of the Candidates may, in Case he suspects any Person going to give his Note [*sic*] hath not a Freehold within the Meaning of this Act, object to such Person giving his Vote, and require the Sheriff to tender him an Oath, or Affirmation, concerning his Qualification; which Oath, or Affirmation, the Sheriff is hereby impowered and directed to administer in the following Words; *to wit,*

<*Oath to be taken*> *YOU shall swear, (or affirm) that you are in actual Possession of a Freehold of Fifty Acres of Land, in your own Right, or the Right of some other Person, or a Lot in the Town of* [*blank*] *saved according to Law, in the Parish of* [*blank*] *and that you have not given your Vote before in this Election.* So help you God.

<*Persons under Age not to be Vestrymen, or Electors.*> V. *AND be it further Enacted,* That no Person under the Age of Twenty One Years shall be elected a Vestryman, or give his Vote for the Election of Vestrymen in any Parish.

<*Electors Attendance at Elections compelled.*> VI. AND to enforce the Attendance of the Freeholders at such Elections, *Be it further Enacted, by the Authority aforesaid,* That every Person qualified to vote for Vestrymen in their respective Parishes, (the People called *Quakers* excepted) is hereby required to attend and give his Vote at the Election of Vestrymen, in Manner herein before directed, unless prevented by some bodily Infirmity or other legal Disability; under the Penalty of Twenty Shillings Proclamation Money; to be recovered by Warrant from any Justice of the Peace within the County; provided that such Penalty be sued for within Ten Days after the same be incurred.

<*Penalty for voting where not qualified.*> VII. *AND be it further Enacted, by the Authority aforesaid,* That if any Person shall give his Vote at such Election of Vestrymen, who hath not been possessed, in his <23> own Right, of a Freehold of Fifty Acres of Land in Manner herein before mentioned, or Lot saved according to Law, in some Town in the Parish wherein he shall give his Vote, such Persons shall forfeit Five Pounds Proclamation Money; to be recovered by Action of Debt or Information, in any inferior Court of Pleas and Quartar Sessions; one Half to the Informer, and the other Half to the Use of the Parish wherein such Vote shall be given; and where such Action shall be brought, the *Onus Probandi*[1] shall lie on the Defendant.

<*Vestrymen to take Oaths of Government.*> VIII. *AND be it further Enacted,* That the said Vestrymen so elected, having, within Twenty Days after being elected, taken the Oaths appointed to be taken by one Act of Parliament made in the First year of his late Majesty King *George* the First, intituled, *An Act, for the further Security of his Majesty's Person and Government, and the Succession of the Crown, in the Heirs of the late Princess* Sophia *being* Protestants; *and for extinguishing the Hopes of the pretended Prince of* Wales, *and his open and secret Abettors*; and the Oath of Abjuration, and repeated and subscribed the Test, and also subscribed the following Declaration, *to wit,*

> <*And this Declaration.*> I. A.B. *will not oppose the Doctrine and Discipline of the Church of* England, *as by Law established.*

Shall, to all Intents and Purposes, be deemed and taken to be the Vestrymen of the respective Parishes for which they were elected.

<*Or incapable of being Vestrymen.*> IX. *AND be it further Enacted, by the Authority aforesaid,* That every Person chosen in Manner aforesaid, who shall refuse or neglect to take the said Oaths, and to repeat and subscribe the Test, and also subscribe to the Declaration aforesaid, is hereby declared to be incapable of acting as a Vestryman; and the other Persons chosen and qualified as aforesaid, or the Majority of them, at any Time after the Expiration of Twenty Days after such Election, shall elect and choose another Freeholder instead of him so refusing or neglecting; and such Person so elected, after being qualified in Manner aforesaid, shall be held to be a legal Vestryman to all Intents and Purposes.

<*Churchwardens to be appointed.*> X. *AND be it further Enacted, by the Authority aforesaid,* That the Vestry of each respective Parish, or a Majority of them, shall, and are hereby directed, within one Month after being elected and qualified as aforesaid, to elect

and choose, out of the said Vestry, Two Persons to execute the Office of Churchwardens; and every Vestry shall and are hereby required, at all Times thereafter, within Forty Days after *Easter-Monday,* Yearly, to elect and choose, out of the Vestry, Two Persons to execute the said Office: And if the Persons elected Churchwardens as aforesaid by Virtue of this Act, or either of them, shall refuse to execute the said Office, he or they so refusing, shall forfeit and pay the Sum of Forty Shillings Proclamation Money; to be recovered and applied as herein after directed; and in such Case, the Vestry shall proceed to choose, in the Room of him or them so refusing, another or other Churchwarden or Churchwardens out of the said Vestrymen; provided, that no Person whatsoever shall be obliged to serve as Churchwarden in any Parish longer than One Year.

<*To keep fair Books, and state their Accounts therein.*> XI. *AND be it further Enacted, by the Authority aforesaid,* That the Churchwardens of every Parish shall purchase, at the Expence of the same, well bound Books, for keeping therein a Journal of all Proceedings of the Vestry; in which shall be fairly stated <24> Accounts of all such Money as they, from Time to Time, shall receive, in Virtue of their Office, and all Disbursements made on Account of the Parish; and within Ninety Days after their Wardenship shall expire, set up in the Court-house of their County, on a Court Day, Copies of such Accounts, and continue the same during the sitting of the Court, for Inspection of the Parishoners. And every Churchwarden who shall fail or neglect so do, shall forfeit and pay the Sum of Five Pounds, Proclamation Money; to be recovered by Action of Debt, or Information, in any inferior Court of Pleas and Quarter Sessions; one Half to the Use of the Informer, and the other Half to the Use of the Parish wherein such Failure or Neglect shall happen.

<*Churchwardens, or 3 of the Vestry, may call a Vestry.*> XII. *AND be it further Enacted, by the Authority aforesaid,* That the Churchwardens or in Case they refuse or neglect, any Three of the Vestry in any Parish shall have Power and Authority to call a Vestry upon any Occasion which they shall judge necessary, by a Summon or Summonses under their Hands, directed to the Constables of the several Districts of each Parish; who are hereby directed to execute the same, under the Penalty of Ten Shillings Proclamation Money for each Vestryman in such Summons named that they shall fail to summon; and every Vestryman who shall refuse or neglect to attend the Vestry aggreable to such Summons, shall forfeit and pay the Sum of Ten Shillings, Proclamation Money, for every such Neglect, unless he shall shew sufficient Cause for so doing, to be admitted by the Vestry at their next Meeting; which Penalties shall be recovered and applied as herein after directed.

<*In Case of Death, etc. other Ch. Wardens to be chosen.*> XIII. *AND be it further Enacted, by the Authority aforesaid,* That the Vestries of the several Parishes shall have full Power and Authority, upon the Death, or Removal out of their respective Parishes, of any Churchwarden or Churchwardens, before the Time limited for executing the said Office is expired, to elect and choose out of the Vestry another or other Churchwardens in the Place of the Persons or Persons so dead or removed; and every Churchwarden so elected, shall serve until the Time appointed by this Act for Election of Churchwardens, under the Penalty of Forty Shillings Proclamation Money.

<Tax to be laid for the Use of the Parish.> XIV. *AND be it further Enacted, by the Authority aforesaid,* That the Vestry of each respective Parish shall have full Power and Authority, and are hereby directed and required, between *Easter-Monday* and the First Day of *November,* Yearly, to lay such a Poll-Tax on the taxable Persons in their Parish as they shall judge necessary, for building Churches and Chapels, paying the Minister's Salary, purchasing a Glebe, erecting a Mansion, and convenient Out houses thereon, maintaining the Poor, and defraying other incident Charges of their Parish; and if the vestry of any Parish shall neglect or refuse to lay a sufficient Tax to satisfy the Minister, and other Creditors of the Parish in such Case the Vestry so refusing or neglecting, shall be liable to the Action of the Party grieved, his or her Executors or Administrators, for all Damages which he, she or they shall sustain thereby.

<No Vestryman to act as Clerk.> XV. *AND be it further Enacted, by the Authority aforesiad,* That no Vestryman hereafter shall be capable of holding or exercising the Office of Clerk of the Vestry; but the Vestry of every respective Parish shall appoint some other Person of Skill and Probity, to officiate as such.

<Tax how collected.> XVI. AND for the better collecting and paying the said Tax, *Be it further Enacted, by the Authority Aforesaid,* That every Sheriff in this Government shall be, and is hereby appointed Collector of all such Taxes as shall be assessed by the Vestry or Vestries <25> within his County; and within Forty Days after such Assessment, shall enter into Bond, with sufficient Securities, to the Churchwardens of every Parish, that he will duly collect such Taxes, and pay the same to the Vestry for the Use of the Parish; and every Sheriff who shall fail or neglect to give such Bond and Security, shall forfeit and pay the Sum of Twenty Pounds, Proclamation Money, to be recovered with Costs, by Action of Debt or Information, in any Court of Record, by the Churchwardens to whom such Bond and Security ought to have been given, to the Use of the Parish; and upon such Refusal or Neglect of the Sheriff, the Vestry shall, and are hereby required, to nominate and appoint some other Person to collect and receive the aforesaid Tax; who shall give Bond and Security, to collect and pay the same in Manner aforesaid; and thereupon shall, and is hereby declared to have full Power and Authority to collect and receive the same, under the like Rules and Regulations as the Sheriff could or might have collected the said Taxes.

<Sherifs Power to collect the Parish Tax, altho' remov'd from his Sherifalty.> XVII. *AND be it further Enacted, by the Authority aforesaid,* That if any Sheriff who hath undertaken the Collection of Parish Taxes as aforesaid, shall happen to be removed from his Office of Sheriff, or his Time of Service therein expire before he shall have compleated the same, his Power of collecting such Parish Taxes, and making Distress for the same, shall continue as fully and amply as if he had not been removed, or his said Office of Sheriff had not expired. *<Proceed, where the Sheriff shall happen to die before his Collection is finished.>* And where any such Sheriff or other Collector shall happen to die before he hath finished his Collection, the Vestry shall have full Power, and are hereby directed to appoint another Collector to finish the same; who, having given Bond and Security for the Discharge of his Office, shall be, and is hereby invested with the like Power and Authority for that Purpose, as the Sheriff, or other Collector so dying, had or might have exercised.

<*Method of Recovery against Parish Collectors.*> XVIII. *AND be it further Enacted, by the Authority aforesaid,* That if any Sheriff, or other Parish Collector, shall neglect or refuse to account for and pay the several Parish Taxes that have been, or hereafter shall be, assessed on the taxable Persons of the Parish whereof he is Collector, and wherewith he shall be chargeable, according to the Directions of this Act, after deducting the Commissions allowed him, and the several Sums chargeable to Persons who have no visible Estate in such Parish, it shall and may be lawful for the Superior Court of the District wherein such Sheriff or Collector shall live, either before, or at any Time after the Expiration of his said Office, on Motion of the Churchwardens, to give Judgment against such Sheriff or Collector for all the Money wherewith he shall or may be chargeable to such Parish, with Costs; and thereupon to award Execution against the Goods and Chattels, Lands and Tenements, of such Sheriff or Collector; provided that he have Ten Days previous Notice of such Motion.

<*Time of paying Parish Taxes.*> XIX. *AND be it further Enacted, by the Authority aforesaid,* That all such Taxes shall be collected and accounted for by the Sheriff or other Collector on or before the Tenth Day of *June*, in every Year; and the Sheriff or Collector shall be allowed Six *per Cent* for his Trouble for collecting and paying the same; <*Goods of Delinquents may be destrained.*> and is hereby declared to have full Power and Authority, at any Time after the First Day of *February*, in every Year, upon Neglect or Refusal of Payment of the said Tax, or any Part thereof, by any Person chargeable therewith, to destrain the Goods and Chattels of the Person so refusing or neglecting. And if the Owner thereof shall not pay what is due within Five Days after such Distress is made, such Sheriff or Collector shall and may sell, by Auction, <26> the Goods so distrained, or so much thereof as shall be sufficient to satisfy the said Tax, the Sum of Two Shillings and Eight Pence, Proclamation Money, for making such Distress, and Charges on the Sale thereof, returning the Overplus (if any) to the Owner; but shall give Notice of the Sale by setting up an Advertisement, in Writing, at the Church Door in the Parish, or at the most Public Place of Worship where there is no Church, and by publishing the same among the People immediately after Divine Service, on the next *Sunday* after the Expiration of the said Five Days; which Sale shall not be in less than Three Days, nor more than Ten Days after Notice so given; and shall be good and effectual in Law against all Persons whatsoever.

<*Unreasonable Distress not to be made, or Slaves distrained, if other Distress to be had.*> XX. *PROVIDED always,* That no Sheriff or other Officer shall, at any Time, make or take unreasonable Distress; or seize the Slave or Slaves of any Person for Parish Taxes, if other sufficient Distress shall be shewn to such Sheriff or Collector by the Person on whom such Distress is made, upon Penalty of being liable to the Action of the Party grieved; wherein he shall recover full Costs, although the Damages recovered shall be under Forty Shillings.

<*Vestries Power to call Justices to Account for Parish Monies.*> XXI. *AND be it further Enacted, by the Authority aforesaid,* That the Vestry of every Parish shall have full Power, from Time to Time, to call every Justice of the Peace, and other Person and Persons whatsoever, to Account, on Oath, and pay to them the Monies in the Hands of him or them belonging to their Parish, or accruing or becoming due to the same by Virtue of the Laws of this Province. And if any Justice or other Person shall refuse or neglect to appear and

account as aforesaid, he shall forfeit and pay the Sum of Twenty Pounds Proclamation Money; to be recovered with Costs by the Churchwardens of the Parish to which such Money is or shall become due, by Action of Debt or Information, in any Court of Record, and be applied to the Use of the Parish. And where any Suit shall be brought by the Churchwardens, and they, or either of them shall happen to die, or their Wardenship expire, before such Suit shall be determined, the same shall or may be carried on by the succeeding Churchwardens, in the Name of their Predecessors who brought such Suit; and the Death, or Expiration of Office of the Churchwarden or Churchwardens, shall not be pleaded in Abatement of such Suit, nor deemed Matter of Error; any Law or Usage to the contrary notwithstanding.

<*Method of Recovery of Penalties by this Act inflicted.*> XXII. *AND be it further Enacted, by the Authority aforesaid,* That the several Forfeitures and Penalties by this Act inflicted, for which no Method of Recovery or Application is herein before directed, shall and may be recovered with Costs, before any Jurisdiction having Cognizance thereof; one Half to the Use of the Informer, and the other Half to the Use of the Parish wherein such Penalty shall be incurred.

<*Succession of Vestries kept up.*> XXIII. AND for continuing a Succession of the said Vestries, *Be it further Enacted, by the Authority aforesaid,* That the Sheriff of each County shall, and is hereby required, within One Month after the Election of Vestrymen, in Manner herein before directed, to deliver to the Vestry or Vestries within his County, an exact Account of the Number of Suffrages given at such Election for each Vestryman, the Seniority in Office of whom shall be accounted from the Number of Votes they, respectively, had given them at the Time of being elected; and where an equal Number of Votes shall have been given at the Election for Two or more of the Vestrymen, the Seniority of such Vestrymen shall be determined by the Suffrages of the remaining Vestrymen; who shall, and are <27> hereby impowered to regulate and determine the Precedency of those so chosen by an equal Number of Votes as aforesaid; and every Vestry shall choose a Vestryman or Vestrymen instead of any Person or Persons who hath been elected and refused to act, who shall die, or remove out of the Parish; and such Person or Persons so chosen by the Vestry, and such as, from Time to Time, shall be elected in Manner herein after mentioned, shall be deemed the senior Vestryman or Vestrymen of the Parish for which he or they was or were chosen, until the Election of other Vestrymen. And on *Easter-Monday,* which shall be in the Year of our Lord One Thousand Seven Hundred and Sixty two, and so on *Easter-Monday* in every Second Year thereafter, the Office of the Four junior Vestrymen, in every Parish, shall become vacant. And on *Easter-Monday* in the Year aforesaid, and in every Second Year thereafter, the Freeholders of each Parish shall, and are hereby directed, to meet at the Court-house or usual Place of electing Vestrymen, and then and there choose Four other Freeholders, in the Place and Stead of those whose Office shall become vacant as aforesaid; and every Vestryman so elected, shall take the Oaths herein before appointed to be taken for the Qualification of other Vestrymen, subscribe to the Declaration herein before mentioned, and also repeat and subscribe the Test; and thereafter shall be invested with all the Powers and Authority of other Vestrymen, until such Time as their Office shall become vacant in Manner by this Act directed.

<*Vestry not meeting when summoned, Sheriff to appoint another Time.*> XXIV. *AND be it further Enacted, by the Authority aforesaid,* That if it shall so happen from badness of Weather, or any other unavoidable Hindrance, that an Election of Vestrymen for any Parish shall not be held upon any of the Days by this Act appointed for that Purpose; that in such Case, the Sheriff shall appoint a Time within Twenty Days thereafter, for electing Vestrymen in every such Parish; and shall summon the Freeholders thereof to attend and elect Vestrymen in the Manner by this Act directed; and every such Election shall be as good and valid as if made upon the particular Days herein appointed for that Purpose; any Thing herein contained to the contrary notwithstanding.

<*This Act to be read at the Courthouse, preceeding every Election.*> XXV. *AND be it further Enacted, by the Authority aforesaid,* That the Sheriff of every County within this Province, at the Court next preceeding every Election of Vestrymen, shall publickly read this Act at the Door of the Court-house, between the Hours of Twelve and One o'Clock; and also give Notice of such Election by setting up an Advertisement, in Writing, at each Church and Chapel in the Parish, on some *Sunday* at least Forty Days before the same; and every Sheriff failing so to do, shall forfeit and pay Ten Pounds Proclamation Money: To be recovered with Costs, in any inferior Court of Pleas and Quarter Sessions, by Action of Debt; one Half to the Use of the Parish wherein such Failure shall happen, and the other Half to him or them who shall sue for the same.

<*Repealing Clause.*> XXVI. *AND be it further Enacted, by the Authority aforesaid,* That all and every other Act and Acts, and every Clause and Article thereof, for so much as relates to any Matter or Thing within the Purview of this Act, from henceforth, shall be repealed and made void.

Printed. This act and the one above were disallowed by the crown in an order in council dated June 3, 1762, printed below. The May 3, 1762, memorandum from the bishop of London urging their disallowance is also printed below.

[1] Burden of proof.

[*CO 5/337*]

Act of Assembly
1760

<1> An Act to Impower the Inhabitants of Several Parishes within this Province that have no legal Vestry within their respective Parishes to meet and Elect Vestries.

Whereas by an Act of Assembly passed at NewBern the Twenty fourth Day of April in the Thirty third year of His Majesties Reign Intituled An Act for Establishing Vestries, the Several and respective Vestries Elected and Chosen by Virtue of the aforesaid Act were to meet within Twenty Days next after such choice to Qualify themselves according to the Directions therein mentioned. And Whereas several parishes within this Province either thro' their Vestries neglect to qualify themselves or for want of proper Majestrates to Administer the Oaths have no legal Vestry within their respective parishes to make provision for the poor and the due management of Parochial Affairs We pray that it may be Enacted.

And be it Enacted by the Governor Council and Assembly and by the Authority of the same That the Sherriff of each and every County within this Province wherein there is a Parish that has no vestry either Legaly Elected and Chosen or being so chosen and not qualified according to the Directions of the before recited Act shall and are hereby directed to give notice of such Election to the Freeholders of every parish as aforesaid (not having a legal Vestry) in the manner and form prescribed in the Act for establishing Vestries to meet at the Court House or usual place of Electing Vestries within such parishes, on the first Monday in March next then and there to Choose and Elect twelve freeholders of such parish being Qualified as Directed by the before mentioned Act to Serve as Vestry men of such parish who shall be after they are so Chosen under the same Rules Regulations and Restrictions and liable to the same Fines and forfeitures and have and exercise the same power and Authority as is directed and Inflicted by the before Recited Act, on other Vestry men for neglect or Breach of Duty.

And be it Enacted by the Authority aforesaid that each and every Respective vestry within this province shall and they are hereby directed to be held in the Church of the said Parish Provided the said parish be so far finished as to admit of Divine Service to be performed therein and at no other place whatsoever.

And be it further Enacted by the Authority aforesaid That the Candidates for Vestrymen in each respective Parish or the majority of them shall nominate or appoint to Assist the Sherriff two Substantial Freeholders of each <2> Parish where such Election shall happen, to take the Suffrages or poll of the Freeholders intituled to Vote at each Election and the Poll as taken by them shall be given to the Sherriff of the County wherein such parish doth belong in Order to declare who hath the majority of Suffrages, to Sit and Act as Vestry men of the said Parish.

Arthur Dobbs
Jas. Hasell president
Saml. Swann Speaker

Read three times and
Ratified in open Assembly
this 3d Day of December 1760.

DS.

[*CO 5/337*]

Act of Assembly
1760

An Act for raising Money by a Lottery towards finishing the Churches at Wilmington and Brunswick and for applying the Produce of the Slaves and other Effects taken from the Spaniards at Cape Fear in the year of our Lord One thousand Seven Hundred and forty eight[1] to the same purposes.

Whereas by an act Intituled an Act for raising Money for finishing the Churches in the parishes of St. James and St. Philips in New Hanover County by a Lottery several persons were appointed Managers for undertaking, carrying on and Drawing a Lottery as therein mentioned but the greatest part of the Tickets therein remaining unsold and the time for drawing the same being now expired the method of raising the Money for the purposes aforesaid is now become ineffectual. And Whereas it is imagined that the Scarcity of Proclamation Money in this part of the provence had prevented many persons from purchasing Tickets who might have inclined to have become Adventurers therein if the Money had not been immediately payable on the purchase of the Tickets and the Method of Selling them as hereafter mentioned being rendered more easy to the purchasers a Sufficient Number might be Sold to enable the Managers to have the same drawn in a short time.

Be it therefore Enacted That Cornelius Harnet, Alexander Duncan, Thomas Davis and John Payne Esqrs. shall be and are hereby appointed Managers for undertaking carrying on and drawing a Lottery in Wilmington for the purchase aforesaid with power to Issue one thousand Tickets to be Signed by themselves at the price of Three pounds proclamation Money in the following form.

No. <*blank*>
Cape Fear Church Lottery
This Ticket Intitles the Bearer to whatever prize may drawn
against this Number deducting fifteen per Ct. as by Act of
Assembly passed Decemr. 1760.

An on the Twenty first Day of April next at the Court House in Wilmington shall begin the Drawing of the said Lottery if a Sufficient number of Tickets shall by that time be disposed of and the Calculators of the Chances shall be as follows.

1 Prize of £400	£400
2 Ditto of 100	200
2 Ditto of 50	100
10 Ditto of 20	200
205 Ditto of 10	2050
first Drawn	25
last drawn	25
1000 Tickets	£3000

<2> An be it further Enacted by the Authority aforesaid That it shall and may be Lawfull for the said Managers to deduct out of the amount of every prize fifteen per Cent to be applied as hereafter mentioned But before any Ticket shall be Issued the said Managers shall give Bond payable to his Excellency the Governor and his Successors in the penalty of three Thousand pounds proclamation money with Condition for their faithful Discharge of the Trust reposed in them by this Act which Bond shall be Recorded in the Superior or Inferior Court at Wilmington and any person Injured may have Judgment thereon against the Managers.

And be it further Enacted That the said Managers shall before they Enter on the Execution of their Office before any Justice of the Peace for the County of New Hanover take the following Oath Videlicet I A.B. do Solemnly Swear that I will faithfully execute the Office of manager to the Cape Fear Church Lottery according to the Directions of the Act of Assembly in that Case made and provided. So help me God. And for the more ready Sale of the said Tickets

Be it Enacted by the Authority aforesaid That the Managers on disposal of any of the said Tickets may take Notes from the Purchaser with Security in the following form We A. and B. do Jointly and Severally promise to pay to the managers of the Cape Fear Church Lottery or their Assigns the Sum of Three pounds proclamation Money within Two months after the drawing the said Lottery for value received by a Ticket therein bought by A Witness our Hands the [*blank*] Day of [*blank*] 176[*blank*] which Note shall be and is hereby declared to be valid against the Subscribers their and each of their persons and Estates and the Managers shall be entitled to demand and receive the Sum within mentioned from the Subscribers and on neglect or refusal of payment the time limitted for payment being expired may on application to any two Magistrates obtain a Warrant and on Judgment have Execution thereon for the same against Body or Goods which Judgment and Execution the said Magistrates are hereby Authorized and impowered to grant in the same manner as they may in other matters under the Value of forty Shillings by the Laws in this province now in force and the usual fees may be taken thereon.

And be it Enacted That the said managers may take One Hundred and thirty three Tickets for and on behalf of the Churches which said Tickets shall Stand as part of the fifteen per Cent by this Act to be deducted and the said managers may also take fifty one pounds proclamation Money or Notes to that amount as a Satisfaction to themselves for keeping the accounts drawing the Lottery and the whole Charge thereof.

And Whereas the finishing the Building of the said two Churches will greatly be expedited provided the Money arising by the Sale of the Slaves and other Effects saved out of the Wreck of the Spanish privateer that blow up before Brunswick in the year One thousand Seven hundred and forty eight and is now in private Hands unapplied to any publick use might be appropriated to the Compleating the said two Churches.

Be it Enacted by the Authority aforesaid That the Slaves and other Effects saved out of the Spanish Wreck as aforesaid or taken from the Spaniards at the time of their Invasion not already Sold, as also the Money arising by the Sale of those which have been Sold after deducting the expences of such Sale shall be applied towards the Compleating the Building the said two Churches in manner following that is to Say two third parts of the neat proceeds towards finishing the Church at Brunswick and the other third part towards finishing the Church at Wilmington and to no other use or purpose whatsoever.

And be it further Enacted by the Authority aforesaid That the Commissioners by Law appointed for Building and finishing the said Churches shall have full power and Authority to ask for demand and receive of and from each and every person or persons in whose possession any of the Slaves Money or other Effects saved or arising by the Sale of the Effects taken as aforesaid and from their Heirs Executors and Administrators and upon refusal to Sue for and recover the same by Action upon the Case in any Court of Record in this province Respect being had to their Jurisdiction wherein no Pleas of the Act of Limitation of Actions shall be allowed or admitted of.

And the better to enable the said Commissioners to discover in whose possession the said Effects now are.

Be it further Enacted That each and every Person or persons who have in possession any of the Books and papers relating to the said Effects shall upon demand deliver to the said Commissioners all such Books and papers under the penalty of two Hundred pounds proclamation Money to be recovered in manner aforesaid and applied towards the finishing the said two Churches as aforesaid.

And be it further Enacted by the Authority aforesaid That the Commissioners of the respective Churches shall upon receipt of their proportion of the Money as aforesaid lay out the same to the best Advantage in Work hereafter to be done on the said Churches and shall not be allowed any Commission thereon.

Arthur Dobbs
Jas. Hasell president
Saml. Swann Speaker

Read three times and Ratified in open
Assembly this 3d Decemr. 1760.

DS.

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[1] In 1748, the final year of the War of the Spanish Succession, two Spanish privateers took Brunswick and held it for two days. One of the vessels then caught fire and exploded, and the locals were able to salvage a few slaves and other booty from the wreckage. Cain, *Records of the Executive Council, 1735-1754*, lix and lixn.

[*SPG/B/5*]

Arthur Dobbs to Secretary, SPG
1760 January 22

<*Copy*> <182>
Reverend Sir

I have your favour of the 6th of August with the Box of Books you mention for the Missionaries; I have delivered Mr. Macdowell his parcel, as he is fixed in this Parish, where he discharges his Duty to Satisfaction, and is an exemplary good Liver, and deserves Encouragement, or to be made a Missionary, if the Society's fund can afford it; I have also given Mr. Smith your Letter who is fixed in the neighbouring parish at Wilmington; I shall send the other Parcels to the other Missionaries Stuart Read and Earle by the first Opportunity by Sea from hence, as the Carriage by Land will be expensive to them, and shall distribute the valuable Books the Society has sent to them or to the other Clergy or Gentlemen qualified to read them, as we have some Deists sprung up in this Province; I am much obliged to the Society for the Appointment of Mr. Read and Mr. Earle their Missionaries in this Province, where we are so destitute of Clergy, and their parishes which generally take in a whole County are so very extensive, that the Charge of attending many Chappels is very great as well as laborious. I wish that your Admonishment of Mr. Meyer[1] may have a good Effect; I observe in his Return to you he mentions his having baptized above 300 Whites and 60 Negros in one year; I wish it may be true, as I am inform'd he does very little Duty, I am loth to load him with facts from publick fame, so hope he will be able to justify his Character and Conduct, which ought to be established to procure Honour to his Mission.

The most Serviceable Thing I can recommend to the Society at present upon the visible Increase and extent of these Colonies by the manifest Interposition of Providence in our favour is, that they wo'd recommend it to his Majesty to send over some Clergymen with an Episcopal Power, if they dont [prevail] to have at least two Bishops fixed on this Continent for the Northern and Southern Districts; that they might ordain and visit the Clergy and see how they perform their Duty, which at present though they shou'd have no other Episcopal Jurisdiction or Spiritual Courts, except in separating the faulty from Communion wou'd I'm perswaded have a good Effect; for I find what Difficulties the Society is under in procuring proper Clergymen to officiate here in extended Forests, tho not deserts, when too many take Orders with a View to a Maintenance or preferment; This wou'd encourage the Colonies to set up Schools for the Instruction and Incouragement of youth, and from the Colleges now erected we might prepare our Youth for Ordination without the Expence and hazard of going over to England to be put in Orders, which wou'd in some Time lessen the Sectaries which so much abound in this and the neighbouring Colonies; This my good Lord Bishop of London told me he wished to have done, and that his so extensive Diocess was lessen'd, and I hope Methods might be found out to give such Bishops or Clergymen with Episcopal itinerant Powers a suitable Maintenance to promote so laudable a work, I am sorry that there are such Difficulties in procuring Clergymen and Schoolmasters of good Characters to come over to this Province, and hope the Society will think it of as great Moment to increase Missionaries in this Province (which contains above 80,000 whites besides Negros nor have we but 8 Resident Clergymen) as in the Northern Colonies, who though they have not Episcopal Clergy, yet have other Instructors which give them Christian Principles when there is a total want here having only Strollers who set up for Teachers without any regular Instruction, and many of them immoral Livers. Pardon me, Sir, for this Address, which I think so necessary for promoting the Success of the Gospel in this Province.

I lately received a Letter from Mr. Ichabod Camp[2] from Middleton in Connecticut, who I find is a Missionary there at a small Allowance. He says That what he has there cannot support him, and is inclinable to come here, if there is any Encouragement; but find if he removes without The Consent of the Society that he will lose his Mission; I shall let him know the Encouragement given him, and that we have not sufficient Vacancies for many, and in Case the Society shou'd continue his Mission upon his removal, shall desire him to obtain Leave from the Society in order to encourage him to reside here, and perhaps this may induce others to come from the Northwards, since we have such Difficulty in getting any from England.

We have had a Session of Assembly here to reenact and amend some Laws repealed by his Majesty in England, one of which was the Vestry Bill[3] which had taken the Nomination to livings from the Crown; But the Assembly was so employed in framing other Laws which in the End miscarried that they cou'd not attend to have a proper Law, so only established a Vestry Law for one Year[4] to enable them to lay a Tax for the Maintenance of the Clergy pursuant to the last Law which settled £100 p. Annum and £20 for a Glebe, as there is to be a new Assembly elected to sit in May, we have Thoughts to establish a general fund out of which the Clergy is to be paid as in South Carolina,[5] if the Assembly will be prevailed upon to pass such a Bill, and then every Parish wou'd endeavour to have a Clergyman and Church in their own Parish.

It gives me great pleasure that the Society accepts of my Endeavours to encourage Religion and Morality in this Province. I pray God to bless their Endeavours for the General Good of the Church.

I am Reverend Sir your most obedient humble Servant.

Arthur Dobbs.

Brunswick
22d Jany. 1760

P.S. March 12th the Catawba nation is almost destroyd by the small Pox. Not 40 fighting men left alive.
<*Dr. Bearcroft*>

[*Endorsed*:]
10 N. Carolina
To Governor Dobbs
Jan. 22d 1760

ALS. Read at a meeting of the SPG on July 18, 1760, when it was agreed "that Mr. Macdowell be fixed Missionary at Brunswick in North Carolina according to the design of Governor Dobbs, with a salary of £50 per annum, to commence from Ladyday last." Journal of the SPG, 14:301-302.

[1] James Moir.

[2] Rev. Icabod Camp was a missionary of the Society serving at Middletown and Wallingford, Connecticut, from 1752 until 1760. In April 1760, he resigned his mission there and asked for appointment as an itinerant missionary to North Carolina. Camp preached at a service for the lower house of the North Carolina assembly meeting in Wilmington in April 1761, and the house ordered 400 copies of the sermon to be printed and distributed by the public printer. In that same month he wrote to the commissary for Connecticut, Samuel Johnson, requesting appointment to a mission in the north. SPG Records, Correspondence, Series B, 20:41; 22:271; 23:64, 180; Saunders, *Colonial Records*, 6:685, 688, 824; Clark, *State Records of North Carolina*, 22:833. Camp to Johnson, April 30, 1761, below.

[3] The Privy Council in London repealed the vestry act of 1754, after a vigorous denunciation of several of its provisions by the bishop of London. See the document dated February 19, 1759, above.

[4] "An Act, for the Appointment of Vestries," passed during the November session, 1759, and printed above.

[5] This was never done in North Carolina.

[*SPG/B/5*]

Rev. John Macdowell to [Secretary, SPG]
1760 February 9

<*Copy*> <70>
Sir,

I have had the favour of your letter,[1] with the present of very valuable books from the venerable Society: for which I humbly beg leave to return my hearty thanks. They came in, via Charlestown, the 6th ult. to his Excellency Governor Dobbs at Brunswick. His Excellency's, Mr. Reeds, Mr. Earles,[2] and mine, came all safe to hand.

Nothing can give me greater pleasure, than to hear, that my Conduct is approved of by them. It is impossible for me fully to express my Sentiments of gratitude and thankfulness to the Society, for their kind Notice of me, and thus rewarding my Services.

They may be assured I will persevere in the duty of my holy function, with vigor and alacrity, while I have the honour of being an Embassador of Jesus Christ.

To convince them of this great truth, I beg leave to represent to them, that this was my great pleasure, before ever I was so happy to be taken Notice of by them: or had any expectation of receiving gratuity or reward from them. Nor did I ever ask or know of any One directly or indirectly, to recommend me to them. What I did was intirely owing to the Ardent desire, I have, and will have, to promote the glory of Almighty God, and the Salvation of men, by propagating the Gospel of our Lord and Saviour Jesus Christ in the world. Especially having these Encouragements, That they that be wise Shall Shine as the brightness of the firmament, and they that turn many to righteousness, as the Stars for ever and ever. And that we are assured by the Lip of truth, that many Shall come from the East, and from the West, from the North, and from the South, and Shall Sit down in the kingdom of God. That he will be with us to the End of the World. Who then is a faithful and wise Servant, whom his Lord hath made ruler Over his Houshold, to give them meat in due Season? Blessed is that Servant, whom his Lord when he cometh, Shall find so doing. And with the great Apostle of the Gentiles, I can truly Say, Wo is unto me if I preach not the Gospel.

These were my Motives! These were my encouragements, to persevere in my duty without fee or reward. But I must likewise own, it gives me great pleasure, to be taken Notice of by So venerable a body of Worthies. And I should be much to blame not to be duly sensible of the great honour they do me.

In particular, I beg leave to thank them, for the kind intimation they are pleased to send me, "That they will consider me for what extraordinary Services I do in my Visits to the Several Parishes in North Carolina." That is a branch of my Duty I have never been deficient in; for I could not answer the Neglect of it, either now to my own Conscience, or to my great Judge at the last day. I sincerely believe I have never been exceeded by any One for the Same Space of time, that ever came to America. So that, were they to reward me for all the Services of that kind I have actually done, I might expect Something great indeed. But whatever they are pleased to allow me shall be acceptable, and as soon as they please, as my family is lately encreased by the birth of a fine Son.

Every year when I agree with my Vestry, I reserve four Sundays to be employed in Other Parishes, besides the places I can attend between Sunday and Sunday. In a fortnight or three weeks time, I have gone thro' two, sometimes three, large Parishes or Counties, and been every day employed in preaching and baptizing. And this not for Once or twice, but every Year since I have been in, which is now going on Seven Years, and that many times every year, which I can prove by a Cloud of Witnesses besides the Vestries of the several Parishes.

Since I wrote last to the Society, I have been out as far as the Borders of So. Carolina, Where I had so great a number of people from both Provinces, that We Were obliged to assemble Under the Shady trees. I baptized One day on that Visit, 32 Children and adults, among whom where 5 free Molattoes.

I am to set out the 18th Inst. on a visit to Bladen and Cumberland Counties. Which will take me up 4 or 5 weeks, and will give me good employment every day

I am sorry to hear the Society do not think proper to grant me a Mission here the reason, I presume is, because my Parishioners have not a Church and Parsonage house actually built for me. But I hope the Venerable Society will not think me the less deserving, who have been labouring all this time in Places destitute of many Conveniences. As therefore, the Society do not think proper to grant me a Mission here; I humbly request the favour of them, to send me their Missionary to New England or New York Goverment; where, I understand, Several Parishes are Vacant and have applied to the Society for a Missionary. It is impossible for me to continue here, where my Salary is so Small, and every thing so dear. I could not have continued so long had I not had Some fortune with my Wife; which, if I continue here much longer, must all go. I was Obliged to Sell a Slave last year, to help us to Subsist, tho' no persons ever lived in a more frugal manner.

Wherefore if the Society have any regard for me, They have it now in their power to make my life quite Comfortable and happy, by Sending me to One of the Vacant Parishes to the Northward. And I humbly entreat they will be pleased to grant this my ardent request.

They may be assured, I will continue to Serve my God and my generation, most faithfully, in the holy Office, it hath pleased the Almighty to call me unto.

I will continue here this ensuing Summer till I hear from the Society. And in the mean time, I will get ready Certificates from the Vestry of my own Parish and the Vestries of the Other Parishes I have visited, of my Services and good behaviour, to Send to the Society, if they desire me. And am with profound Submission and respect The Venerable Society's Most dutiful and most Obedient humble Servant.

John Macdowell.

Brunswick, St. Philips Parish,
In North Carolina, February 9, 1760

To the Society for the propagation of the Gospel in foreign Parts.

[*Endorsed*:]
N. Carolina.
Mr. MacDowell
Febr. 9th 1760

Read at a Committee
16th June, 1760.

[*Addressed*:]
To
The Society for the propagation
of the Gospel in foreign Parts.

ALS. Read at a meeting of the SPG on June 20, 1760, when the Society received a recommendation from the Committee that Macdowell be given "a Gratuity for his Service," and also that the Society "grant his request of an appointment to one of the vacant Missions in New England or New York, unless they shall think proper to Establish him a Missionary in North Carolina." The meeting resolved "to give Mr. Macdowell a Gratuity of £10 for his Services, and to consider them further when there shall be fourteen Members present, and likewise that Mr. Macdowell be appointed a Missionary in North Carolina, and that a Letter be wrote to Governor Dobbs desiring him to acquaint the Society in what Station Mr. Macdowell will be likely to be of most Service." Journal of the SPG, 14:291-292.

[1] Not located.

[2] None of these letters has been located.

[*SPG/SAP*]

Report
1760 February 15

<57> <*An Abstract of the Proceedings of the Society.*> [. . .] <*North Carolina.*> This Province hath sustained a considerable Loss this Year by the Death of the Rev. Mr. *Clement Hall*, for some Years the Society's Itinerant Missionary therein: Mr. *Hall* was a Native of *England*, but went over to *North Carolina*, and settled in *Perquiman's* County, and was put into the Commission of the Peace, and for several Years, there being no settled Minister of the Church of *England* in that County, he officiated as a publick Reader on the Lord's Day, out of pure Zeal and Regard for Religion: and in the Year 1743 he came from thence with the fullest Testimonials of his good Life and Conversation from the chief Gentlemen of the Province, and offered himself to the Society, to become a Missionary in their Service; and upon his being found qualified for, and admitted into the holy Orders of our Church, the Society accepted <58> of his Service, and appointed him one of their itinerant Missionaries in *North Carolina*, wherein from the Year 1744 to the Year 1755 (according to his Letter of *June* 5, 1755)[1] he travelled more than 2000 Miles one Year with another in the Propagation of the Gospel, and his Health was so far impaired by this, that he could not hope to last long, unless the Society, in consideration of his Age and Services, would be pleased to appoint him a settled Parochial Minister to the Church of St. *Paul* in *Chowan* County, which is itself a very extensive Parish, comprehending that whole County; and besides the Church of *Edenton*, hath several Chapels within it. This Request of this deserving and very diligent Missionary the Society thought proper to grant; and in his Letter of Thanks, dated *Nov.* 1, 1756,[2] he acquaints the Society, that he had from his Entrance into their Service, as Itinerant Missionary to that Time, baptized in the whole above 9000 Persons; and notwithstanding his being now become a settled Parochial Minister, he would embrace every Opportunity in his Power of visiting and officiating, where there was no Minister; and he fully made good his Promise; for in every Letter of his half yearly Correspondence in obedience to the standing Rules of the Society, he mentions his visiting and officiating in several Parts of his former Itinerant Mission, and particularly in his last Letter of *June* 5, 1758,[3] he writes, that he had in that preceding half Year officiated to three Congregations <59> in the Parishes of *Berkley* and of St. *John*, and baptized fifteen of their Children; and that within the twelve Months preceding he had

baptized two hundred and eighty-two Persons; that upon the whole it is no excessive Computation, that this good and most laborious Missionary baptized *Ten Thousand Persons* from his first Entrance on his Mission in 1743 to the Time of his Death in *January* 1759, when he left a Wife and six Children not quite in distress, but in very narrow Circumstances, Mr. *Hall* having had the great Misfortune to have his House burnt down in *December* 1755, with all his Furniture, his Cloaths and Books, to the Value of more than £300 Sterling; and the Society, out of Compassion, granted him £30 by way of Relief to his pressing Wants, and a new Library for the Mission; and now out of regard to his good Deserts they have ordered his Salary to be paid up to the End of the Quarter in which he died, and half a Year's Salary more (£25) to be given to his Wife and Children.

Governor *Dobbs* writes an Account of Mr. *Hall's* Death, in his Letter of *February* 6, 1759,[4] and recommends the Rev. Mr. *Daniel Earl* to succeed Mr. *Hall* in the Church of St. *Paul's* in *Chowan's* County, at the Request of the principal Inhabitants of the Parish, he being a Clergyman, that has behaved well, and given universal Satisfaction to the Parish in officiating during Mr. *Hall's* Sickness, and by an unexceptionable Life recommended the good Doctrine which he <60> preached; and therefore the Society have received him gladly into their Service, and appointed him their Missionary to the Church of St. *Paul* in *Chowan* County.

The worthy Governor writes further, that he had provided a better Provision than heretofore for the Parochial Clergy; every Parish being obliged to pay to their Minister £100 that Currency, and £20 more in lieu of a Glebe, which, when Paper Currency shall be at no discount, will, in the whole, amount to about £90 Sterling, which he hopes will encourage some more Episcopal Clergymen to come among them, there being not above eight such at that Time in the whole Province, computed to contain within it 80,000 white Inhabitants, who are daily increasing, and are pestered with Itinerant Sectary Preachers. There are no Letters arrived this Year, either from Mr. *Stewart*, the Society's Missionary at *Bath Town*, or from Mr. *Read*, the Society's Missionary in *Craven* County; but Governor *Dobbs*, in his Letter particularly mentions Mr. *Stewart*, as being very diligent in his Duty, and well liked by his Parishioners, and maintaining a general good Character. Mr. *Moir*, the Society's Itinerant Missionary writes in his Letter of *April* 12, 1759,[5] that from the 27th of *October* preceding, he had baptized to that Time two hundred and sixy-five Whites and twenty Blacks; and again in his Letter of *October* 16, 1759, that he had baptized two hundred and forty-eight Whites, and twenty-one Blacks, so <61> that in the preceding twelve Months he had baptized five hundred and fifty-four Persons; and within the same Space of Time he celebrated the holy Communion in many Places with a large Number of well-disposed Persons. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[1] Not located.
[2] Not located.
[3] Not located.
[4] Not located.
[5] Not located.

[*SPG/B/5*]

Certification
1760 March 3

<*Copy*> <132> We the subscribers the Churchwardens and only Vestrymen at present qualified of Christ Church Parish which is the whole Extent of Craven County in the Province of North Carolina do hereby certify that the Reverend James Reed hath served the Cure of the said Parish for Six Years and upwards that during the said time he hath diligently attended one Parish Church and Eight Chapels situate at very great Distances from the Town of Newbern the Place of his Residence and Center of the Parish, that he hath given great Satisfaction to his Parishioners by regular and exemplary Life and a faithful Discharge of this duty and that there is a perfect Harmony and good Agreement subsisting between the said Reverend James Reed and his Parishioners in general Witness our hand this 3d Day of March 1760.

John Fonvielle, William Jones, Churchwardens, Sam'l. Shine, Thos. Graves, Leml. Hatch, Jacob Blount, Vestrymen

[*Endorsed*:]
<9> N. Carolina Certificate of the
Vestry in Craven County in favour
of Mr. Read March 3d 1760

DS. This document was enclosed in the one immediately following. Read at a meeting of the SPG on July 18, 1760. Journal of the SPG, 14:295.

[*SPG/B/5*]

Rev. James Reed to Secretary, SPG
1760 March 5

<*Copy*> <133>
Reverend Sir

I waited upon his Excellency Governor Dobbs the 7th of February last at Brunswick, where I received a Parcel of Books with your Letter of the 6th of Augt. 1759,[1] your prior Letters to the Governor and myself having both miscarried.

As the venerable Society for the propagation of the Gospel have thought proper to receive me into the Number of their Missionaries, I shall always acknowledge this favour as a Mark of their Esteem, and a great Encouragement to Perseverance in the faithful discharge of my ministerial Duty. And tis with a truly grateful heart I now write and return my sincere and hearty thanks to the Society for their generous Support and ample Relief under my severe Duty and narrow Circumstances. Their Expectations I shall endeavour to answer to the utmost of my Abilities, that the Society may never have Occasion to repent of their Appointment, nor our worthy Governor of his Recommendation.

The inclosed Certificate I presume will satisfy the Society that I still continue with usual Diligence in my old Situation. As my Parishioners in general are very well satisfied and pleased with my Labours, so I think myself happy in their Love and Affection. And as the Benevolence of the Society will make me very easy in my temporal Affairs, I have since the Receipt of your favour, entirely laid aside all thoughts of deserting my Charge or ever removing. I shall take particular Care to distribute the Books and pious Tracts, among such as appear to want them most, and will make a proper use of them. Dr. Synge's answer to all the Excuses and Pretences which m[en] ordinarily make for their not coming to the holy Communion, will be of infinite Service. Several People, who were very remiss in this Part of their Duty, have already read it [and] promised to be regular Communicants for the future. I shoud be glad of a [few] more of them to distribute, for my Parish is very extensive. The two Parcels of Books directed to my worthy Brethren Mr. Stewart and Mr. Earl are now in my Care. I have wrote to them both and will forward the Parcels by the first Conveyance. I have drawn upon Mr. Pearson in favour of Robert Carey and Co. Merchants for a Year and an half's Salary, and hope my Bill will meet with Respect. At Midsummer next, I purpose to write again and send my Notitias Parochiales agreeable to the Society's Orders and Instructions, with which I was before unacquainted, and therefore cou'd not comply with them at present. I am Reverend Sir with due deference and regard your most obliged, obedient, and humble Servant.

James Reed Missionary
in Craven County

North Carolina
Newbern March 5th 1760

[*Addressed*:]
To The Reverend Dr. Bearcroft
at the Charterhouse

[*Endorsed*:]
<8> N. Carolina
Mr. Read Missionary in Craven County
March 5th 1760

ALS. The document immediately preceding this one was enclosed with this letter. Read at a meeting of the SPG on July 18, 1760, when it was "Agreed to send Mr. Read one hundred Copies of Archbishop Synge's Answer to Excuses for not coming to the Communion." Journal of the SPG, 14:295.

[1] Not located.

[*SPG/B/5*]

Recommendation; Certification
1760 April 7, 14

<*Copy*> <68> [*Torn*] and Right Revered Worthy Gentlemen

We the Church Wardens and Vestry of St. Phillips Parish in New Hanover County on Cape Fear River in the Province of North Carolina, Humbly beg leave to Recommend to Your Society for a Mission for the Reverend Mr. John Macdowell, as a very good Minister of the Church of England who has been in this Province Since the Year 1754 and has Officiated in our Neighbouring Parish of St. James's from the time of his Arrival untill May 1757; and for the next Year did Officiate in the Towns of Brunswick and Wilmington and from that time hath been our Minister in this Parish, and hath always behaved himself as became a Worthy Minister of Jesus Christ; he hath also officiated by the Liberty of this Vestry many times in distant Parishe's and hath been very well liked by all the Vestarys of every Parish where he hath Officiated.

We therefore Humbly pray to Recommend him to your favour for a Mission.

We are Building of a very large Brick Church which is near done, and Soon hope to have a Glebe but at present we are Obligd to hire a House for him to live in, till we can do better, at present we are a poor Parish heavily Tax'd on Occation of the present war with [the] French and Indians, therefore can't afford to give a Competancy So as to maintain him and his Young Family in a decent good manner and we Shall as in Duty bound ever pray for a Blessing on your most Religious Endeavours. We are Right Worthy Gentlemen Your Most Dutifull and Obedient Servants.

Richd. Quince, John Davis Junior,[1] Ch. Wardens, Robt. Snow, Richd. Eagles, Rogr. Davis, Thomas Neale, John Davis Junior, Ja. Murray, Jno. Watters, Jos. Watters, Willm. Dry

St. Phillips Parish Brunswick
April the 7th 1760.

North Carolina ss. By His Excellency Arthur Dobbs Esquire His Majesty's Captain General Governor and Commander in Chief in and over the Province aforesaid

These are to certify That Richard Quince, John Davis Junior, Robert Snow, Richard Eagles, Roger Davis, Thomas Neale, John Davis Junior, James Murray, John Watter's, Joseph Watter's, and William Dry who subscribe the foregoing Recommendation are the Church Wardens and major Part of the Vestry of St. Phillip's Parish in New Hanover County in the said Province, And That the Reverend Mr. John McDowell Minister of the said Parish is a Person of unblameable Life and Conversation and deserving of the Recommendation given him by the Church Wardens and Vestry aforesaid.

In Testimony whereof I have hereunto caused the Seal of the said Province to be affixed at Brunswick the 14th Day of April In the Year of our Lord 1760.

Arthur Dobbs

[*Endorsed*:]
North Carolina
address of St. Philips Parish in
Brunswick in favour of Mr. Macdowell
April 7th 1760

DS.

[1] *Sic*. Although this churchwarden bears the same name as one of the other vestrymen signing this document, the signatures appear to be those of two different individuals.

[*SPG/B/5*]

Rev. James Moir to Secretary, SPG
1760 April 8

<*Copy*> <154>
Reverend Sir

Since my last of Octr. 16th 1759 I baptiz'd two hundred and six white Children and three black: On the fourth and sixth Instant there were above fifty Communicants in this Parish. For some Years past this Province has been running into great Disorder and Confusion: Sectaries prevail in many Parishes. The last Assembly would not pass a new Vestry Act. There is Nothing like the Administration of Justice among us. A silly Fellow that headed a Mob against the Earl of Granville his Land Office,[1] is put into the Commission of the Peace.[2] I this Day draw for my Salarie from Michaelmass 1759 to Lady-day 1760 and am Reverend Sir Your most Obedient humble Servant.

James Moir

Edgcombe April 8th 1760
Duplicate

[*Addressed*:]
To The Reverend Dr. Bearcroft
Secretary to the Society for the
Propagation of the Gospel in foreign
Parts at the Charter-house London

[*Endorsed*:]
<7> N. Carolina
Mr. Moir
April 8th 1760

ALS. Read at a meeting of the SPG on July 18, 1760. Journal of the SPG, 14:299.

[1] In January, 1759, the individual responsible for supervising land transactions in the Granville District of North Carolina, Francis Corbin, was kidnapped and briefly detained by planters angered by his misfeasance. The incident is known as "the Enfield Riot." See A. Roger Ekirch, *"Poor Carolina,"* 138-142.

[2] Not identified.

[*SPG/B/5*]

Certification
1760 April 10

<69> <*Copy*> We the Church Wardens and Vestry of the Parish of St. James's Newhanover County in North Carolina. Do hereby Certify that the Reverend Mr. John Macdowell was Minister of this Parish from January 1754 to May 1757 During Which time he behaved himself well and performed divine Service in Wilmington and the Several Chapels or places throughout the Parish appointed by the Vestry; and made many Visits to other Parishes; and in every respect performed his Duty as became a Worthy Minister of the Gospel of Jesus Christ. Given at a meeting of our Vestry at Wilmington the 10th Day of April 1760.

Jno. Swann, John Lyon, Stok Bishop, Chrisr. Dudley, Jonathan Evans, James [Loiteirite] Church Warden, Benjamin Young Church Warden

DS. This document was enclosed in the letter from Rev. John Macdowell dated April 17, 1760, printed below.

[*SPG/B/5*]

Arthur Dobbs to Secretary, SPG
1760 April 15

<*Copy*> <183>
Reverend Sir

Since I finished and Sealed my former Letter to you the Vestry of this Parish at Brunswick have met and sent me a Petition to forward to the Society recommending Mr. McDowell fixed in this Parish upon Account of his great Charge and Expense which the Parish can't yet properly bear, and certifying his good Character and Care of his Parish in doing his Duty and assisting other adjoyning Parishes.

I therefore join with them in their Application as it is the Parish I reside in and propose it when the Church is finished which is now roofing, to be His Majesty's Chapel in this Government to which he has been pleased to give the Communion plate Surplice and Furniture for the Communion Table and Pulpit, with a Bible and Common prayer Books to have the Service perform'd with Decency. I therefore hope the venerable Society will think it for the Service of the established Church in this Province to put so deserving a Clergyman upon their List of Missionaries as this Church will be the largest and most compleat in this Province, and may be an Exemplar for building other Churches.

I have nothing to add but that I hear there are about 100 Cataubas Warriours who have returned to their Towns out of 250 they had when they Dispersed upon Account of the small Pox.

I beg the Prayers of the society for the Increase of Religion and Virtue in this deluded depraved Colony and am with Truth Reverend Sir Your most obedient humble Servant.

Arthur Dobbs

Brunswick
15. April 1760
Doctor Bearcroft

[*Endorsed*:]
N. Carolina
Governor Dobbs
April 15 1760

ALS.

[*SPG/B/5*]

Rev. John Macdowell to Secretary, SPG
1760 April 17

<*Copy*> <71>
Reverend Sir,

Soon after I had the happiness of receiving the very agreeable and valuable present of books from the venerable Society, (which with your letter came to hand the 6th of Janry. last,)[1] I had an Opportunity of a Vessel, from this Port bound directly to London, Capt. Liscomb, by whom I wrote to you to Acquaint you, I had recd. the books and to return my Sincere thanks to the venerable Society. A Copy of which Letter, Capt. Heron (by whom I have the pleasure of Sending this) brings with him.

Since which my Vestry met at Brunswick on Easter Monday, and have wrote to the Society for a Mission for me: Seconded by his Excellency the Governor. All which, you will receive, I hope, by Capt. Heron.

I mentioned in my last to the Society, that I was Sorry they did not think proper to grant me a Mission here. Wherefore I prayed they would be pleased to send me to one of the vacant Parishes to the Northward, who have applied to them for a Minister, as I understand there are Several who have applied. But if on his Excellency's and my Vestry's recommendation, they think fit to receive me, and continue me here, I shall be well content. For My Only reason for praying them to send me to the Northward, was, because I could not possibly any longer Subsist myself and family on £100 this Currency, allowed me by my Vestry. For as every thing is 3 or 4 times dearer than in Europe, I do not reckon my present allowance to be so good as £30 at home. Which however made a Shift to Subsist me while I continued Single. And if I always could have made it do, I never should have troubled the Society to ask any thing from them. For they may readily be perswaded, that it was not any prospect of worldly Ease or Grandeur that induc'd me to come to America. And Then that I continued so long in this Part of it, where it is impossible to give them An adequate Idea of all the fatigues, hardships, Sickness etc. I have gone thro' Since I have been here. But as it was God's will to Allot me my Station here at first, I thought I could not in Conscience desert it without endeavouring to bring it to some good. In this young and rising Colony, where so great a Door and effectual is opened to me: where the fields are white unto harvest: where the harvest truly is great and the Labourers are few: where so large a Scope for the ministry lies open before me, In a Country inhabited by many Sorts of people, of various nations, and different opinions, Customs and Manners. When it was but to have removed into South-Carolina, or into Virginia, or Some of the more healthy Provinces to the Northward, in all of which there are many Vacancies; and every thing quite comfortable and easy to the Ministers, they having for the most part only two or three places to attend and these not more than 10 or 12 Miles from the Parsonage, and good Churches or decent Chapels to Officiate in. But here, Our Chapels, or rather People's houses, where we are Obliged to attend, are more than 30 some of them 40 miles distant from the Center of the Parish. And often we have to ride 15 or 20 miles without seeing a house to flee to for Shelter from a Thunder-Shower which are very Severe and very frequent here in the Summer, and Other inclemencies of the Weather which often Shifts from one extreme to another and which is the reason that people are so unhealthy here. Think upon me, my God, for good according to all I have done for this people.

Which Prayer I humbly trust in God, he will be pleased to hear and grant in his good time. And that I may yet see Religion and Virtue in a flourishing Condition among us, then shall I see of the travail of my Soul and Shall be Satisfied.

It is with great pleasure I can acquaint the Society, that my Parishioners at Brunswick have a fine large Church by far the largest of any in the Province in great forwardness. The Brick work is done and great part of the Roof up. We hope to have the Church covered, and fit for the performance of divine Service this ensuing Summer; and a Parsonage house to be actually built, and a Glebe purchased for me. The Gentlemen (among whom Colonel Dry the Collector of the Port of Brunswick and Capt. Quince a Merchant in Brunswick, deserve particular Notice) are very Zealous in the accomplishment of these things. His Excellency Governor Dobbs will put up a Pew for himself and Council, a Pulpit and reading Desk. And will give a Carpet for the Communion-table, and Plate and linen for the Communion Service, and Surplice for the Minister.

I have a very good Vestry. To convince the Society of their good disposition towards religion and to me as their Minister. I relate this instance. The Genl. Assembly of the Province met, for the dispatch of the publick business, last winter, and after Sitting 7 weeks they broke up, or rather were dissolved by his Excellency, without making any particular Allowance for the Clergy; only a discretionary power the vestries to allow them what they thought proper. And my Vestry have been So kind as to allow me £10 this Currency more than used to be allowed by law for the Vestry law was repealed at home last year among Some others. But th[ere] is just now a new Assembly Chozen who are to meet the 22d instant at NewBern for the transaction of publick business. This day his Excellency is Set out to meet them: and I hope they will do Something for the encouragement of an Orthodox Clergy, and consequently of Religion and virtue in this Young and rising Colony.

As for my own part, I Submit to the disposal of the Venerable Society of me, if they will be pleased to receive me Upon the List of their Missionaries. But if not I must look out for Some part where I can live and maintain my young family. I should be sorry to leave these people, who have used me as kindly, I am convinced, as it was in their power, but this present War is a great destruction to this poor Young Country. I beg the Venerable Society will be pleased to favour me with the intimation of their pleasure, which shall be punct[ually] Obeyed by, The Society's Most Obliged, and most devoted, Humble Servant,

John Macdowell

Brunswick
April 17th 1760.

P.S. I mentioned to Colonel Dry when he told me the Vestry had Petitioned the Society for a Mission for me (for they did it unknown to me) That I thought the Vestry should have mentioned how much they would allow me yearly. He Said, he wish'd he had known that, he would have desired the vestry while they were met to have Settled it and mention but they were then broke up. I do not however in the least doubt but that they will continue tho' the law Should make no provision for us, to do as much as they have hitherto, or at least as much as they are Able. And if the Venerable Society will be pleased to Station me here, while I possibly can continue, I will never make any Complaint. I wrote to the Vestry of St. James's to send a Certificate of my having visited Other Parishes while I was Minister there: and they had sent the inclosed. I send it to the Society, to let them see I had never been negligent in the Extraordinary Services, they are pleased to mention in your Letter to me, "that they will consider me for."

I wrote Also to the Several Vestries of St. John's, Onslow; St. Gabriel's, Dupplin; St. Martin's, Bladen; where I have made many Visits. And all of them, I know, will send me Credentials of my Ministry among them. But they have not had time yet to Send them Since their Meeting at Easter—waiting for them, I have deferred Sealing up my letter till the day of Capt. Heron's coming down to sail. However, I believe, I need not send any more, nor will the Venerable Society, I hope, doubt of my Services in that or any other respect, after what his Excellency Governor Dobbs, and the vestries of St. James's and St. Philip's do certify: who have been my Eye-witnesses, and have known all my Conduct Since I have been in America. And would Every Minister that comes here, do as I have done, videlicit to Serve 7 years without troubling the Society for a Salary, especially in such a poor County as this; The Venerable Society would have it more in their power to reward those that are the most deserving. This gives me the greatest Confidence to make them this Address now, in hopes they will not let me suffer. And I shall as in duty bound ever pray, That Almighty God may bless them, and prosper the works of their hands upon them! O may he prosper their handy work! That his way may be known upon Earth, his Saving health among all nations! May God, of his infinite mercy, grant a blessing unto these their pious undertakings, till from the rising up of the Sun, unto the going down of the Same, the Name of God may be great Among the Gentiles and in every place incense may be Offered unto his Name, and a pure Offering. Amen. Amen.

These are the daily and fervent prayers of, Reverend Sir, Your most Obliged and most Obedient Humble Servant.

John Macdowell.

The letter that you mentioned to the Governor that you wrote me before the last, never came to hand.
Dr. Bearcroft.

[*Endorsed*:]
N. Carolina
Mr. MacDowell
April 17 1760

ALS.

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[1] Not located.

[*SPG/B/23*]

Rev. Ichabod Camp to Secretary, SPG
1760 April 29

<No Copy> <64>

Middletown April the 29, AD 1760

Reverend Sir
I humbly Request you to Present the following Declaration to the Honourable Board.

Venerable Gentlemen,

As my Salary is Insuffcent to Afford my Family A Decent Support in this Expensive Town: I beg Leave to Resine the Mission.

And Am Willing to Go to North Caroina Where An Episcopal Clergy Appears to be Very Much Wanted and to Submit to the Trouble and fatigue of An Itinerant Mission there (at Least for A Time) if the Society shall think fit to Appoint me to that Business.

I Shall Leave A Young Gentleman one Mr. Andrews (lately Educated and Graduated at Yale Colledge) to Read Prayers and Sermons here; and whom (if After his Acquaintance he Approves himself to the Good Likeing and Acceptance of the People) they purpose to Send to England for Holy Orders; Humbly Praying the Venerable Society to Continue their Favour to them and if Possible to Augment their Stipend (as it Cannot Rationally be Expected that the People can Raise their Salary they Paying Now three times more in

Proportion to their Estates than the Presbyterian and even that Proportion doth not Raise A Salary Equal to that which the Presbyterians Pay to their Minister by one Half) and it is in the Judgment of those who are Acquainted of so great importance that A Mission Should be Upheld here as in any Town in the Colony.

I am Under a Grateful Remembrance of Past Favours yr. Venerable Societys Most Dutiful and Humble Servant.

Ichabod Camp

P.S. Reverend Sir

I am not prepared to Send my Notitia Parochialis etc. for the Last Half Year. I purpose to send them in my Next.

I am Reverend Sir Your Humble Servant.

Ichadbd. Camp

[*Addressed*:]
For The Reverend Doctor Bearcroft
Secretary of the Society For Propagation
etc. Att Charter House London

[*Endorsed*:]
N. England
Mr. Camp of Middletown
April 29 1760

read at a Committee
Sept. 15 1760

ALS. Read at a meeting of the SPG, September 19, 1760. Journal of the SPG, 15:2-3.

[*SPG/B/5*]

Rev. Daniel Earl to Secretary, SPG
1760 May 5

<*Copy*> <99>

No. Carolina Edenton
5th May 1760

Reverend Sir,

Since my Letter to you of April 25th, I have Received the Box sent me by the Society, containing my Instructions, and the Books etc. to be distributed among my Parishoners, which shall be faithfully done; and am stedfastly Resolved, with the Assistance of God's Grace, to Adhere strictly to every Article of my Instructions.

In my former Letter to you I could not send an Exact Account of the Number of Persons I Baptized, and of the Number of Communicants as I did not keep any Account of them, having no Certainty of my being taken into the laudable Service of the Society: but Compute the Number of persons I Baptized, within these twelve Months, in this, and the neighbouring Parishes, not to be less than 300; and that the Number of Communicants Amounts to 100. I have, since my former Letter to you, Administered the Sacrament in this Town; and have the Pleasure to Acquaint you, that the Number of Communicants has Encreased since the Time I Administered it here before, from 6, to 20 Persons: and hope that they will proportionably Encrease in all other parts of the Parish; as I take great pains to Inculcate that important Duty upon my Parishoners, against which, they seem to be greatly prejudiced.

I shall beg leave to Mention to you the Want of Schools in this Province; and as the Depressed, and mean Circumstances of the Inhabitants Render them incapable of Educating their Children; and as the Good Education of the Youth of the Country, would be a great Means of impressing upon their Minds the Principles of Religion and Virtue; which the Reverend and Honourable Society earnestly Endeavour to Promote, in these his Majesty's Colonies: I hope therefore, that this poor, and illiterate Province will feel the Effect of their benign and pious Institution in this, as it has in many other Instances; as, I Believe, there is no part of this Continent, that Calls louder for it than this Government. If the Society should be pleased to Grant any Assistance for this Purpose; I should, with the greatest Alacrity, Exert my self to Establish a School in this Parish; and should always, (as far as my Parochial Duties would permit me) Superintend the same; and Inspect into the Conduct of the Teacher.

In my former Letter to you, I Mentioned My Drawing upon the Society's Treasurer for a Year's Salary, which was due to me last Lady Day: By perusing my Instructions, I find that I have not acted in every particular, in that Affair, agreeable to that Article of my Instructions, which Relates to that Purpose: As this did not Proceed from any Disobedience to my Instructions; but from my Ignorance of that part of them, occasioned by being Obliged to draw before they came to hand; I hope the Omission I have made, will be no Obstruction to the Payment of the Bill. I am, Reverend Sir, Your very Affectionate Brother, and most Obedient Servant in Christ.

Danl. Earl

To The Reverend Doctor Philip Bearcroft

[*Addressed*:]
To The Reverend Doctor Philip Bearcroft
Master of the Charter House, and Secretary
to the Honourable Society for the Propagating
the Gospel, at the Charter House, London

[*Endorsed*:]
[*Blotted*]re May 4th 1760
read at a Committee
Sept. 15 1760

ALS. Read at a meeting of the SPG on September 19, 1760, when it was resolved to accept the recommendation of the Committee that "Mr. Earl be desired to enquire after a proper Person to teach School, and to consult his Parishioners what they will advance towards his maintenance, and then the Society will be ready to add their assistance to it." Journal of the SPG, 15:4-5.

[*SPG/B/5*]

Churchwardens and Vestry of St. Paul's to Secretary, SPG 1760 May 5

<*Copy*> <100>

No. Carolina Chowan County
5th May 1760

Reverend Sir

We the Churchwardens and Vestry of St. Pauls Parish Begg Leave by you Sir: to present to the Reverend and Honourable Society our Most Sincere and hearty thanks for their Care and Zeal for the Cure of this Parrish in Appointing the Reverend Mr. Daniel Earl Missionary for the Same who has Dureing the Time of his Residence among us both by his useful Doctrine and Exemplary Life Gained the Universal Esteem and Applause of his Parishoners we are Reverend Sir Your much Obliged and most Obediant Humble Servants.

Demsey Sumner, Josiah Granbery, Willis Riddick, Peter Parker, Timothy Walton, John Gordon, Jacob Huntor, Richd. Bosed, Elisha Hunter, William Walton Junior, Jethro Minton, Luke Sumner

No. Carolina St. Pauls Parrish 5th May 1760

We the Churchwardens of this Parrish do hereby Certify that the Reverend Mr. Daniel Earl has officiated in this Parrish Since the 4th Day of March 1759.

Demsey Sumner
William Walton

[*Addressed*:]
To The Reverend Doctor Phillip Bearcroft
Master of the Charter House, and Secretary
to the Honourable Society for Propagating
the Gospel at the Charter House. London.

[*Endorsed*:]
Ch. Wardens and The vestry of St. Pauls Parish
May 5th 1760
Read Sept. 15, 1760

DS. Read at a meeting of the SPG on September 19, 1760. Journal of the SPG, 15:5.

[*SPG/B/5*]

Mary Garzia to Secretary, SPG
1760 May 15

<*No Copy*> <187>

bath town North carolina
May the 15 1760.

Reverend Sir

I hope your goodness will pardon my troubling you once more with these few lines which my great poverty preses me to and having no incum nor living for these many long years and am much advancd in years and in a poor State of health an my eye sight failing me so that my case is deplorable an my wants so great that I cant expres it. Reverend Sir pray be so good as lay my case before the venerable Society an pray they will send me some small relief which will be an act of great charity an I hope god will reward their lordships an you. I am Sir with the greatet respect your most humble an most obedient Servant.

Mary Garzia

[*Addressed*:]
To The Reverend Mr. Bearcroft
Secretary to the Honarable Society
Warwick Court, Warwick Lane, these London

[*Endorsed*:]
<10> N. Carolina
Mrs. Garzia
May 15 1760

Read at a Committee
17th Novr. 1760.

ALS. This document was enclosed in the one immediately following. The Committee recommended to a meeting of the Society on November 21, 1760, that Mrs. Garzia be given "a Benefaction, out of regard, to her Age, and extreme poor Circumstances," upon which the meeting "Resolved to give Mrs. Garzia the Sum of Five Pounds." Journal of the SPG, 15:24.

[*SPG/B/5*]

Rev. Alexander Stewart to Secretary, SPG
1760 May 20

<82> <*Copy*>

Bath No. Carolina
May the 20th 1760

Reverend Sir

About Six weeks ago I recd. your letter together with Stackhouses history of the Bible and a few Pamphets, for which and all other favours, I return my Sincere and hearty thanks to the Society and trust in God that while I remain their Missionary that my Conduct will always be such as to Meritt their Approbation.

Within the Space of these Six years that I have lived in this province, We have had no less than four Different Acts of Assembly for the Electing of Vestries and encouraging an Orthodox Clergy as they are called. The last Vestry Act we had, mett with the Same fate of Most of the other Laws of this province; having been Repeal'd in England for Reasons (given against it by the Bishop of London) which I Suppose are well known to many of the Members of the Society. In order therefore to prevent the Law passd last Session from being repeald; The Assembly has not as formerly made one Law for the Electing of Vestries and the Encouragement of the Clergy, but divided it into two Acts, that in case the Bishop of London shou'd Object (as it is doubtful he Will) to that which relates to the Clergy, the Other which is for choosing Select Vestries may Stand unrepeald. The Law for the Encouragement of the Clergy allows them an hundred pounds proclamation money per annum Sallary, twenty pounds where there is no Glebe; and where there is a Glebe of 200 Acres, A House of 30 by 18, and some other Small houses as Offices. But I dont know as yet of any one Glebe in the Province, except Mine near Bath, and that no way Improv'd or built on conformable to the present Act of Assembly. This law likewise does not intermeddle with the Bishop of Londons Jurisdiction as to offending Clergymen but in every thing else is the Same as the Former.

The Number of our Inhabitants is much as usual but rather Increased to about 2200; Infant Baptisms the last half year 121 White and 26 Black; Adults baptized two white and nine Black; Actual Communicants 139, Dissenters upwards of three hundred and the Remainder profess themselves of the Church of England.

The Inclosed comes from my Predecessors widdow. She is really an Object of Charity, but whither the Society's Bounty extends to such Cases they are the Best Judges.

I have nothing more at present to add, but to beg that [the] Society will excuse my drawing quarterly for any Sallary as I am under an absolute Necssity frequently so to do on acct. of the Slow payments that are made here of our provincial Sallaries and as I likewise have two Sons now in Ireland at School, remittances for whose Education I can not otherwise conveniently make.

I am Reverend Sir with my most grateful thanks to the Society for all favours their ever Dutiful and your most obedient and Sincere Servant.

Alexr. Stewart Missionary
at Bath town

<*omit.*> P.S. Having never recd. or seen any of the Societies printed Instructions, 'till the last parcell of pamphlets came to hand, I hope my giving Mr. Pearson advice of my Drafts and not the Society will not be any objection to the Bills I have negotiated; for

Merchants here are not willing to accept of the Bills without open Letters of advice to the Person on whom the Bills are drawn, but if it be Contrary to the Societies Instructions I will for the future endeavour to Conform to that and every other particular I have been remiss in and am Sir as above your obedient.

A. St.

[*Addressed*:]
To The Reverend Dr. Bearcroft
Secretary to the Society for
propagating the Gospel
Charter House London

ALS. The document immediately above was enclosed in this one. Read at a meeting of the SPG on November 21, 1760. Journal of the SPG, 15:24.

[*SPG/B/23*]

Rev. Icabod Camp to Secretary, SPG
1760 June 26

<65><*No Copy*>

Middletown June the 26 AD 1760

Reverend Sir,

I Sent my Last Autumn Letters by the Ship America Capt. Warner from Boston which whether they Arrived or not I Cannot Say this Serves to inclose my Notitia Parochialis for the last half year, and to inform You that I Will Return the Same Inclination to Remove to N. Carolina as Mentioned in my Last (Dated April 29 AD 1760) which I hope will not be Displeasing to the Venerable Society, As Missionaries Are by far the most Wanted there of Any Province in N. America, And as the Society by their Abstracts Appear to be most Inclind to Send them there, I am the more bold to Ask their Concurrance and that they Would Grant me Such Salary as they Shall Judge Proper.

I am Reverend Sir with Sincere Acknoledgments the Venerable Societies most Humble Servant.

Ichabd. Camp

P.S. I have Drawn Bills of Exchange from the 25 of Sepr. AD 1758 to the 25 of June 1760 Amounting to £35 Sterling to be paid to Mr. Treacthick Merchant in London.

To Dr. Bearcroft Secretary etc.

No. of inhabitants at Middletown and Wallingd.	between 11 and 1200 to 1700
No. of Baptizd Since the 25 of Sep. Last	26 Children and 3 Adults

No. of Communicants	102
No. of Professors of the Church	236
No. of Dissenters	About 11369
Papists	6 or 7 families

[*Addressed*:]
To The Reverend Doctor Bearcroft
Secretary of the Society for Propagation
of the Gospel etc. Att Charter House
London

[*Endorsed*:]
<4> N. England
Mr. Camp
June 26 1760

read at a Committee
Sept. 15 1760

ALS. Read at a meeting of the SPG on September 19, 1760, when it was resolved to accept the recommendation of the Committee "that a Letter be written to Governor Dobbs, to enquire whether an itinerant Missionary or a setled one may be most usefull in North Carolina." Journal of the SPG, 15:3.

[*SPG/B/5*]

Rev. James Reed to [Secretary, SPG]
1760 June 26

<134> <*Copy*>
Reverend Sir

I wrote to you the 5th of last March by three different Conveyances and I have now sent you according to Promise my Notitia Parochialis which tho' imperfect, is the most exact and regular I coud possibly form in four or five Months and since the Receipt of the Society's Orders and Instructions. In the Number of white Inhabitants, I believe I have come very nigh the Truth exclusive of Children under Six Years of Age. In the Number of Children and Infants baptised, I have been very exact. Those White Adults are not under Instruction for Baptism. In the Number of those who have received the Sacrament of the Lords Supper, I have been very exact, but cannot as yet ascertain the Number of actual Communicants of the Church of England in the whole County. For the County is so very large that 'tis not in my Power to administer the Sacrament of the Lord's Supper at the Several Chapels above once a Year; therefore I have allotted the Spring of the Year for the Discharge of that Part of my Duty. And as the last Spring was the most Sickly Spring that has ever happened in this part of the Province, for these Seven Years past and great Numbers are Prevented by Sickness from attending the Chapels, I shall not be able to inform the Society of the Number of actual Communicants of the Church England in the whole County before this Time Twelve Months. As to the Number of Dissenters and of those who profess themselves Members of the Church of England, I cannot pretend at present to be very exact. There are too many that can hardly be said to be Members of any particular Christian Society. And great Numbers of Dissenters of all Denominations come and settle amongst Us from New England; particularly Anabaptists, Methodists Quakers and Presbyterians. The Anabaptists are obstinate, illiterate and grossly ignorant, the Methodists ignorant censorious and uncharitable, the Quakers rigid, but the Presbyterians are pretty moderate, except here and there a Bigot or rigid Calvinist. As for Papists, I cannot learn, there are above Nine or Ten in the whole County. I have estimated the Number of Infidels and Heathens to be about a Thousand. We have no Indians amongst us. But the greatest Part of the Negroes in the whole County may too justly be accounted heathens. 'Tis impossible for Ministers in such extensive Counties to instruct them in the principles of the Christian Religion and their Masters will not take the least Pains to do it themselves. I Baptise all those whose Masters become Sureties for them, but never baptise any Negroe Infants or Children upon any other Terms. I have not ventured [*torn*] down[*torn*] any particular Number of Converts, for I cannot [*torn*] of those excellent pious Tracts which the Society was pleased to send me and which I have with the utmost Care and diligence distributed among my Parishioners.

Besides attending my own County and Parish I have for four or five Years past frequently visited St. John's Parish in Carteret County. This County and Parish tho' contiguous to Craven is as difficult to attend on Account of its being very much broken and divided by Creeks and Rivers. And the Inhabitants are so poor and few in Number that 'twill probably be a great many years, before they will be able to maintain a Minister. They have built a neat, wooden Chapel upon New Port River where a small regular Congregation constantly attends divine Service performed by a Lay Man every Sunday. I have visited this Parish twice very lately, Once at a private House where I baptised Eight Children and Once at the Chapel where I baptised Ten Children and administered the Sacrament of the Lords Supper to Nineteen Communicants. I am Reverend Sir Your most obliged obedient and humble Servant.

James Reed

Newbern June 26 1760

Notitia Parochialis

1. Number of white Inhabitants in Craven County and Christ Church Parish [*blank*]
2. No. of white Children and Infants baptised since the 7th of last February [*blank*]
3. No. of Those who have received the Sacrament of the Lords Supper since the 7th of last February [*blank*]
4. No. of Those who profess themselves Members of the Church of England [*blank*]
5. No. of Dissenters of all Sorts [*blank*]
6. No. of Heathens and Infidels [*blank*]

ALS. Read at a meeting of the SPG on November 21, 1760. Journal of the SPG, XV, 24-25.

[*SPG/B/5*]

Rev. Michael Smith to Archbishop of Canterbury
1760 July 1

<*No Copy*> <61>

July the 1st 1760

My Lord

This is sent into your Grace by a person who in the year 1751 was sent a Missionary to South Carolina.

I was so unfortunate my Lord as not only to bury my wife and two more of my family in the Seasoning but was reduced so low myself by a periodical nervous fever, that I was advised (as the only thing that Coud be of Service to me) to remove further Northward.

Prompted therefore My Lord by self preservation, I went to North Carolina, where upon my humble Petition I had hopes of being ranked among the Societys Missionarys there. But to my great misfortune My Lord I find I have been struck off the List for removing without leave first obtain'd, tho had I stayed for it in all probability I shoud not have wanted it. Not knowing that I was struck off My Lord, and depending upon the Success of Governor Dobbs's interposition in my favour, I drew upon the Society for Salary to the amount of an hundred pounds and my bills coming back protested I was put under an arrest, and was it not for the Compassion of my Creditors, who permitted me to come home and Sollicit my readmission I must inevitably have perished for want, and a family of five Children must have Suffered with me.

To your Grace then, As president of that Venerable body, I am obliged to fly and presuming to inclose the Testimoniums I have brought with me throw myself at your feet, beseeching you to pardon a Crime committed thro ignorance and necessity.

I have been so unfortunate My Lord, as to be taken in my passage by the La Triton Privateer, which has added greatly to my distress; and Shoud I not Succeed Wretched indeed will be my Case; Myself without mony or friends here, and my Children in a Country where the numbers of Christians are but few, and Charity but little practiced. However My Lord when I reflect that the Masters I have Served, are employed in carrying on a work the most benevolent to the Sons of men (consequently must be shining instances of Humany and compassion themselves) this erects my hope banishes dispondency, and keeps me from Sinking beneath my distress.

Waiting to Know your Graces Pleasure; I beg leave to Subscribe myself My Lord Your Graces much afflicted and obedient Son and Servant.

Michl. Smith

[*Addressed*:]
To His Grace the Lord Arch-Bishop
of Canterbury

[*Endorsed*:]
Mr. Smith
July 1, 1760

ALS.

[*SPG/C/8*]

Rev. Stephen Hales to Secretary, SPG
1760 July 11

<5> <*page 1*>

Kew July 11, 1760

Reverend Sir

Michal Smith haveing presented a Petition to the Prince of Wales Setting forth the distressed condition he is in, I am desired to inquire of you his character.

"In his Petition he sets forth that in the year 1751 he was sent by the Society for Propogation of the Gospel as a Missionary to South Carolina. That losing half of his Family then by Sickness, and that Province, unhappily not agreeing with his constitution, self Preservation lead him to remove into North Carolina.

"That having violated a Rule of the Society, by removing without leave first obtained he was struck off their List of missionaries.

"That not knowing he had been Struck off, he drew for his salery as usual, and his Bill to the amount of an hundred Pounds, being protested, he was immediately put under an Arest.

"That having a large Family of children, that depend upon him for subsistance, they must have perished for want, had not his creditors taken compassion upon him, and permitted him to come to England, to sollicit his re-establishment.

"That in his passage here, he was taken by the [La Triton] Privateer, by which he is reduced to the lowest Ebb of distress.

"That under these calamities, he is obliged to throw himself at the Feet of the Great and [*illegible*], humbly beseeching your Royal Higness to read his Testimonium; and [*illegible*] him.

His Testimonials are Strong in his Favour.

I presented to the Prince of Wales and the Princess, the Anniversary sermons which you sent me for that Purpose.

He tells me your Society does not meet till winter.

If you direct to me at Leicester House the Letter will be brought to me here.

I am Sir your obliged Humble Servant.

Stephen Hales

[*Addressed*:]
To The Reverend Dr. Bearcroft

Master of the Charter House
London

[*Endorsed*:]
Dr. Hales
answer'd July 15th
1760

ALS.

[*SPG/C/8*]

[Secretary, SPG] to [Rev. Stephen Hales]
1760 after July 11

<5> *<page 2>*
Reverend Sir

Mr. Michael Smith was sent, in the year 1751 a Missionary to South Carolina (as he sets forth in his Petition) by the Society for the Propagation of the Gospel in f. P. but he quitted his station there about 4 years ago without asking leave of the Society, thereby according to the standing Rules of the Society ceased to be a missionary of which he could not be, at least ought not to have been ignorant, if he did read the Rules and Directions given to the Missionaries and the Duties expected from them. However to North Carolina he went and he presumed to draw for his Salary, as if he had been still a missionary to the society, and that repeatedly, and even after the bills had been refused by the Society and he had been acquainted from them by Letter, that from the time, when he quitted South Carolina, he ceased to have any relation to them.

The Testimonials he brings from North Carolina in his favour I would willingly hope are true, but I last week received a Letter from Governor Dobbs in relation to the Clergy there without any mention of Mr. Smith, nor has he, did the Governor acquaint Mr. Smith as understood him right, when he was with me last week, nor the Clergy as well his quitting North Carolina [*sic*].

I write this from Strand on the Green, but I shall go to Charterhouse this Evening, and will look over the books of the Society on this relation to Mr. Smith, and if I find any thing more material relating to him, I will acquaint you with it, in order if you judge it proper to lay it before his Royal Highness the Prince of Wales.

Draft.

[*SPG/B/5*]

Rev. Michael Smith to Archbishop of Canterbury
1760 July 14

<No Copy> <62>

July the 14th 1760

My Lord

The inclosed Memorial[1] is most humbly presented to your Grace; let the distress of the unhappy object move you to peruse it; let him not be bowed down undeservedly under the pressure of want; Let his helpless family move you to compassion and as the Society will not meet next fryday without a Special Warrant from your Grace for so doing, let him not Suffer for want of it. His mony is exhausted (being possess'd but of 3 Shillings) his next recourse must be to ship to procure a Sustainance. Necessity obliges him to throw himself at your Graces feet; for to complain indiscriminately woud heighten his distress. And it is your Grace alone that can give him an opportunity of Clearing himself and (in consequence of that) of removing that want and distress that at present hangs over himself and Family. That God almighty may put it into your Graces Heart so to do; and that he may bless you with health and length of days is and ever Shall be the Sincere prayer of My Lord Your Graces distressd Son and Servant.

Michl. Smith

[*Addressed*:]
To
His Grace the Lord Arch Bishop
of Canterbury

[*Endorsed*:]
Mr. Michael Smiths
Letter and Memorial
July 14, 1760

D.

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[1] Not located.

[*SPG/Jou/14*]

Journal of the SPG
1760 July 18

<(295)> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 18th day of July 1760. [. . .]

The Society took into consideration the affair of Mr. Smith, some time past the Society's Missionary at Prince Frederick's Parish in South Carolina, which he left, and went without leave to North Carolina; and upon hearing him, and reading some papers sent by the Vestry of Prince Frederick's Parish, the Society found no reason to re-admit him into their Service; but as he alledged that he had some further Evidence, and particularly that of two Gentlemen to produce in his favour,

Agreed, that he shall have liberty to produce it at some future Meeting. [. . .]

Minutes.

[*SPG/B/5*]

Benjamin Heron to [Edward] Bridgen
1760 September 17

<*Copy*> <63>

Portsmouth Sepr. 17th 1760

Dear Sir

I Yesterday received a Lettre from The Reverend Mr. Smith of Our Parish of No. Carolina, setting forth to me a Complaint, or rather an ill-Character given of Him to the Society for propogating the Gospel, by Mr. Woodmason[1] of the Said Province, who I believe You as well as My Self a little know. I don't know what this Gentleman, if He may be so call'd, can alledge with any Justice to the injury of Mr. Smiths character, nor wou'd the Purport of his Letters upon this Occasion, be minded by the Society, if they know his condition in Life, and how subject He too frequently is, by all Report, to a disorder in his mind, a report I have from many of his Action's ever believed, and more especialy from this Instance of Secretly attempting a Man's Reputation, and by unfair methods endeavouring to deprieve Him, and a large Family of their Bread. I am very sorry My Business here will detain Me some days longer, and that I cannot be present at the Societys meeting on Fryday next, to give Mr. Smith that character He so justly deserves from Me, and all the Neighbourhood where He Lives, and that I conceive Mr. Woodmason's mis-representation's, *if in his Senses*, the Effect only of some private Pique. I say, My Dear Sir, My affairs at Portsmouth prevents my being in Town by Fryday, and obliges me to desire the Favour of you to attend the Society on that day, and in my name, assure those Gentlemen, that for some Years last, I have been an Eye witness to Mr. Smiths great care of his Congregation, and good behaviour in the Parish where I Live. That his duty there is very hard, his Family very large and his Salary very small and that I have been some Months, a Judge of the great Distress He has been driven to by taking from Him his Mission, to which if He be not again Restored by the Society, it will be impossible for Him to Live in North Carolina, by which mean's a very extensive Parish will be deprived of Divine Service, where I think it the most wanted, and the People rob'd of a Minister held there in General Esteem. For his farther character I shall refer to the Society to a Testemonium sign'd in my Presence, by the govorner and Council of that Province, whose Recommendation I hope will have due weight.

Your own Knowledge of Mr. Smith, I flatter my Self, will add some Strength to this Letter, whose goodness I never found wanting from those Occasions. I hope you are well, and I am Dear Sir Your most Obedient Friend and Servant

Benn. Heron

<*Copy*> <*Minutes made by Archbishop of Canterbury*>
Mr. Bridgen, Mercer near St. Pauls, was in N. Carolina 6 weeks in the year 1758, heard Mr. Smith mentioned with great Respect by every person, who mentioned him. Heard him preach several times. A Letter from Mr. Heron to Mr. Bridgen.

[*Endorsed*:]
Mr. Heron's Letter in
favour of Mr. Smith

ALS.

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[1] At this time, Charles Woodmason, an English immigrant to South Carolina, was a merchant and planter, and holder of various minor offices. In 1766 he was ordained a priest and spent the following six years in the backcountry of the Carolinas. Hooker, *Carolina Backcountry*, xiv-xxxi.

[*SPG/Jou/15*]

Journal of the SPG
1760 September 19

<1> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 19th day of September 1760. [. . .]

<8> Mr. Smith of North Carolina attended the Board, and presented a Memorial, which was referred to the Committee, together with the Testimony of Mr. Bridgen in Mr. Smith's favour, and Mr. Heron's Letter to Mr. Bridgen in his behalf. [. . .]

Minutes.

[*SPG/B/5*]

S. Richardson to [Archbishop of Canterbury]
1760 September 19

<*Copy*> <186>
May it please Your Grace,
The Bearer, Mr. Edward Bridgen of Pater-noster Row, has been lately in North-Carolina. He is well known to me for a Man of Credit and Principle; and what he Says may

be absolutely depended upon. Excuse, my good Lord, this Trouble from Your Grace's Most Dutiful and Obliged Humble Servant.

S. Richardson

Sept. 19, 1760.

[*Endorsed*:]
Mr. Richardson Letter
to the Character of Mr. Bridgen

ALS.

[*SPG/B/5*]

S. Nicolls to "Sir"
1760 September 20

<*No Copy*> <67>

Temple Septr. 20, 1760.

Dear Sir,

I herewith return you the papers you sent me, which are indeed very Strong. I think it proper to acquaint you that I yesterday examin'd Mr. Smith's Letters of Orders, and find, that he was ordained Deacon by the late Bp. of Sodor and Man in the Year 1746 and Priest by the late Bp. of London in the Year 1747. I am, Your obedient humble Servant.

S. Nicolls

[*Endorsed*:]
Dr. Nicols
concerning Mr. Smith

ALS.

[*SPG/B/5*]

Rev. Alexander Stewart to [Secretary, SPG]
1760 October 10

<83> <*Copy*>

Bath N. Carolina.
October the 10th 1760

Reverend Sir

In my last dated the 20th of May sent from this by way of Virginia, I acknowledged the Receipt of your favour but just then come to hand, together with the Societies pamphletts

Stackhouses History etc. and informd you that the numbers of the Baptized that half year in my Mission had been 621 white and 26 Black Infants, of Adults 2 White and 9 Black, of actual Communicants 139 etc. and at the Same time desired that My Most grateful thanks shoud be made to the Society for the Books sent which were a long time getting around from S. Carolina.

Since the writing of which letter Nothing Material has occurr'd in my Mission. The Number of Infants baptized by me this half year being 82 White and 13 Black, of Adults two White Men (one [*torn*]) and 5 Negroes, Actual Communicants 96, and the Number of [*torn*] [Inhabit]ants about 2100. Beside in Sepbr. I Visited Currituck and [*torn*] Chappels in Hyde County where they have no Resident minister [*torn*] baptized 46 White and Nine Black Infants, and preachd and read prayer [*torn*] large Congregations; So that the Whole of my Returns this year [*torn*] White Infant Baptisms and 48 Black 4 White and 14 Black Adults and actual Communicants 235.

When I mentiond that I baptized a Person by Immersion [*torn*] be Sorry that it shoud be thought by the Society that it was [*torn*] affectation or Singularity; I assure you Sir (tho' I know [*torn*] conformable to our Rubrick to the Practice of the [*torn*] Christians, of the Apostles, and of the Jews before the coming our Savior generally to Baptize in that way) that it is only to a people [*torn*] from falling off from our Church, that this Person and some others [*torn*] mention'd have been baptized in that [way by] me. For [*torn*] of late years, this Province is over-run with a People that at first call'd themselves Anabaptists, but having now refin'd upon that theme, have run into so many Errors, and have so bewilderd and I may almost Say bewitchd the [*blotted*] minds of the People, that Scarcely will they listen to any thing that can be Said in defence of the Church we belong to. As far as my Capacity and abilities woud admitt, I have done my best endeavour to Confute their Errors, I wrote [*torn*] last year[1] and dispersd 400 Coppies of it gratis thro this province for want of Dr. Walls abridgement of his History. This for a time check'd their proceedings, But Such a Spirit of rash Judging and Censoriousness, Such a notion of Inspirations, Impulses Visions and of their Sect being the peculiar Elect of God, is gon out among them that til time Convinces them to the Contrary, It is Impossible that any abstracted Reasons will. However Sir if there be any Pamphlets in the Societies Collection in Defence of the Articles and Rubrics of our Church, they can no where be better bestowed than to this Province.

I have nothing more to add than to beg that the Society will order payment to my Quarterly drafts as my Necessity requires it; and once more to recommend a Duplicate of my Predecessors Widdow's letter to them. As my last went by Virg. this goes by land to New York and from thence in the Packet so that I hope it will come safe to hand, Who am Reverend Sir this societies faithful and your most obedient Servant.

Alexr. Stewart
at St. Thomas's Bath town

[*Endorsed*:]
N. Carolina
Mr. Stewart Missionary at Bath-Town
Oct. 10th 1760

Read at a Committee
May 11th 1761.
No. C

ALS. Read at a meeting of the SPG on May 15, 1761, when it was resolved to agree with a recommendation of the Committee "to send Mr. Stewart a copy of Wall's History of Infant Baptism together with twenty shillings worth of small Tracts on the subject Mr. Stewart desires." Journal of the SPG, 15:94-96.

[1] Alexander Stewart, *The Validity of Infant Baptism* (Newbern: James Davis, 1758), pages 529-554, below.

[*SPG/B/5*]

Petition
1760 October 13

<*Copy*> <64> To the Venerable Committee of the Society for the Propagation of the Gospel

The Humble Petition of Michl. Smith Humbly Sheweth

That your Petioner when he left his parish in North Carolina had leave from the Vestry to be absent Six months only.

That if he returnd within the Six months his salary was to be paid him as if present all that time.

That if he exceeded that time his salary was to cease from the time of his leaving the Provin[ce], and not commence till his return.

That the Six months expire the last day of this month.

That he has a wife and five children to support without any income.

That being taken by the French on his passage here, he was thereby reduced to the lowest ebb of distress.

That under these calamities he has nothing but the prospect of ruin before him.

That understanding the Committee will take his case into consideration this day; He begs to be permitted to attend and receive such objections as the Committee may further make; that he may be enabled to give in his answers; and bring such further evidence as may be necessary to prevent further delay than the next general meeting, and as in duty bound he will pray.

Michl. Smith

Octr. the 13th 1760

[*Endorsed*:]
Mr. Michael Smith's
Petition to the Committee
1760

Mr. Michael's Smiths
Papers

D.

[*LAM/Misc. 1123*]

Rev. Michael Smith to Archbishop of Canterbury
1760 October 14

<209>

Octr. the 14th 1760.

May it please your Grace

To attend a few moments to the humble remonstrance and Supplications of a poor man, destracted with the prospect of ruin that seems approaching himself and family.

Attending the Committee which consisted of Doctor Berryman, Doctor Nichols of the Charter House, and one Mr. Moir after reading my memorial, they sent for me and told me they had perused my memorial, and found that it tended only to destroy the Credit of Woodmason who was but one man of the Vestry. As I never saw the Vestrys letter; I coud not make any reply to it, but I was told it is a general charge without any particulars in it; excepting the Affidavit with respect to the Servant Girl, which being also unacquainted with I beggd they might both be read to me. But this favour My Lord was denied me; Doctor Bearcroft observing that they were read to me before, tho nothing was ever read to me but woodmasons letter; and I was sent away with the dismal probability that it will be reported by this Committee at the next general Meeting, that my memorial does not remove any of the objections laid against me. Where shoud I go to My Lord for relief? Of whom (under Heaven) shoud I seek for Succour but of your Grace who presides in these affairs? Oh let me beseech you to condescend to look over the coppy of the Memorial which I Leave with this letter; and let Mercy and Compassion be attendants on Justice; and if Your Grace Shoud find that notwithstanding the regularity of my behaviour for some years past; notwithstanding my good behaviour before I went to America (of which I have very strong testimonies) that I deserved to be punishd for that imprudent step with regard to the Girl (which I apprehend is the only Charge against me when Woodmason is set aside) let me beseech your Grace to moderate the punishment so as that my unoffending family (whom the Society was the cause of being fixd abroad) shoud suffer as little as possible. If ever distress was truly great it must be in me; who being Just freed from a Jail by the Mortgage of all my goods; taken and strippd by the Enemy, in debt for 3 months diet and Lodging whilst I have been attending the Society; without mony to pay this debt, or defray my expences back to my family. Oh My Lord did you but know the anguish of my heart whilst I am writing the above you woud think me worthy of Compassion. That God Almighty who knows my distresses may put it into the Societys Heart to pitty me; or give me strength of mind and patience to bear what they think proper to lay upon me, and that your Grace may be attended with health and length of days is and ever shall be the Sincere prayer of My Lord your Graces most afflicted and distressed humble Servant.

Michl. Smith

Should your Grace Vouchsafe to open the Memorial Let your goodness lead you to order it to be seald up and delievered to me when I call for it.

[*Addressed*:]
(209)
To His Grace the Lord Arch Bishop
of Canterbury

Copy. The document immediately following appears to have been enclosed in this one.

[*SPG/B/5*]

Memorial
1760 after October 14

<55><*No Copy*>[1] Memorial of the Reverend Michael Smith

In the year 1751 (being then curate of Sabridgworth in the county of Hertfrd.), I was honoured with a letter from my Lord Bishop of London desiring I woud come to him. When I waited upon his Lordship, he desired I woud go to Doctor Bearcroft at the Charter house. When I came to the Doctor he told me I was nominated for Missionary to Prince Frederick Parish South Carolina; and gave me a text to preach upon the Sunday week following at the Charter House; I preach'd accordingly, and was confirm'd in the Mission.

Whilst I was waiting for an opportunity to sail, I fell into company with an eminent Merchant of Charles Town the present Speaker of their House of Assembly.[2] Upon hearing I was appointed to prince Frederick Parish, he asked what was the reason (since I had so dignified a Patron) that out of the two Missions that were then Vacant (the other being at Goose Creek within 8 miles of Charles Town, and the best parish in the Province) I was appointed to the worst in the Government and 70 Miles from the Metropolis? To this I replied that if it was so as he said; Doctor Bearcroft paid no compliment to my Lord of London, admitting there was an equality of merit between the two Missionarys. The Merchant then told me, there was another Vacancy in Christ Church parish within 6 miles of Charles Town, that he was desired by the Parishoners to apply to the Society for a Clergyman; and that he woud advise me to endeavour to be sent to Christ Church, and not to where I was going. From the praises he bestowd on the one, and the disagreable light he painted the other in; I was prompted to write to Doctor Bearcroft (who was then at Bath) and request an exchang. The Doctor not answering my letter, but returning in a week or ten days I waited upon him in order to renew my request; but my reception was Such as was sufficient to deterr a Dependent from presuming to ask anything more than what was thought proper to be given him. I had no Sooner entered the room, but the Doctor Says, I find Sir I shall have a troublesom correspondent of you. However he condescended to shew me a letter from the former Minister of Christ church[3] (who had left the parish without leave first obtaind, and yet was confirmd in another) there were Such heavy things laid to the charge of the parish; that I seemd contented with my lot and begg'd pardon. Thus early (if not before this) the Doctor received a bad impression of me; and I have been so unfortunate as to feel the effects of it ever Since, as will appear in the Sequel.

It being a Custom with the Society to give their Missionarys a Library, I asked for What they allowed; but was told by Doctor Bearcroft, that there was a library before me which had been given to the former Missionary. I received however some devotional tracts to distribute among the poor Parishoners, and embarqued.

Mr. Harrison[4] (who had been Appointed to Goose Creek) had the good fortune to arrive some weeks before me; and had been received and assisted with a generosity that answered his most Sanguinie Wishes; Mony and all kinds of provisions were given him by his oppulent and good parishoners, in short he was happily Settled when I arrived; Which I dont mention [as] envying him, but for the Sake of the contrast. When I landed at Charles Town (the Lord of London had given me the day before I embarqued, £50; yet that being paid for the passage of my family being 8 in number) I had but two Guineas. I had gone to convey this large family to my destination (in vain did I remonstrate this to Doctor Bearcroft before I saild) and not being able to do it for want of mony: was obliged to board my whole family at the expence of £5 that Currency, being 15 Shillings sterling a day I coud apply to my parish. After 32 days they sent a horse and Chair to convey myself and wife; but as for the rest of the family, they gave themselves no trouble about them. These however I conveyd by water; and giving my bond for the board of my family to my parish. When I got there I had nothing to Subsist upon; nor was there a single person who gave me the least assistance. I applied to the Church Wardens to procure me some money to purchase provisions; which they borrowed to the amount of £30 Sterling for which also I was obliged to give my bond. Those who were of the Church of England (which did not exceed 12 familys in the parish) received me in a very affectionate manner but Courtesy was all they coud give. In Six months after I was settled my wife fell sick, and after lingering 2 months under the Doctors hands, died. My Children fell sick next, one whereof followed the Mother; two Servants that I brought with me shared the same fate. It pleased God however to give me and the rest of the Children strength to get over the Seasoning; But the Six months Salary (which was Intended to pay the mony I had borrowed) was consumed in the sickness; and the Doctors Bills amounted to £228 upwards of 60 pounds Sterling. On the Contrary Mr. Harrison told me he was plentifully supplied with fresh meat Wine Mony and every necessary during his Sickness; was attended by the Ablest Physicians in Charles Town, and his Doctors Bill paid and delivered to him with a note at the bottom. Those debts which I was put to discharge when demanded, proved the Source of all my Subsequent uneasiness.

I found no library as I was made to expect; My Predecessors books were Sold and I had seen in many houses (books bought at that Auction) with the Societys arms. Of this I gave Doctor Bearcroft notice; and told him (if the Society woud give me leave) I woud Sue the Executors and recover the Value of the Books; but begg'd to have some books sent me, being in great want of them. I also inform'd him of the Death and Sickness in my family; that I was left with a parcel of young Children which I coud not take Care of, and begg'd leave to be absent from my Cure for Six months, that I might bring them to England and leave them with their relations. To this letter I had for answer; that the Society condoled with me upon the loss of my wife, but coud not let me come to England as I had been so short a time in America; I had no directions what to do about the lost library; nor any sent in its room. And this was the only letter I ever received from Doctor Bearcroft, excepting that which inform'd me of my dismission dated the 6th of Aug. 1759 which came to my hands the 10th of Jan. following; I never faild Writing every Six months, and at other times as occasion required; particularly when the parish suffered me to be arrested for the painting and glazing the Glebe house which money I was obliged to pay because I employd the workman upon their promise of Subscribing to pay him. I gave the Doctor notice of this usage inclosed a Coppy of the Warrant with the workmans receipt. But to this I received no answer. When Dissenters and a Notorious Atheist had crept into the Vestry and had laid a burthen upon me greater than I was able to Support, I complaind but was not heard. At length my health declining fast being afflicted with a periodical nervous fever which attack'd me every Six weeks and was encreasing thro' my afflictions. I was advised to go off the Province for some time. Prompted by self preservation, and Knowing that two of the Missionarys had done so and were absent for Six or eight months and still in favour: I went into North Carolina where I stayd 3 months and found I grew much better. Upon my return Such a Clamour was raised against me that there was no appeasing it. A letter was Wrote by one Woodmason, Signd by part of the Vestry, and sent home to the Society against me. As I did not know what was laid to my Charge I coud make no defence as to particulars; but such of the Vestry as did not sign the letter and I believe some that did, Signd a testimonium to this purport. Videlicet that as several things had been laid to my Charge, they found them to spring from malice and design and not from truth having made a strict enquiry into the whole. This I sent over as a counter to the complaint, together with a postscript of a letter sent me by the Same Woodmason Some time before, wherein he complaind of an injury I had done him and promised to be revenged. This injury consisted in my telling a gentleman With whom he had dealings that he (Woodmason) ran away from Gosport and carried £1200 of other peoples effects with him, Which (as this person is the inditer of the letter against me) I can make appear by the Oath of persons of fortune now in London, that the Society may know who I had to deal with. This is all the defence I have ever had it in my power to make. And as matters had come to this pitch, and being invited by a Parish in North Carolina, and encouraged by Governor Dobbs who promised to Write to the Society in my behalf, I went into that province. I sent a letter to Doctor Bearcroft acquainting him with my removal, and the cause of it, telling him at the same time, that if my petition and the Governors letter shoud not prevail with the Society to fix me there; I shoud be pretty well recovered, in all probability by the time I had his answer, and woud go back to my Mission. To this I received no answer. When Six months came about, I concluded that the most effectual method of knowing whether I was confirmd or not woud be to draw for my Salary; which I did in favour of one Palmer but woud not receive any mony for my bill till it was paid toward a protest. This was answered which gave me all the reason in the world to believe my removal was approved of. When the other Six months came about I drew again, sent a state of my parish and returnd thanks to the Society for their goodness; this Bill was in favour of one Clitheral and paid. Then again, I drew in favour of one Scott this was paid also Then I drew in favour of one Linch; afterwards in favour of one Sitgraves, then in favour of one Langford, and last of all in favour of one Puckey; these 4 Bills were protested, tho being negotiated in the Northeren Colonies, I knew nothing of their fate till they all came upon me at once in November 1759 and the January following was favoured with Doctor Bearcrofts Second and last letter which gave me my dis[mission]. In consequence of this dismission I applied to the Vestry and Parishoners for a petition to the Society in my be[half] allso to the Members of his Majestys Council: and also the members of the house of Assembly for testimoniums all of which I obtaind sent a Coppy of them to Governor Dobbs, with a letter to be forwarded to Doctor Bearcroft. This I find his Excellency has done; for waiting upon the Doctor thursday of 10th inst. July, he condescended to show me the minutes of the Society. But I observe that no notice was taken of any testimonium but that of the Vestry; and even that curtaild of the most essential part; and (what is more amazing) by some unaccountable error blended with a letter I wrote two years before, and not with the letter that accompanied the Testimoniums. When I was admitted to the Doctors presence last thursday; He asked me (in an angry manner) what brought me to England? I told him I came in hopes of being heard and restablishd by the Society; he told me it was in vain. To which I reply'd that I had waited upon his Grace of Canterbury who was pleased to tell me he woud attend and woud readily admit of anything that was reasonable. I told him also that I had been with my Lord of London, who said he woud speak to Doctor Nicolls, and desired I would wait upon the Doctor. To this Doctor Bearcroft replied (with Some Warmth) that to do anything for me would be turning the Society upside down; and so saying retired from me. As I had not obtain'd what I wanted I followed him and begg'd to have a hearing from the Society. God forbid (Says he) I shoud hinder it but the Society wont meet till September, I mentioned the bad consequences to me shoud I be deserted by the Society. That (Says he) is nothing to us; and (exalting his voice) goes on—a pretty affair that you should quit the Societys Service and then come here to be paid. I begged he woud put me in a method to call the Society together. To this he made no reply but your Servant Sir and so left me. As your Memorialist is at a great expence in attending in town; and as there are some Gentlemen of fortune from America, now in Town, whose testimony may be of Service to him; He begs to be heard next Fryday being the usual day of the Societys meeting.

Copy.

[1] This phrase, which appears occasionally in letters from missionaries, was an instruction from the secretary to the Society's copyist that the document did not have to be entered in the Society's copybook.

[2] Benjamin Smith (1717-1770) was speaker of the South Carolina Commons House of Assembly from 1755 to 1763. Edgar, *Biographical Directory*, s.v. "Smith, Benjamin."

[3] Rev. Levi Durand. SPG Records, Series B, 19:142, 143.

[4] Rev. James Harrison. SPG Records, Series B, 20:146.

[*LAM/Misc. 1123*]

"The Case of Mr. Michael Smith"
1760 October 17

<(211)> July 18, 1760 Mr. Smith, late missionary at Pr. Fredericks Parish S. Car. who had gone thence without Leave to N. Car. and desired to be employed again, was heard, and some papers from the vestry read. No Reason found to readmit him: but he alledging, that he had 2 Gentlemen to produce, as Witness, Leave was given him.

Sept. 19. Mr. Smiths memorial, and Reply to Objections with Mr. Hernes Letter and Mr. Bridgers Testimony referred to the Committee.

In this he saith the ABp. had found Room to make Objections to his memorial, when first delivered.

The memorial very severe on Dr Bearcroft. Appointed 20 March 1752.

But 12 Families of Ch. of Engl. in the parish, [who wd.] give only Courtesy 1). *Woodmason saith, they assisted him greatly. He denies it and saith his predecessor in whose home Ch. of England flourished, and who was very frugal, died poor.*

Sickness of his Family brought him in Debt.

Library given former Missionary dispersed. No new one sent.

Wrote Complaints every six Months to Dr. Bearcroft: had but a Letter in 6 years.

Dissenters and an Atheist got into the Vestry and made him uneasy.

He had a nervous Fever every 6 weeks and knowing 2 missionaries, whom he could name absent for 6 or 8 months, and still in Favour went to N. Car. for 3 months, and was better.

On his Return, one Woodmason wrote a Letter to the Society against him signed by Part of the Vestry 3) <*It is dated May 2, 1750 and signed by 8 besides Woodmason. They say in the postscript that he was shewn it and that his Income was 200 Guineas a year.*> And 2 Anabaptists swore a Fact against him said to happen 2 or 3 Years before which he had not means of confronting 2.). <*This Fact was his carrying a Girl along with him on a Journey, who was seen on the bed when he was in it. He saith it was to attend and nurse him, he being ill: and that she might for ought he knows, in sitting up with him throw her self on the Foot of the Bed: and he believes (if more has been) (i.e. sworn) not that nothing more wd. have been sworn, if he had been present when the oath was administred. He saith the thing is improbable and the Oath not to be credited (But he denies not the Fact, though he solemnly denies some others). He saith Next that his Enemies, and those did not examine believed he lay with the Girl: but his Friends did not.*>

He did not know particularly what was laid to his charge. (Wd. no Vestry-man or other man tell him, if he asked?) But the Vestrymen who did not sign the Charge, and he believes some who did, gave him a Testimonium which he sent over: 2.) <*This Testimonium saith, that whereas several scandalous things have been laid to his charge, they believe the same to spring from Malice and Design and not from Truth having made Inquiry into the whole. Signed by 6 or 7 of the vestrymen. (He names no Date. Hath not Dr. B. this? He hath sent it to Dr. B. and quotes by Memory. Was it produced to the*

Society? We never had it.)> also [*illegible*] a written Threatning of Woodmason to be revenged on him for some Injury.

Then being invited by a Parish in N. Car. and encouraged by the Governor, he went thither, Woodmason saith he was turned off in S. Car. and therefore went to North Car. But indeed he came back in 3 months and officiated for some time after his Return, and might have done so still, if he would (But doth Woodmason and do the rest mean, that he was turned off before he went first to N. Car. or upon his Return after the 3 months) and the vestry gave him a Certificate at parting that he went voluntarily, which Certificate he sent to Dr. Bearcroft 3.). <*(Hath the Dr. got it) No. The first afterwards was dated Sept. 2, 1758 from N. Car.*>

He sent Dr. Bearcroft notice of his Removal, adding, that if the Society wd. not fix him in N. Car. he should be ready to go back to his mission in S. Car. But to this he recd. no Answer 3.). <*(Hath the Dr. got it) No. The first afterwards was dated Sept. 2, 1758 from N. Car.*>

At the End of 6 months he drew for his Salary, and it was pd., whence he concluded that his Removal was approved. 4.) <*When were these payments made to him? And were they made as to a missionary in S. or N. Car.*> Had it not been pd. he wd. have returned to his mission in S. Car.

So again his Bill for the next. six months was pd. 4.) <*When were these payments made to him? And were they made as to a missionary in S. or N. Car.*>

Then he drew 4 more (for what time) which were all returned protested in Nov. 1759 and Dr. Bearcrofts Notice of his Dismission came to him in Jan. 1760. On these protests he was 1.) <*Put in Custody of the Sheriff.*> 5 months: but then had Leave given him to return home and solicit his Readmission: for which the Vestry and leading men of the parish petitioned (what parish? we have only Craven County, St. Pauls and St. Thomas, besides an itinerant mission: and they are in all filled) 5.) <*This is from St. James's Parish in Hanover County: signed by the Ch. Wardens and vestrymen and principal Inhabitants dated Oct. 1, 1759 testifying that he hath behaved with becoming Decency Regularity and Diligence hath not more profit nor less work than before; officiates at 6 places and doth good amongst the Anabaptists. They desire the Society will let him stay and give him the usual Salary; the established Income not exceeding 50 Guineas a year, through the bad Credit of their Currency, and they not being able to give more And they wish they were able to recommend the whole province to the Care of the Society. (How many parishes? Had we ever a Missionary at St. James's? No. If not, why now?)*> and the Council and Assembly gave him Testimonials. 2.) <*They are dated Dec. 1759. They are very full. The latter mentions his having been minister of St. Patricks in that Country and behaving well there also.*> These were sent by Governor Dobbs to Dr. Bearcroft 3.) <*The Governor also attests 3 Apr. 1760 that he hath known him well for above 4 years and he speaks well of his Prudence, Decency, Sobriety and Integrity. We have it not.*> But the minutes of the Society take notice only of the Testimonium of the vestry, and that is curtailed of the most esential part: i.e. (as he explained afterwards) that in which the parishioners, distinguished by their Fortune and Rank, joined the vestry. He gives the Names and Titles of 6 such, adding, and so on 4.). <*(How came these omissions?)*> Also this Testimonium was blended in the minutes with a Letter, which he wrote to Dr. Bearcroft some time before, instead of the Letter, that came with it, of this last Letter 1.) <*Written after his Dismission came to his Hand. He hath it not.*> he hath not a Copy with him: but it set forth his Distresses, and that his Confinement hindred him from going to the back Chapels and so deprived him of 1/2 his Salary: and in it he offerd to go Schoolmaster to the Catawba Indians (they are reduced to 40 fighting men) for £30 a year, and will now, provided Care should be taken of his Family in Case of his Death. (Did Dr. B. receive this?) 5.) <*(And why doth he propose going to the Indians for £30, if he hath a parish worth 50 Guineas, where he is well liked?)*>

Other missionaries before him had removed from the parish to which they were sent, gone to another, then written for Leave and obtained it. He can name some. 6.) <*(Let him)*>

He is an Irishman. Dr. B. hath declared he wd. willingly have none in the mission.

Supposing him as bad as Woodmason represents: it is 4 years since he hath repented and reformed: and hath as strong Testimoniums as any Missionary.

He desires to invalidate the littera serpla of his Accuser by the Testimony of men of Fortune and Credit.

He is charged by Woodmason in a private Letter to Dr. Bearcroft, with being generally thought to have made one Jubb so jealous of his wife, that he attempted to poison himself, and they parted· But if so, why do not the vestry mention this in their Letter? Then follows a very different acct. of the story of Jubb.

Woodmason charges him with an improper paper in his Hand writing posted up. But this the vestry assert not. And where is the Original? He solemnly denies it.

He inserts a Letter from a Lady, who spends great part of her time in S. Car. most of whose Friends live there. She congratulates him on his N. Car. Testimonials, which she saith must restore him to the Favour of the Society. Dated Springfield Jun. 21, 1760. She is one of the first Rank in those parts. No name.

Proofs that Woodmason defrauded his Creditors and run away from Gosport to S. Car. and is a busy meddling man.

(If Mr. Smith had not gone to the Parish, which he hath in N. Car. should we have appointed a Missionary there?)
Oct. 15, 1760

[*Endorsed*:]
Case of Mr. Mich. Smith
Oct. 17, 1760
(211)

D. This document appears to have been prepared for the archbishop of Canterbury rather than the SPG.

[*LAM/Misc. 1123*]

Rev. Michael Smith to Archbishop of Canterbury
1760 October 17

<(210)>

Octr. the 17th 1760

My Lord

By approaching Your Grace in this manner, I mean to address the Society Over which you preside; who I hope will pardon me, it being the last effort I shall be able to make to keep of that ruin which, without their compassion must fall upon me. I need not repeat the miserable Situation I am in, it is well known to this Venerable body, and I make no doubt will have some influence upon their determination this day. If it is not Convenient to appoint another Mission in North Carolina; I shoud gladly accept of any mission vacant in America; from whence I shall take care to send annually a testimonium of my Conduct and utility under the penalty of being struck of the List of Missionaries. But if that imprudent step with regard to the Girl (which I take to be the only charge against me; that carries weight) shoud over balance the Testimoniums I have brought with me; so that I shoud be deemd unworthy of being received again into the Societys service. Let me (I beseech you) not be entirely abandoned, but whilst you punish, leave some room for further repentance, shoud you think that four years faithfull services are not sufficient. I am now separated from my family; nor is it possible for me to go to them without your Charitable assistance; and as when I am in America, I shall be instrumental in carrying on the work of the Society as well as those whom the Society pays annually; I hope they will at least enable me to go back; and if they will permit me to correspond (tho not in their Service) I make no doubt but by my diligence and regularity (of which as I said before I shall send proper testimoniums) they may think me worthy of being taken once more into their Service when opportunity offers. This may be due to me thro charity and compassion tho the Society shoud be of opinion not thro Justice.

Before I coud have leave to come and Sollicit my reestablishment; I was obliged to mortgage all my little effects, even to the Very bed I lay on for the payment of the protested bills, and had I it in my power to return, if I coud not pay those bills now; or had no prospect of paying them hereafter by being reinstated I shall not have a bed left me to lye on. To say more must be needless; therefore recommending my Cause to God and the tender consideration of this Society; and promising that whatever they shall think proper to do for me; shall be accepted with gratitude and lead me to exert my utmost endeavours to give them cause to be pleased with what they had done for My Lord, Your Graces and the Societys distressd and obedient Servant.

Mich. Smith

[*Addressed*:]
To His Grace the Lord Arch Bishop of Canterbury

[*Endorsed*:]
Mr. Mich. Smith
Oct. 17, 1760
(210)

ALS.

[*SPG/Jou/15*]

Journal of the SPG
1760 October 17

<(10)> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 17th day of October 1760. [. . .]

<(15)> The Committee read the memorial of Mr. Smith of North Carolina, together with Mr. Heron's Letter to Mr. Bridgen, and Mr. Bridgen's Testimonial in his behalf.

The Committee also read a Petition from Mr. Smith intreating dispatch, and to be heard to any objections the Committee might further make.

And the Committee having read the Memorial and other Papers relating to Mr. Smith, and fully considered the matter, and having heard from Mr. Smith what he had further to offer in his own behalf, see no cause to recommend him to the Society to be readmitted into their Service.

<(16)> Resolved, that it is not proper to admitt Mr. Smith into the Society's Service, and that his case be further considered at the next Meeting. [. . .]

Minutes.

[*SPG/B/5*]

Rev. James Moir to Secretary, SPG
1760 October 30

<155> <*Copy*>
Reverend Sir

Our Admmistration [*sic*] for some Years past, has been such, That I was loth to enter upon a Detail of publick Transactions.

Governour Dobbs was so sharply censur'd by the General Assembly in the Beginning of last Summer, That one would have thought, he could not be so bold, as to put into the Commission of the Peace for Edgcombe County, another Ringleader of the Mob, and yet he did it.[1] If no Remedy is apply'd well dispos'd Persons talk of leaving the Province.

We have had a sickly Season this Fall, and I was much indispos'd: I baptiz'd only Seventy four Whites, and five Blacks; but this was chiefly occasioned by there being no Vestry in the Parish. This prevents the Sherriff his being taken to Task for detaining the Parish Taxes. I this Day draw for my Salarie from Lady-day to Michaelmass 1760 and am Reverend Sir Your most obedient humble Servant.

James Moir

Edgcombe Octr. 30th 1760.
Duplicate

[*Addressed*:]
<5>
To The Reverend Dr. Bearcroft
Secretary to the Society for the
Propagation of the Gospel in foreign
Parts at the Charter-House London
<Oct. 30>

ALS.

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[1] Moir repeatedly claimed that Dobbs appointed a "ringleader of the mob" as a magistrate after the Enfield Riot. However, the clergyman never identified the recipient of the governor's alleged largess, and Dobbs denied making any such appointment. The "censure" to which Moir referred was a long list of offenses, compiled against Dobbs by the lower house of assembly, in secret session, on May 23, 1760, and forwarded to the king. Page 228, above; Saunders, *Colonial Records*, 6:299-300, 410-414.

[*SPG/B/5*]

Rev. William Langhorne to Secretary, SPG
1760 November 15

<N. Carolina> *<No Copy>* <60>
Sir

I humbly thank you for your good Wishes, and am sincerely rejoiced to hear of your better Health; which I pray God long to continue!

I wish I could speak any Thing in Mr. Smith's Favour. One cannot see the Faults and Failings of Others without Pain; much less speak of them, without Reluctance and Concern. Nevertheless, as none can be more sensible than myself of the sad Consequences of sending wicked Missionaries into the Plantations, a Specimen whereof (I am sorry to say it) Mr. Smith's bad Conduct first afforded me. I readily comply with my Duty in communicating to you, what I know of him; and shall always be glad to serve the Society, in any Thing I am capable of.

In general then Mr. Smith's Character in Carolina is as bad as can be. I would decline mentioning Particulars, but that you desire them. His bad Treatment of his Wife in her last Sickness, his barefaced, impudent Intercourse with his Woman Servant, and total Neglect of his Children after their Mother's Death, not only incur'd the Odium of his Parishioners, but the Contempt and Abhorrence of the whole Province. So that I am very certain, not one Parish in So. Carolina would, on any Terms, receive him as their Minister, even tho' the Society should reappoint him their Missionary. Thus I have complied with your Request, not from any personal [Pique Solemnly declare to] Mr. Smith but a sacred Regard to Truth, the Honour of the Society and the Good of Souls. I should have done this sooner, but was seized with a violent Fit of Sickness, the very Day I recd. your Letter.

Pray present my Duty and most grateful Respects to his Grace of Canterbury in particular, and to the Honourable Society, in general, at your next Meeting, and inform them of my Situation which is as follows. "That frequent Paroxysms of my Disorder, have hitherto prevented my making a proper Use of the Bath-Waters, that I am not able to return to Westminster this cold Season, without risquing my Life, and that, therefore, I am obliged to stay here to the next Summer, by which Time, I hope so to apply the Waters, as to receive the happy End for which I came here. The Society's last Gratuities, of ten Pounds Each (for which and all their Favours, I shall, I trust, be ever truly thankful) are expended; and how I am to be further supported here, God alone knows."

Mrs. Langhorne joins in Gratitude to you, and Wishes for the Continuance of your good Health, with, Reverend Sir, Your most obliged, humble Servant.

Wm. Langhorne[1]
Bath, Novr. 15th 1760.

N.B. I would not have my Name used to Smith, because he is a desperate Fellow. Mr. Clarke, late Rector of St. Philip's Charles Town, will, if necessary, readily corroberate my Testimony.

[*Addressed*:]
To The Reverend Dr. Bearcroft
Master of the Charter House
London

[*Endorsed*:]
Mr. Langhorne
Nov. 15 1760

ALS.

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[1] Rev. William Langhorne was appointed to St. Bartholomew's Parish, South Carolina, in 1750. He later served St. George's Parish, South Carolina, resigning in 1759 due to ill health. Manross, *SPG Papers in the Lambeth Palace Library*, 30; Calendar of SPG Papers at Bodleian Library Relating to America (typescript, 1934; revised 1939, 1982), Series B, vol. 5:240, Rhodes House, Oxford University.

[*SPG/Jou/15*]

Journal of the SPG
1760 November 21

<(17)> At a General Meeting of the Society for the Propagation of the Gospel in Foreign Parts. Held on the 21st day of November 1760. [. . .]

<(29)> The Society took the Case of the Reverend Michael M. Smith into further Consideration, and altho', they very much disapprove of his Conduct in South Carolina, and of his coming over to England; yet on Account of some Testimonials in his Favour, from Arthur Dobbs Esqr. Governor of North Carolina, and of some other Persons of Note, and Character in that Province; and on Account of his very distress'd Circumstances: Resolved to give Mr. Smith £25, towards his Expences in returning to North Carolina. [. . .]

Minutes.

[*SPG/B/5*]

Rev. Michael Smith to Archbishop of Canterbury
1760 December 15

<*Copy*> <65>

Decr. the 15th 1760

My Lord

This is Sent to your Grace by one of the most miserable men living; being separated from his family without having it in his power to go to them: nor does he know Whether they will be suffered to leave the Province to come to him.

This my Lord is designd to beg one favour from you which I humbly hope your Graces humanity and Equity will lead you to grant. I have dressd my Memorial and the Proceedings of the Society in the form of A Letter from a Missionary to the Rt. Reverend Lord Bishop of London, which I shall commit to the press[1] as soon as I have your Graces determinations with regard to this request. Videlicet That your Grace will be pleased to order me a Coppy of the Vestrys letter and what has been sworn against me, being desirous of laying the whole before the publick. For my part I never saw either, nor were they ever read to me, and tho I begg'd to know their contents, this was denied me by that Triumvirate Committee to whose inspection my memorial was left, and upon whose report the Society determined as they have done.

The reason of my applying to your Grace is because you have received me with mildness when I had occasion to approach you, whilst the Secritary has acted on the reverse.

I had a great deal of reason My Lord to complain of the Secritarys conduct to me; and I believe I shall find no difficulty in pointing out where others have had reason to complain as well as I; this I know that if he had done his duty, I never had fallen under this Delemma. However I shoud not have complain'd had I not found him resolutely bent upon my ruin; I knew it was hard to kick against the pricks; and when your Lordship told me that what I had advanced against Doctor Bearcroft might do me hurt and coud do me no service, I was certain that nothing but the immediate interposition of Providence coud prevent my fall; and yet I thought it hard, that one Servant shoud not be heard against another, who differed from him in nothing except in receiving 8 or 10 times more of the Same Charity annually without undergoing the 10th part of the hardship.

Upon the whole My Lord my ruin is finished; and as I have the Vanity (indeed I am prompted) to think I deserved a better fate I shall submit it to the world. I shall take care to stick by the truth; advance nothing but what I can Support; and then (if I am disappointed in my expectations) my condition can be no worse than it is. But I flatter myself I shall receive that pity and assistance from the Publick which the Society has denied me, and from thence be enabled to go to my family that must inevitably starve without me. Was I enabled to do this I never shoud have taken this Step how much soever my partiality might lead me to think myself injured.

I shall take the liberty to call on your Graces Gentleman on thursday morning to be informd of your Graces pleasure and beg leave with the greatest distance and deference to Subscribe myself My Lord Your Graces most obedient and obliged humble Servant.

Michl. Smith

[*Endorsed*:]
Mr. Smith to the
archbishop of Cant.
Decbr. 15 1760

ALS.

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[1] As far as is known, nothing of this kind was ever published by Smith.

[*LAM/Misc. 1123*]

Rev. Michael Smith to Archbishop of Canterbury
1760 December 24

<(212)>

Decr. the 24th 1760

My Lord

I waited on Doctor Bearcroft for a Coppy of the papers that were sent over against me; in hopes that your Grace had given orders for my receiving them; But the Doctor told me he had no directions to shew me any thing. I humbly hope that your Grace will put it out of my power to declare to the world that I was denied these Coppies. I wait your Graces pleasure and beg leave with the greatest distance to Subscribe myself My Lord your Graces much distressd and most obedient Servant.

Mich. Smith

[*Endorsed*:]
Mr. Michael Smith Dec. 24, 1760
(212)

ALS.

[*SPG/B/5*]

Rev. James Reed to Secretary, SPG
1760 December 24

<*Copy*> <135>
Reverend Sir

I wrote to you the 26th of June ult. by three different Conveyances, some of which without doubt arrived safe tho I have lately received intelligence that one of them miscarried. In my Notitia Parochialis I now send you, I have taken no Notice of the Number of Inhabitants, Dissenters or Infidels, because as I had taken particular Notice of them in my last, I thought it needless to do it again, till there was some considerable alteration in the Number of my Parishioners, or their Affection or Disaffection to the Church of England. In these last Six Months I have visited St. John's Parish in Carteret County Thrice; Once at a private House where I baptised Four Children, Once at the Chapel upon Newport River where I baptised Three Children, and again at the above private House where I baptised Eight Children and administered the Sacrament of the Lord's Supper to Thirty One Communicants. I am Reverend Sir your most obliged, obedient and humble Servant.

James Reed

Newbern
December the 24th 1760

Notitia Parochialis From February the 7th to June the 21st 1760

1. Number of white Inhabitants in Craven County and Christ Church Parish	2500
2 No. of white Children and Infants baptised	114
3 No. of those who have received the Sacrament of the Lord's Supper	139
4 No. of those profess themselves Members of the Church of England	1800
5 No. of Dissenters of all Sorts	700
6 No. of Heathens	1000
7 No. of black Children and Infants baptised	11

Notitia Parochialis From June the 21st to December the 21st 1760

1 Number of white Children and Infants baptised	93
2 No. of black Children and Infants baptised	14
3 No. of Adults baptised	3

P.S. After writing the above Letter I thought proper to send you another Copy of my Notitia Parochialis from Feby. the 7th to June the 26th 1760 lest My Three Letters of the 26th of June shou'd all miscarry.

[*Addressed*:]
To The Reverend Doctor Bearcroft
at the Charter House
London

[*Endorsed*:]
<(12)> North Carolina
Mr. Reed of Craven County
Decr. 24th 1760.

Read at a Committee
15th June 1761.

ALS. Read at a meeting of the SPG, June 19, 1761. Journal of the SPG, 15:102.

[*CO 5/337*]

Act of Assembly
1761

An Act to Impower the Inhabitants of Several Parishes within this Province that have no legal Vestry within their Respective Parishes to meet and Elect Vestries.

Whereas by Act of Assembly pass'd at New Bern the Twenty fourth day of April in the thirty third year of His late Majesty's Reign Entituled "An Act for Establishing Vestries" the Several and Respective Vestries Elected and Chosen by Virtue of the aforesaid Act were to meet within Twenty Days next after such Choice to Qualify themselves according to the directions therein mentioned. And Whereas Several parishes within this province either through their Vestry's neglecting to Qualify themselves or for want of proper Magistrates to Administer the Oaths have no legal Vestries within their Respective parishes to make provision for the Poor and the management of Parochial affairs.

We pray that it may be Enacted

And Be it Enacted by the Governor Council and Assembly and by the Authority of the same That the Sheriff of each and every County within this province wherein there is a Parish that has no Vestry Legaly Elected and Chosen being so Chosen and not Qualified According to the Directions of the before recited Act shall and are hereby directed to give Notice of such Election to the Freeholders of every parish as aforesaid (not having a legal Vestry in the manner and Form prescribed in the above recited Act for Establishing Vestries) to meet at the Court House or Usual place of Electing vestries within such Parishes on the first Monday in September next then and there to Elect and Choose Twelve Freeholders of such parish being Qualified as is directed by the before mentioned Act to Serve as Vestrymen of such parish who shall be after they are so chosen under the same rules Regulations and Restrictions and liable to the same Fines and Forfeitures and have and Exercise the same power and Authority, as is Directed and Inflicted by the before recited Act on other vestrymen for Neglect or Breach of Duty.

And Whereas there is no Provision made by the before Recited Act when there shall be any Vestryman Chosen not being Qualified within the meaning and Intent of the aforesaid Act. Therefore be it Enacted by the Authority aforesaid That if any Person or Persons shall have been heretofore Elected or that shall hereafter be Elected a Vestryman or Vestrymen and shall not be Qualified for the same within the meaning and Intent of the said Act it shall and may be lawfull for the Majority of the Vestry men so Chosen and being Qualified or that shall hereafter be Chosen and Qualified and they are hereby Authorized and Directed if the Number so Elected and not Qualified as aforesaid shall not exceed three to Choose one or more persons not exceeding the Number as aforesaid being Qualified as Directed for other Vestrymen in the Room and stead of the vestrymen so Chosen as aforesaid not being Qualified and in Case there shall be more than three vestrymen first Chosen that shall not be Qualified as by the aforesaid Act the vestrymen so Chosen and Qualified shall give notice thereof to the Sheriff of the County within twenty Days next after their Entering in the Office of vestrymen And the Sheriff of such County is hereby Ordered and Directed as soon as Conveniently can be after the Receipt of such Notice to Advertise the same at every Church and Chappel within such parish thereby requiring the Parishoners to appear at a Certain Day therein Mentioned at the Usual place of Electing vestrys then and there to Chose other persons in Lieu and Stead of those not Qualified to Serve as vestrymen as aforesaid which Notice shall not be less than ten nor more than Twenty Days before such Election, And the parishoners are hereby Directed to meet and Chose other persons Qualified to be vestrymen in the same manner and Under the like Rules and be Subject to the same Fines and Forfeitures as is Directed and inflicted by the before Recited Act and the vestrymen so Chosen in the Room and stead of those not being Qualified shall appear before some Justice of the peace for the said County wherein such parish shall be who is hereby Declared to be the proper Officer for Administring the Oaths of Government and the Declaration to all vestry Men for the Future and then and there take the Oaths appointed by Law for the Qualification of Publick officers and also Repeat and Subscribe the Test and the Declaration as by the aforesaid Act the vestrys are to repeat which said vestrymen shall be deemed the Junior Vestry-men.

And Whereas there has been some doubt whether the vestries of the several Parishes are by Law impowered to allow any Minister which they shall employ any larger or greater Salary than one Hundred pounds over and above the Sum of Money Allowed such Minister for a Glebe, to prevent which for the Future. We pray that it may be Enacted.

And Be it Enacted by the Authority aforesaid That from and after the passing this Act the Several and respective parishes within this province that have already a Minister Officiating in the same or that shall hereafter employ a Minister shall not allow or give him a less Salary than One Hundred pounds Proclamation Money over and above the Sum to be allowed him for a Glebe any Law Usage or Custom to the contrary notwithstanding.

And be it Enacted by the authority aforesaid that the Candidates for Vestry men in each respective Parish or the Majority of them shall Nominate or Appoint to Assist the Sheriff Two Substantial Freeholders of each parish where such Election to take the Sufferages or poll of the Freeholders intituled to Vote at such Election And in Case the Candidates shall neglect or Refuse to appoint two Freeholders as aforesaid then and in such Case the Sheriff shall nominate and appoint two Freeholders to take the Suffrages or Poll as aforesaid and the poll so taken by them shall be given to the Sheriff of the County wherein such Parish doth belong in order to Declare who hath the Majority of Suffrages to Set and Act as vestry men of the said parish.

Arthur Dobbs
Jas. Hasell President
Saml. Swann Speaker

Read three times in open Assembly
and Ratified the 23d April 1761.

D.

[*LAM/FUL/VI*]

Instruction
1761

<282> Copy of the 84th Article of His Majesty's General Instructions to Arthur Dobbs Esqr. in the Year 1761.

You are not to prefer any Minister to any Ecclesiastical Benefice in that Province, without a Certificate from the Rt. Reverend Father in God the Lord Bishop of London of his being conformable to the Doctrine and Discipline of the Church of England, and of a good Life and conversation; and if any person already preferred to a Benefice, shall appear to you to give Scandal, either by his Doctrine or Manners, you are to use the proper and usual Means, for the Removal of him, and to supply the Vacancy in such manner as We have directed.

[*Endorsed*:]
Copy of the 84th Article
of His Majesty's General Instructions
to Arthur Dobbs Esqr. in the Year 1761.

D.

[*SPG/BRAY ASSOC/f38*]

Account
1761

An Account of Books sent abroad by the Associates of the Late Dr. Bray to Clergymen and others in America to encourage and assist them in the Conversion of the Negroes to Christianity [. . .]

<71>Books sent to the Reverend Mr. Bacon in Frederick County Maryland for a Negroe School and Eden Town North Carolina Ap. 1761.

50 Childs First Book, 10 Easy Method of instructing youth, 3 Indian Instructed, 5 Bacons 4 Sermons addressed to the Planters, 5 Christian Guide or whole Duty, 40 English Instructor, 2 Preliminary Essays on the various Expositions of the Ch. Catechism, 5 Bacons two Sermons addressed to the Negroes, 12 Friendly Admonitions to the Drinkers of Spirituous Liquors, 10 A.B.C. with Church Catechism, 2 Stebbings Young Christian Instructed, 3 Accounts of the Designs of the Associates, 5 Scriptural Catechism.

Books sent to Bath Town in North Carolina for a Negroe School and to Charles Town in South Carolina June 8, 1761.

40 Childs first Book, 40 English Instructor, 10 Easy Method of Instructing youth, 3 Indian Instructed, 5 Christian Guide or whole Duty of Man, 12 Friendly Admonitions to the Drinkers of Spirituous Liquors, 2 A.B.C. with Church Catechism, 2 Stebbings Young Christian Instruction, 3 Scriptural Catechism, 2 Accounts of the Designs, Proceedings of the Associates, 1 prleminary Essay on the Expositions etc., 5 Bacons 4 Sermons to the Planters and 5: 2 Sermons to the Negroes. [. . .]

D.

[*SPG/SAP*]

Report
1761 February 20

<56> <*An Abstract of the Proceedings of the Society.*> [. . .] <*North Carolina.*> *Arthur Dobbs* Esq.; the Governor of this Province, in his Letter of *January* 22d 1760, acknowledges the Receipt of a Letter from the Society, with a Box of Books; and promises to distribute the valuable Books intrusted to his Disposal, among the Persons best qualified to read them; and to take Care, that the Parcels <57> directed to the Society's Missionaries be delivered to them; and he particularly thanks the Society, for their Appointment of the Rev. Mr. *Earl* to the Mission of St. *Paul's* Parish *Chowan* County, and the Rev. Mr. *Stewart* to the Mission of St. *Thomas's* Parish *Bath* Town; and acquaints them, that he had placed the Rev. Mr. *Macdowell* at *Brunswick*, where he discharges his Duty much to his Satisfaction, and leads an exemplary good Life, and well deserves to be a Missionary. And upon this Recommendation and Mr. *Macdowell's* earnest Petition by a Letter dated *Brunswick*, St. *Philip's* Parish in *North Carolina*, *February* 9th 1760, the Society have received him into the Number of their Missionaries, and fixed him as such to that Parish; they having before occasionally rewarded him for his extraordinary Services in his Visits to several Parishes in that Province; he having agreed with the Vestry of his Parish, in every Year to reserve to himself four *Sundays*, to be employed in other Parishes, besides the Places which he can attend on common Days; and in a Fortnight or three Weeks he has gone sometimes through two or three Counties, (each County being a distinct Parish) and been every

Day employed in preaching and baptizing: And not very long before the Date of his Letter, he had been out as far as the Borders of *South Carolina*, and had so great a Number of Auditors from both Provinces, that they were obliged to assemble under the Trees, and in one Day he <58> baptized 32 Children and Adults, among whom were five free Mulattoes.

The Rev. Mr. *Read*, the Society's Missionary in *Craven* County, returns his hearty Thanks to the Society, by a Letter dated *Newburn*, *March* the 5th 1760, for their Appointment of him to that Mission, in which he is happy in the Love and Esteem of his Parishioners, and performs his Duty much to their Satisfaction, as their Certificate in his Favour, dated *March* the 3d 1760, testifies; it sets forth, that Mr. *Read* had served the Cure of that Parish for more than six Years, and, during that Time, he had diligently attended the Parish Church, and eight Chapels situated at great Distances from it; and he had given them great Satisfaction by a regular and exemplary Life, and by a faithful Discharge of his Duty: And in a Letter dated *June* the 26th 1760, Mr. *Read* transmits his *Notitia Parochialis*, in which he computes that the White Inhabitants of the Parish are about 2500, of whom 1800 are Members of the Church of *England*, the rest Protestant Dissenters of various Denominations; except about nine or ten Papists; *Indians* there are none, but he is afraid most of the *Negroes* (about a thousand) may too justly be reckoned Heathens; it being impossible for the Ministers in such extensive Parishes to perform their more immediate Duties in them, and find Time sufficient for those poor Creatures Instruction, and very few, if any, of their Masters, will take the least Pains about it; and the <59> Number of White Children he had baptized from *February* the 7th amounted to 114, besides eleven Black ones; and the Communicants in his several Congregations were 139.

The Rev. Mr. *Earl*, the Society's Missionary in *Chowan* County, returns his hearty Thanks for his Appointment, and acknowledges in his Letter of *May* the 5th 1760, the Receipt of a Box of Books, together with the Instructions of the Society, to which he promises, with the Assistance of God's Grace, to adhere strictly; he had not before kept an exact Account of the Numbers which he had baptized, nor of the Communicants, but he will do it for the future; and he computes, that he had baptized, in the twelve months preceding, not less than 300 persons, and the Number of Communicants in his several Congregations are not less than 100, which he has the satisfaction to see increasing already in the Parish Church, and he hopes to see the same in the other Parts of his Mission. The Church-Wardens and Vestry of the Parish, in a letter of the same Date, present their sincere Thanks to the Society for the Appointment of Mr. *Earl* to be their Missionary, who, during the Time of his Residence among them, hath gained the universal Esteem and Applause by his useful Doctrine and exemplary Life, according to their Testimonial.

The Rev. Mr. *Stewart*, the Society's Missionary at St. *Thomas's* Parish *Bath* Town, in his Letter of *May* the 20th 1760, acknowledges <60> the Receipt of a Letter, together with a Box of Books from the Society, about six Months before, and returns Thanks for them, and professes his Hopes and Trust in God, that his Conduct will always merit the Society's Approbation; according to his Account the White Inhabitants of his Parish are about 2200, of whom more than 1800 profess themselves Members of the Church of *England*; and he had baptized, in the preceding Half-year 121 White and 26 Black Infants, and 2 White and 4 Black Adults, after proper Instruction, and his Communicants are 139.

And the Rev. Mr. *Moir*, the Society's itinerant Missionary in this Province, by his Letter, dated *Edgcombe*, *April* the 8th, 1760, writes, that from the 16th of *October*, preceding, he had baptized 206 White, and 3 Black Children, and there were more than 50 Communicants in the Parish of *Edgecombe*. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[*SPG/B/5*]

Vestry to Rev. John Macdowell
1761 March 24

<*Copy*> <224>

Brunswick 24 March 1761

Reverend Sir,

The vestry have taken into Consideration the difficulties you Alledge in Officiating at the Blue Banks during the two hot and two cold months; and are content that you be permitted to exchange the Sundays in July and Augt. Allotted for that Chapel with Brunswick for other Sundays in A more moderate Season, you giving due Notice of Such exchange and as to cold months we know of None in this Country to prevent One of yr. healthy Constitution from riding twenty four Miles; A Day indeed of bad weather may happen now and then for which Accident all reasonable allowance will be made as heretofore has been made.

As to the addition of Salary which you insist on, we cannot but observe that when you agreed to serve the Cure of this parish on the 5th of June 1758, you thankfully accepted of One hundred pounds a year, when your family was larger than it is now, and you willingly undertook harder Duty than is now proposed to you. But now, Sir His Excellency the Governour and the Vestry of yr. Parish having by their joint recommendation of you, procured fifty pounds Sterling a year the generous bounty of the Society for propagating the Gospel you disdain to Accept from our Parish one hundred and twenty proclamation money a year: you discover difficulties in the exercise of your function which never before Occurred, and you are pleased to insist on Such a Salary from them as they never have given. And such as many of this Parish in the present depressed State of their Trade[1] and Circumstances cannot easily give.

If you are pleased to continue on the salary we have now proposed we shall be glad to contribute all in our power to make every part of yr. Duty Agreeable to you. We are Reverend Sir, yr. most humble Servants.

John Paine, Ja. Murray, Wm. Dry,
Richd. Eagles, Robt. Snow

(a Copy)

[*Addressed*:]
To
The Reverend Mr. John Macdowell
These

[*Endorsed*:]
1761
26 Mar [17]61.
Copy.

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[1] The attacks of French privateers along the North Carolina coast greatly hampered the maritime trade of the colony during this period.

[*SPG/B/5*]

Rev. James Moir to [Secretary, SPG]
1761 April 13

<*Copy*> <156>
[Reverend] Sir

The Misunderstanding between the Governour, and leading Men of this Province still Subsisting, we are as unhappy as ever. The General Assembly is now Sitting, and it is hopd Something will be done for the more effectual Administration of Justice. The Officers on the civil List in Edgcombe County shew so little Regard to common Honesty, That I shall embrace the Offers made me by Some one of the neighbouring Vestries which have applyd to me for several Years past.

Since my last of Octr. 30th 1760, I baptiz'd 114 Whites, and eighteen Blacks; and this Day draw for my Salarie from Michaelmass 1760 to Lady-Day 1761 and am Reverend Sir Your most obedient humble Servant.

James Moir

Edgcombe 13th April 1761
Duplicate

Duplicate. Read at a meeting of the SPG on August 21, 1761. Journal of the SPG, 15:126.

[*SPG/B/5*]

Rev. Daniel Earl to Secretary, SPG
1761 April 14

<*Copy*> <101>

No. Carolina Edenton
14th April 1761

Reverend Sir,

Please to Acquaint you [*sic*] Reverend and Honourable Society that I have, within this preceding half-year; Baptized in this Parish 50 White Infants; and Administred the Sacrament of the Lord's Supper to 35 Communicants. I have made three Journeys to Berkley Parish, and Baptized there 60 White, and 8 Negro Infants. I have been several times dangerously ill since I wrote to you last with Pleurisies, Fevers, and the Flux; which have very much raged in this Country for several Months, which Rendered me incapable of Performing Ministerial Duties in this Parish for a great part of the Time, and likewise of Visiting Neighbouring Parishes that are destitute of Ministers, as often as I could Wish; but, thro the favour and Blessing of the Giver of all good things, am now perfectly recovered from all my Disorders.

I have drawn a Bill of Exchange for this preceding Year's Salary upon the Society, in favour of Mr. Jno. Campbell Merchant in this Province, which, I make no doubt, of being honoured.

I am, Reverend Sir, The Society's and your much Obliged, and most Obedient Humble Servant,

Danl. Earl

The Reverend Doctor Bearcroft

ALS. Read at a meeting of the SPG on July 17, 1761. Journal of the SPG, 15:114.

[*SPG/B/5*]

Rev. John Macdowell to [Secretary, SPG]
1761 April 16

<*Copy*> <72>
Reverend Sir,

I wrote to the venerable Society per Capt. Heron, About this time last Year, but have not as yet had the pleasure of receiving any Answer, or of hearing from them; Only by a Letter from Capt. Heron, dated at London, the 20th of July; wherein he informed me, that he was told by Mr. Smith, who went home with him last Spring, That the venerable Society had been pleased to grant me a Mission, and a Salary of £50 Sterling per annum. But so bad an Use, made my Vestry, of that piece of intelligence, that they thought proper, when they met at Easter this Year, to impose harder Duty on me, which already was more than One man in a thousand could go thro', and to take away ten pounds this Currency from my poor pittance of Allowance. Which at most was not better, nor so good, as a journey-man Taylor's wages: for One of them here have Sixty pounds a year this Currency, and board, washing and Lodging found him. Whereas I had but 130 in all. And out of that was Obliged to find myself in all the Abovementioned Articles; I pay for board and Lodging when I attend in Town at the rate of twenty Shillings a week: And moreover, must keep horses to carry me about constantly.

It was particularly Cruel of them to use me so at this time, as in last November, it pleased divine providence to afflict me with the heavy Loss of my most amiable wife, who died in Child bed, the Child also dying at same time. And I have just now no less than twenty one pounds, Nine Shillings to pay to Doctor's bills. Besides all other concomitants of that disastrous and melancholy Occasion. And am left a poor distressed widower, with a Child which was but a twelvemonth Old at my late Dear wife's decease.

But as I would not for any consideration in the world, do any thing to disoblige the venerable Society, and the Step I have now taken, may be represented to them in a different light; I will lay the whole before them in the fairest and most upright manner, as the truth is in Christ. And will leave it to them to judge the whole matter, and by their Judgment I am willing to abide.

The Gentlemen of the Vestries here, meet and hold their Vestries without the Minister, and take upon them to do every thing themselves without his presence. Nay, if he goes in among them, I have known them to desire him to withdraw, that they may have the more liberty of Arguing among themselves, and Settling his Salary, and appointing him his Service. Whereupon when I had any thing to lay before them, I did it by a message. And as I found a great deal of inconvenience in being Obliged to ride 30 or 40 miles to a Chapel; And of that, to ride 15 or 20 miles without Seeing a house to flee to in Case of a thunder shower, or Other bad weather; As I wrote to the venerable Society, last year. And having these difficulties to go thro' every month of the year, hot and cold. I Sent a message to the Vestry, laying before them the inconveniences of my being Obliged to attend the Out-Chapels in the two hotest Months in Summer, and the two coldest Months in Winter. At which time, the people who have many of them far to come, cannot bear the inconvenience of the weather, And at that time do not attend. And as the Vestry of St. James's never required me to attend the Chapels in the most remote parts of the parish, in these Months; therefore I begged my Vestry would lessen that part of my fatigue. But instead of that, they thought proper to lessen my Salary, and encrease my fatigue severely; by Obliging me to attend, besides what I did last year, once in every two months, at a part of the parish, ten times worse for the disagreableness of the roads, and accommodations, than the Other part I was Obliged to attend before; And where they have nothing like a Chapel among them; nor are any of their houses fit to meet in. Whereupon I acquainted the Vestry, that I could not think of undertaking Such heavy duty. They then proposed Another meeting Among themselves, to determine upon what they Should do. And I seeing what I was to expect, if I should purchase or build myself a house; (which I purposed doing,) and fix myself so that I could not easily remove from among them; I wrote to them, that if they would get an Act of Assembly passed this Sessions, the Assembly now Sitting, As the people at Newbern had done for Mr. Reed, allowing me £100 Sterling a year, and not Obliging me to ride Above Eight Months in the year, I would continue. And whereas at Newbern, besides £100 Sterling a year, Mr. Reed has a Parsonage-house and all conveniences found him; I proposed to my people, to ease them of that Article, and would purchase a Lot in Brunswick, and build myself a house. But if they did not do that, I could not think of Continuing any longer in this unsettled, unprovided State. Whereupon they, five of them however, wrote me the inclosed Letter.[1] And next morning, I sent them the inclosed Answer.[2] To which they have not made any reply; nor indeed can they: for they all know, there is not a word but Strictest Truth in it. Et magna est veritas et provalebit.[3]

On the whole I am determined to leave them. Which I am Obliged to, unless I Submit myself to the usage here laid down; which I cannot do, nor would the venerable Society, I am convinced, desire that I should.

But to give the venerable Society a fuller Idea of the dispositions of the people here and of my State among them, and the Opinion of people of Sense and merit; which is of more consequence than any thing I can say for myself, and will Set this whole Matter in a fair light; I beg leave to lay before them, a transcript from two letters now in my possession, and which Mrs. Dry[4] and many Others here, know to be genuine and I dare say, so does Mrs. Frankland[5] the Admiral's Lady; for they were wrote in her house in Old Bond Street, London, by her Aunt Mrs. Allen,[6] while She was at London, where She went from this to reside for Some time; at the very time I was Obliged to leave St. James's parish, on account of just Such Other usage as I am now meeting with here.

In the first She says, "I hope, Sir, you are blessed with a continuance of your usual health, to which your Singular temperance, constant exercise in the duties of your functions and happy disposition must greatly contribute; And I wish I could add to it, the Satisfaction of being Pastor to a Set of people more worthy of you, than the majority of the Parish: And more inclined to fix your Appointment, and establishment among them, independent of the vulgar herd, who, last year, behaved so unbecomingly, as Almost to drive you from Among them. It would give me great pleasure to hear you were made quite easy in that regard, and had laid aside all thoughts of removing out of the parish; whose loss of so valuable a Guide would not be soon made up; nor would they deserve it, if thro' their want of zeal for religion, or ill-treatment of you, they Oblige You to such a Conduct."

In the Second, when I had acquainted her, I was Obliged to leave them, and had thoughts of removing into South Carolina, She says, "To hear of your health, and that you support a proper and worthy Character in the duty of your function, gives me the highest satisfaction. On the Other hand, am affected in a very different manner to find you So determined to leave the province and your extended Cure. At the Same time, can see no reason to blame you for Such a procedure, which their lukewarmness (Say no worse of it) in religious matters, and neglect of you in so essential a point has drawn upon them. From this time forth let them no more Affect an Uneasiness, or complain for want of a Minister of God's word, and the comfort of the holy Ordinances. 'Tis but too plain they think neither necessary. And if Success attends their temporal Concerns, no matter for the Spiritual. Since this is the Case (even to a demonstration) I must own, Sir, you judge right, very right to leave them to their own devices. And you owe it to yourself to seek a place and people more worthy of you, and you of them. And where I doubt not, you will meet a kind and Christian reception from every body of merit. And hope, (as soon as may be) a good benefice upon a Certain foundation. And be no longer liable to the Caprices and inconstancy of the low-minded penurious herd—be they the great Vulgar or the Small.

You may depend, Sir, upon letters from me, to what friends, death and removals have left me there:[7] they are not many, but Such as you'l be pleased to be known to: and who, I am assured, from their innate goodness and beneficence of Mind, are always friends, and ready to assist the deserving: upon which foundation, I may Venture to say, you are intitled to all their good Offices; And from whence, promise myself very happy effects in your favour. The Gentlemen I shall write to (and inclose to you) Are Mr. Gabriel Manigault, Doctor Bull Speaker of the Assembly (son to the late Lieut. Governor,) Mr. Peter Taylor, and Mr. George Austin, all men of worth and of Consideration".

These were the Sentiments of One who was an inhabitant here, and understood well the Circumstances of the place, and the dispositions of the people. And were it not that it might seem, I were more influenced by pique and hatred, than a true Christian Lenity, I could give Such an Account of Some of the present Vestry men here, that after knowing the Men and their Communications, no body would be Surprized that I am obliged to leave them. One of them declared, that the money he is Obliged to give to the maintaining a minister, he would rather give it to a kind Girl. Another is a person who Committed Incest with his own Uncle's widow, and has a Child by her which he owns publicly. Another believes there is neither hell nor Devil. And there is here One Gentleman of fortune in particular, he is not of the vestry but strives to influence them as much as he can, whom I heard myself declare, that he could not believe in Jesus Christ, and he despises the holy Sacrament of the Lord's Supper. To him with two Other Gentlemen in St. James's Parish, a young Physician who was reputed to be an Atheist, and who died Since I came in here,[8] left the Lord Bolingbroke's Works.[9] What can a minister of God's word expect from these?

These are some of the men, who are intrusted with the management of affairs in Church and State. I am sorry there should be any Such in a Christian Country. But true it is, too true, there are many Such, not only here, but in all other parts of America. And what can we expect here, where every One, may just do that which seems good in his own Eyes; when in Our Mother countries, too, too many of these, daily appear, where the laws human and divine are inculcated and observed in far greater perfection.

May the Almighty God of his infinite goodness and mercy pardon all the failings and imperfections of all his Creatures. O! May he who is of purer Eyes than to behold iniquity but with Abhorrence and detestation, bring about in his good time, the means of reclaiming a Stubborn and depraved World. May he who is the Father of light, Open the Eyes of a Careless and unthinking world, that they may See and know in this their day, the things which belong unto their peace. Amen. Amen.

Now, if upon the whole, The Venerable Society think me Culpable in what I have done, I am willing to Submit to any penalty or Censure they will please to inflict upon me, except the Sending me back to North Carolina. If they approve of what I have done, I am happy. For I esteem their favour and approbation Above all things on Earth, next to that of my own Conscience; and even in that, would not be willing to confide too much, as Self-love or Self-Interest might Strive to Swerve me from my Duty. But in what I have done I really think I am right. It is Our Saviour's own Order, that if they receive us not in One place we are to go to Another.

I have some thoughts of returning home, for I could live happier there on a little farm than to be Governor here. But I am not willing to leave America without the consent of the Venerable Society. Wherefore I shall take a ride into South Carolina and do what good I can there, till I have the pleasure of hearing from the Society, which I am in hopes may be by the latter End of the Summer. A Letter directed for me, Sent to any of the Clergy in Charles Town, I will readily get.

The roof of the new Church at Brunswick is all fallen down Again. It was struck with Lightning last July, and afterwards a prodigious and immoderate quantity of rain falling on it, made it all tumble down. And there it lies just as it fell. The Chapel is a most miserable Old house, only 24 feet by 16 and every Shower of rain or blast of wind blows quite thro it. If I had continued, I intended to have purchased it, and to have fitted it up in a decent manner, and to have made it comfortable for the performance of divine Service, both in Summer and winter, till the Church might be finished. But the vestry here will give no encouragement to a minister but from year to year. And Strive to keep him in the greatest State of Subjection and dependance. But they will repent their obliging me to leave them; for I have done, and ever have done, more for them, than any they ever have had, or I dare say, ever will have. They think themselves wiser than all other people in the world, who give their minister a Certainty of continuing, at least, while he behaves well: and I should desire or expect no more than that.

But none of these things move me, neither count I my life dear unto myself, so that I may finish my Course with Joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

I beg my Sincerest duty to the Venerable Society, and hearty acknowledgement and thanks for all their kindness and goodness to me. I am Reverend Sir, Your most Obliged, and most Obedient humble Servant.

John Macdowell.

Brunswick April 16th 1761.
The Reverend Dr. Bearcroft.

ALS.

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[1] Not located.

[2] Not located.

[3] "Truth is strong and will prevail."

[4] Presumably the wife or another relative of William Dry.

[5] The wife of Admiral Sir Thomas Frankland (1717?-1784), and daughter of William Rhett, Jr., of South Carolina. *Dictionary of National Biography*, s.v. "Frankland, Thomas."

[6] Presumably the widow or another relative of Eleazer Allen.

[7] South Carolina.

[8] None of these individuals has been identified.

[9] Henry St. John, 1st viscount Bolingbroke (1678-1751), was a noted Tory, high churchman, and author of influential political and philosophical works. A Jacobite, Bolingbroke spent a number of years in France serving the Pretender as secretary of state. *DNB*, s.v. "St. John, Henry."

[*SPG/B/2*]

Rev. Samuel Johnson to [Secretary, SPG]
1761 April 30

Kings Coll. N. York
April 30 1761

Reverend Sir

[. . .] Mr. Camp who cannot have his Health at North Carolina, has several times wrote to me, wishing to be removed Northward again. If the Society should think proper to employ him again, and Amboy be not provided for, he might do very well for that Mission. I am, Reverend Sir your most obliged and obedient humble Servant.

Samuel Johnson

The Reverend Dr. Bearcroft

[*Endorsed*:]
11 N. York
Dr. Johnston
April 30th 1761
Read at the Committee
Augt. 17, 1761.

ALS. Johnson was at this time commissary for Connecticut. Manross, *The Fulham Papers in the Lambeth Palace Library*, 15-16.

[*SPG/B/5*]

Rev. John Macdowell to Secretary, SPG
1761 May 5

<*Copy*> <223>

Charlestown May 5th 1761

Reverend Sir,

I am come to Charles town but am in so bad a State of health that I am not able to undertake any Service And God only knows what will become of me or how long I may be Alive, for my heart is Almost broken; And were it not for my Dear helpless Babes Sake I Should be content to leave a troublesome and vexatious world. But alas! All my Concern is for him; please it Gods will I would be glad before I die to provide something for his Christian Education. And that he may not be left defenceless and forlorn in this bad part of the world. If it should please the Almighty to take me hence my humble and Earnest and last request will be to the Society that they will be pleased to take my Dear Boy under their Care That he may be taken home and may have a virtuous Education, and be brought up in Some laudable Calling. That he may be an useful Member of Society. I hope the Venerable Society will do me the justice to believe me when I assure them that I would not by any means have thrown myself out of my living and run the risque of incurring their displeasure, could I possibly have undertaken the hardships my Vestry imposed on me. But when I could not I hope the Venerable Society will continue their [*illegible*] Opinion of me. And it Shall be the great Study and Endeavour of My *life* to continue to deserve it.

I am with profoundest Submision and Duty to that venerable Body of worthies, Reverend Sir, yr. Most humble and most obedient Servant.

John Macdowell.

[*Addressed*:]
To The Reverend Dr. Bearcroft
Secretary to the Society for the
propagation of The Gospel in foreign Parts.
at The Charter House: London.

[*Endorsed*:]
May 5 [17]61
<1761>

ALS.

[*SPG/BRAY ASSOC/f2*]

Minutes of Meeting, Associates of Dr. Bray
1761 May 7

<*149*> [. . .] May 7, 1761. At a Meeting of the Associates Present the Reverend Mr. Berriman, Peter LeKeux Esq., Reverend Mr. Waring, Reverend Dr. Owen, Dr. Franklin,[1] Mr. Jos. Waring.

Dr. Franklin in the Chair. [. . .]

<*150*> J. Waring reported that in Consequence of the Resolution of the Associates, at their last Meeting to open two more Negroe Schools He had consulted with Mr. Bacon on that Subject, who upon Mature Deliberation thought it most adviseable to open one School at Eden Town North Carolina, and the other in Maryland at Such place as his Br. shoud most approve of and further that He had Wrote upon this Subject to the Reverend Mr. Bacon in Maryland and also to Thos. Child Esqr. and Mr. Hazelwood[2] Merchant At Eden Town North Carolina and also that proper packett of Books had been sent to each province for the Use of the Schools, the freight of Which Mr. Bacon very kindly paid [. . .]

Minutes.

[1] Benjamin Franklin became a member of the Associates in January 1760. Van Horne, *Religious Philanthropy and Colonial Slavery*, 22.

[2] Not identified.

[*SPG/B/2*]

Rev. Samuel Johnson to Secretary, SPG
1761 May 15

Kings Coll. N. York
May 15, 1761.

Reverend Sir [. . .]

As to Mr. Camp he hath indeed been too rash: however I could wish he might have been appointed for Amboy. Middletown are so disobliged at his leaving them that they will not invite him back, but have pitched on a promising Candidate one Jarvis, who is not yet of Age for Orders; So Mr. Camp must e'en take the fruit of his doings. [. . .]

[I] remain with great Respect, Rev. Sir your most obliged and obedient humble Servant.

Sa. Johnson [. . .]

[*Endorsed*:]
N. York Dr. Johnson
May 15 1761
private Letter

[*Addressed*:]
To The Rev. Dr. Burton Secratary
to the Venerable Society for Propagation
of the Gospel in foreign parts

ALS.

[*SPG/B/5*]

Rev. Alexander Stewart to [Secretary, SPG]
1761 May 22

<84> <*Copy*>

Bath N. Carolina
May the 22d 1761

Reverend Sir

My last by Captain Walker of the 1st of October having as I presume gott safe home, in Compliance with my Instructions I make bold to Inform the Society of a material alteration that has happend within my Parish and the County of Beaufort since the writing of that Letter.

The Inhabitants (thinking their County and Parish too extensive being near a hundred miles long and above thirty wide) petitiond the Assembly last Decr. for a division into two Counties and two parishes; which being granted the Governour was pleasd to call the Upper County Pitt County and St. Michaels Parish and the lower in which Bath town stands retains its old Name of Beaufort and St. Thomas's Parish. This Said I thought proper to inform the Society of for their further Instructions having by this means lost the better half of my White Parishoners; so that the whole number of Whites in the Parish of St. Thomass is not now quite a thousand, besides about 400 taxable Negroes. I as yet continue (till It can be Supplied with a Minister) to Visit occasionaly Pitt County which now lies above me and Hyde County which is below me on the River Pamplico or Tar River; and every other Vacant Parish into which I at any time have business [I] take care to call the Inhabitants of that parish together and inform them [of] the Societies good Wishes for their Souls Welfare; and of the great expence they are out in Maintaining an Orthodox clergy for their Benefitt. Last Winter I went as far Southerly New River (about 80 miles from home) into Onslow County the present seat of Enthusiasm in this province; where [I] preach'd twice, the few remaining Episcopals there, were very thankful to me, and the Gainsayers of our Establishment are (as they said) glad to hear that in many things our disputes are only about words. I therfore think myself in duty Bound to Inform the Society that it woud be necessary to give the Missionaries that are at Newbern and Cape Fear Directions to visit alternately the Southern Counties of Onslow, Carteret, and Dupplin, which lie between Newbern and Wilmington, till Such time as they are willing to give encouragement, to a setteld Minister. And I for my Part, will undertake (as often as the Vestry of this Parish will permitt me) to visit the Counties of Pitt, Tyrrel and Hyde, so as to take in all the Vacant Parishes from Newbern to Edenton Northerly, and from Bath to Mr. Moirss Mission Southerly, and the Sea Easterly; and the Edenton Missionary may take under his Charge all those to the Westward of him as far as Halifax Town where they have a fixd Minister; and the Counties that lie East from Edenton to the Sea, his Parish joining Virginia to the North. I hope the Society will pardon this rough draft, for the better attending several Vacant Parishes in this Government, for I immagine these parts of this Province lye at too great a distance from their Itinerant Missionary as I have never heard of his visiting any of them. Indeed he has business enough in the Western Counties if he will apply himself to it, the People there being mostly Scotch Presbyterians, and I hear have fixed several Presbyterian Ministers already among them. However Sir such a Scheme this woud reduce our Parochial Sallaries, for their is a Clause [in] the Act for establishing the Clergy, that No Missionary shall be paid any further than for what duties he does in his Parish. And I my self have been threatned to be dock'd for absenting myself a Sunday now and then to attend the Inhabitants of the adjoining County. In Beauft. and Pitt I baptized 55 White and eight Black children and one adult White Woman and administer'd the Sacrament to 76 persons this half year.

In March last I likewise made a Voyage to Attamuskeet In Hyde County (a place formerly mentiond to the Society as separated by a dismall morass from the main of this province) where I preachd twice and remain'd a Week, and baptized in that time 52 White and 7 Negroe Children and 4 adult negroes. I likewise with pleasure inform the Society, that the few remains of the Attamuskeet Hatteras and Roanoke Indians, (whom I likewise mentiond in a former letter) appeard mostly at the Chappel and seem'd fond of hearing the *Word* of the true God; and of being admitted to the Church of our Lord Jesus Christ. Two Men, three women and two Children were baptized by me. I cou'd have wished the Adults had been better instructed, but their Sureties and a forward Indian among them who had been bred up a Christian promis'd to take that care which the Short stay I made among them would not admitt me to take of them. To have refusd them altogether, might be the Stopping the remainder of those tribes who have very little notion of any Religion; living among a Sett of people who want very near as much Information as they themselves.

If the Society has any instructions for me they will come safe from Mr. Anthony Bacons in thread Needle Street, [*illegible*] Messrs. White and Grahams in St. Martins Le Grand near newgate Street.

I am Reverend Sir the Societys ever dutiful and your ever obedient Brother and Servant.

Alexr. Stewart
Missionary at St. Thomass
Bath town

[*Endorsed*:]
N. Carolina
May 22d 1761
Bath Mr. Steward

ALS.

[*SPG/B/5*]

Rev. James Reed to Secretary, SPG
1761 June 25

<*Copy*> <136>
Reverend Sir

I wrote to you the 26 of June and the 24 of December last and sent you my Notitias Parochialis Copies of which you have here inclosed and which I thought necessary to send till I receive Advice of the safe Arrival of some of my Letters. In these last Six Months I have visited St. John's Parish in Carteret County Thrice, Once at the Court House where I baptised seven Children Once at a private House where I baptised Eleven Children and once at the Chapel upon Newport River where I baptised Sixteen Children and administered the Sacrament of the Lord's Supper to Twenty Seven Communicants. The Methodists of late have given me a good deal of trouble along the Borders of my Parish by preaching up the Inexpediency of human Learning and the practice of moral Virtue and the great Expediency of Dreams, Visions and immediate Revelations. I have Laboured much to stop their Progress, and I thank God with great Succcess. If the Society coud favour me with a few suitable small tracts, they woud be of great Service at present by preventing the poor ignorant People from being deluded and easing the heavy Burden of Sir your most humble and faithful Servant.

James Reed Missionary in
Craven County

June the 25th 1761

Notitia Parochialis from February the 7th to June the 21st 1760

1. No. of white Inhabitants in Craven County and Christ Church Parish	2500
2. No. of Children and Infants baptised	114

3. No. of those who have received the Sacrament of the Lord's Supper	139
4. No. of those who profess themselves Members of the Church of England	1800
5. No. of Dissenters of all Sorts	700
6. No. of heathens and Infidels	1000
7. No. of black Children baptised	11

Notitia Parochialis from June the 21st to December the 21st 1760

1. No. of white Children and Infants baptised	93
2. No. of black Children baptised	14
3. No. of Adults baptised	3

Notitia Parochialis from December the 21st 1760 to June the 21st 1761

1. No. of white Children and Infants baptised	145
2. No. of black Children and Infants baptised	9
3. No. of Adults baptised	5
4. No. of those who have received the Sacrament of the Lord's Supper	257

[*Addressed*:]
To The Reverend Doctor Bearcroft
at the Charter-house
London

[*Endorsed*:]
Vale
1761
N. Car.
June 25/61.

[*Stamped*:]
Penny Post Paid
P S A

ALS.

[*SPG/B/5*]

Rev. John Macdowell to Secretary, SPG
1761 May 20, July 3

<*Copy*> <73>
Reverend Sir,

According to what I mentioned in my last to you which I Sent per the Reverend Mr. Martyn of So. Carolina who sailed with the fleet to England in May, I took the opportunity of a Vessel that was going from this Port to Charlestown, and made a Visit there: where the Lieut. Governor Mr. Bull[1] made me an Offer of a Parish. But I considering that I ought not by any means to run the hazard of disobliging the venerable Society by removing myself without their Consent, And finding myself very unwell at Charlestown, Occasioned, I presume, by the trouble and concern I was in from the usage of my Vestry. I tarried there only 8 days, but returned to my Parish, where I will endeavour to go thro' all fatigues till the venerable Society will take my Case into Consideration, and honour me with their Commands how to proceed.

Every Person in my parish own and acknowledge they never had a Minister they liked better or so well and would be so Sorry to part with; but the Vestry have got Such a Notion of keeping their Minister in Subjection and dependence, that they will give him no Certainty of being continued but from year to year. I have Offered to do more for the good of this place than Any person can expect. I have offered, if they would give me a Certainty of continuing, that I would build myself a house, and would leave my Salary to their own discretion; And moreover would give ten pounds Sterling a year to the new Church till it be finished.

I Beg therefore the venerable Society will be pleased to take into Consideration my Case, and either Oblige my Vestry to fix me on Some Certainty here; or else give me leave to remove myself elsewhere: and I will be greatly obliged to them; and I will with all alacrity obey whatever Commands they will be pleased to honour me with.

I am, Reverend Sir, With due Submission and Respects to the venerable Society, and hearty Acknowledgements for all their goodness, Your most Obliged and Obedient humble Servant

John Macdowell.
Brunswick, May 20, 1761

I have not had the honour of a letter from you since the 8th of Janry. was a twelve month; but I hope Soon to have that great Satisfaction.

(A Copy.) I Sent the original at the time of the Above date per Capt. Trattle, who Sailed from this to the North of England. This I send per Captain Lezure who Sails directly to London.

Q.D.C. Brunswick, July 3d 1761.

The Reverend Dr. Bearcroft

[*Endorsed*:]
N. Car.
July 3 [17]61.

ALS.

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[1] William Bull (1710-1791), lieutenant governor of South Carolina for eight years between 1759 and 1775. *DAB*, s.v. "Bull, William."

[*SPG/B/5*]

Rev. John Macdowell to Secretary, SPG
1761 July 3

<*Copy*> <74>
Reverend Sir,

The day before yesterday Capt. Heron called upon me who is just come in from England, and gives me hopes I shall soon have the pleasure of hearing from you, by One Capt. Corrie who was to sail in about a month after he came away.

But he cannot give me assurance that I am appointed to a mission by the Venerable Society, but says, if I am not already that I am to be.

But I hope the Venerable Society have not kept me off all this time; if they have, I am in very miserable Circumstances; and I cannot help saying, that if in this life only, I had hope, I should be of all men the most miserable. And after what I have undergone for the sake of the propagation of the Gospel, let no one depend on a generous and disinterested Mind; and a faithful and diligent discharge of the ministerial duty in this Country; or expect to meet with encouragement or reward.

But still I am not in the least concerned for myself, for I have learned in whatsoever State I am, therewith to be content. But, Alas! It almost breaks my heart to think what will become of my dear helpless, innocent Babe! If it should please God to take me from him! Must I leave him without friends! Or Means of Support! Defenceless! And forlorn! In this bad part of the world! And I find myself in a declining State, threatned with a very fatal disorder (a flux) a disorder here every year as fatal almost as the plague at Grand-Cairo. I am almost 44 years of age, so that an attack of that disorder at this time of life, I can hardly expect to get over.

I have been obliged to Sell just now, for the discharge of Debts contracted by last year's Sickness, deaths, and misfortunes in my family, three Slaves, which with one I was obliged to sell before, and one which was drowned last summer, has reduced me that I have but one Old Negroe woman, A young girl and a young Child left for myself and my Child. I have quit housekeeping and have betaken myself to a lodging.

If the venerable Society will only be pleased to give me assurance that they will take care of my Dear Son, after my decease, that they will take him home, and have him brought up in a virtuous Education, and in some laudable profession, so that he may prove an useful member of Society, I shall be quite contented in my Mind, and shall not be uneasy about any provision being made for me. For I do not think at all that happiness consists in riches. But this request I beg, I pray, I entreat for God's Sake and for my work's Sake, the Venerable Society will not deny me. And I beg it of you, Reverend Sir, to Signify their grant of it to me as Soon as may be. I would have my Son, if possible, brought up a merchant. I would fain know the pleasure of the Society concerning what I here mention before I make my will: because if they will not receive him, I must dispose of him otherwise.

I pray my Duty to the Society. And am Reverend Sir, Yr. obliged and obedient humble Servant.

John Macdowell.

Brunswick, July 3d 1761.
The Reverend Dr. Bearcroft.

[*Endorsed*:]
Letter from Mr. Macdowell
dated Brunswick in
North Carolina July 3, 1761
No. 7

Read at the Committee
Nov. 17, 1761.

ALS. Read at a meeting of the SPG on December 18, 1761, when it was resolved to agree with the Committee that since according to the minutes for the meeting of July 18, 1760, Macdowell had been appointed missionary at Brunswick, "he be again informed, as soon as possible of the said appointment, for fear the former notices of it may have miscarried." Journal of the SPG, 15:155. See also the letter from Governor Dobbs to the secretary, January 22, 1760, above.

[*SPG/B/5*]

Rev. John Macdowell to Secretary, SPG
1761 August 30

<*No Copy*> <75>
Reverend Sir,

I had the honour to write to you per the Reverend Mr. Martyn of So. Carolina who sailed with the Fleet in June last. Since that time I wrote by 2 or 3 Other Conveyances. But as Capt. Heron is going directly home, I cannot let Slip so good an Opportunity, to Offer my duty to the Venerable Society. And beg they will be pleased to take into consideration my Situation in this Parish, which I mentioned to them at large in mine per Mr. Martyn.

I Cannot help thinking that my treatment is not, at present, Adequate to my fatigue and the Care I take to perform my Duty. My Vestry and every person that knows me, will acknowledge my behaviour to have been without failure or Misconduct. And I think it very Cruel that a Minister who has for almost Eight years behaved unexceptionably, and Still resolves to do so, and do all the good in his power, Should meet with no better encouragement, than to be continued only from year to year; when it is but removing into almost any of the Other Provinces, and I can have a Certainty for life and a handsome Allowance.

I would, indeed, have left them at last Easter, but for fear of disobliging the venerable Society, when my Vestry used me so hardly, that notwithstanding all the Sicknessess and deaths I had in my family, having lost my Amiable Wife in Childbed, and Child, and had no less than £21 9*s*. to pay the Doctors, besides all other concomitants of that disastrous and Melancholy Occasion, they Nevertheless Cut off £10 this Currency from my poor pittance, and augmented greatly my fatigue, Only because they had heard that the venerable Society had been pleased to Allow me £50 a Year from home. But I thought they might at least have continued my Small Allowance (especially in my Calamitous Circumstances) 'till I had recd. some benefit from that at home for I was obliged to quit keeping house, and to Sell my furniture and Slaves all to One Old wench and two little ones, to pay my debts; and am now at lodgings and am Obliged to Send my Son up to another County to a friend that takes Care of him. And if it Should please God to take me from him, it makes me very uneasy to think, I should leave him destitute and forlorn in this bad part of the world. Wherefore I have wrote to the Venerable Society, begging they would be pleased, in case of my death, to take him home and give him an Education; and to Signify their intention of doing So, and then I would die contented.

Upon the whole, I am willing to Submit myself to the determination of the venerable Society, and will conduct myself in every respect according to their pleasure. I have been very poorly in health this Summer, but am Still Able to perform my Duty both abroad and at home on all occasions. I beg the venerable Society will be pleased to Signify to me their pleasure which Shall be executed with all Alacrity as far as in my power. Had my Vestry given me a Certainty of Continuing, I would have done more for the good of this place than Any One they ever have had. I would have purchased the Old house they now make their Chapel at Brunswick, and have fitted it up in a decent manner for the performance of divine Service; (Capt. Heron can tell you what a miserable place it is.) And I would have given £10 Sterling a year to the New Church 'till it had been finished. Pray Ask Capt. Heron how the New Church Appears, Some of the timber of the Roof on the walls and the rest of it lying just as it tumbled down last July was A twelvemonth. And all I can do I cannot get them even to pale in the Church Yard, but the graves ly Exposed to the trampling of Cattle, hogs and every thing, except Some that have respect to decency, who pale in their burying ground. It cost me £4.18*s*. to pale in Mine.

I beg my Duty and respects to the venerable Society, and may the Almighty bless and prosper them, and prosper the work of their hands. This is the daily and fervent prayer of, Reverend Sir, Yr. Most Obliged and most Obedient humble Servant.

John Macdowell.

Brunswick, Augt. 30th 1761.
The Reverend Dr. Bearcroft.

[*Addressed*:]
To The Reverend Dr. Bearcroft
Secretary to the Society for the
propagation of the Gospel in foreign Parts
at The Charter House London.

[*Endorsed*:]
No. 15. North Carolina
A Letter from Mr. Macdowell
dated Brunswick
Aug. 30, 1761

Read at a Committee
Jan. 11, 1762

ALS. Read at a meeting of the SPG on January 15, 1762, when it was resolved "that the consideration of this matter be referred to a more convenient Time." Journal of the SPG, 15:173.

[*SPG/BRAY ASSOC/f1*]

Rev. Daniel Earl to Rev. John Waring
1761 October 3

No. Carolina Edenton
3 October 1761

Sir,

Mr. Hazlewood Merchant in this Town shewed me a Letter from you, wherein you signified to him, that a Society called Dr. Bray's Associates were desirous that a School may be opened here for the Education of Negroe Children; under the Care of him, Mr. Child, and myself; but as Mr. Child, some time ago, moved from here into Virga., neither Mr. Hazlewood or myself could Learn the Societys Plan 'till very lately, when I waited upon him myself for that Purpose: Since which Time, I have used my utmost Endeavours to Recommend their beneficent and charitable Design to the Inhabitants of this Town; and to Represent it in that Light that it ought to Appear to all who Profess our Holy Religion: But am sorry to Acquaint you, that my Exhortations and Remonstrances have not as yet had the desired Effect; but hope they well consider better of it, and not suffer so fair an Opportunity of having their young Slaves instructed in the Principles of Christianity fall to the Ground. They all Allow of the great Expediency of the Design, but say, that as their Circumstances are low and Depressed, (which is generally the Case) they can't spare their Negroes from their Service at the Age that they are susceptible of Erudition: And those that are in Affluent Circumstances are so very few, that the Number of Children sent by them would be so inconsiderable, as not be worth any Person's Acceptance; and as the Teaching of Negroes precludes the taking of white Children; the Parents not Allowing their Children to be Educated among such.

If it should be proposed by your worthy Society to Allow any Sallary for the Education of white Children, it would be readily Embraced, and would be productive of great Utility to this poor and ignorant Colony, as the greatest part of them is brough up in profound Ignorance of every Kind of Literature, occasioned chiefly by the Poverty and Indigence of the Inhabitants.

I sometime ago signified to the Incorporated Society for Propagating the Gospbel in foreign Parts, the want of Education in this Province as I have the Honour of being in their Service; but have not as yet Received any Answer.

The Society may rest assured, that, as I have hitherto, so I shall hereafter incessantly Endeavour that their Munificent, laudable, and charitable Design may Answer all the good Purposes thereby intended.

I am, Sir, The Society's, and your most Obedient, and Humble Servant.
Danl. Earl

[*Addressed*:]
To Mr. Jn. Waring, at Mr. Bird's
Book-seller, in Ave Mary Lane,
near St. Paul's London.

[*Endorsed*:]
Mr. Earl
Edenton N. Carolina
Oct. 3, 1761.

Agreed that a Copy of this Letter be delivered to the Secy. of the Society for the propagation of the Gospel agreed that Mr. Earl be thanked for his Kind Letter and that he be desired to continue his best Endeavours that the Designs of the Associates may be carried into Execution.

ALS. Read at a meeting of the Associates, January 1762, Benjamin Franklin in the chair. The meeting resolved "that the Thanks of the Associates be returned to Mr. Earle for his kind Letter and that he be requested to continue his good Endeavours that the Design of the Associates may be carryed into Execution." It was further resolved "That the part of Mr. Earls Letter relating to the Utility of a School for white Children at Edenton be communicated to the Society for propagating the Gospel in foreign Parts." Minutebook of Dr. Bray's Associates, 168.

[*SPG/B/5*]

Rev. James Moir to Secretary, SPG
1761 October 7

<*Copy*> <157>
Reverend Sir

Since my last of April I have baptized one hundred and eight white Children, and fifteen black. In several Places there are about fifty Communicants, but never under twenty. This Province is in as great Confusion as ever. Some of them who labourd hard to encourage a regular Ministry here tell me, they now despair of Success. I have for some Years past, declard they ought to wait for better Times. I this Day draw for my Salarie from Lady day to Michaelmass 1761 and am Reverend Sir Your most Obedient humble Servant.

James Moir

Edgcombe Octr. 7th 1761.

[*Addressed*:]
To The Reverend Dr. Bearcroft

Secretary to the Society for the
Propagation of the Gospel in foreign Parts
at the Charter-house London

[*Endorsed*:]
No. 14 North Carolina
A Letter from the Reverend Mr. Moir
dated Edgecombe Oct. 7th 1761.

Read at the Committee
Mar. 15, 1762

ALS. Read at a meeting of the SPG on March 19, 1762. Journal of the SPG, 15:205.

[*SPG/B/5*]

Rev. Daniel Earl to Secretary, SPG
1761 November 21

<*No Copy*> <102>

No. Carolina Edenton
21st Novr. 1761

Reverend Sir,

This preceding half year I have Baptized in this Parish 68 Infants, and Administred the Sacrament of the Lord's Supper to 35 Communicants. I have made several Visits to St. Barnabas, Society, and Berkley Parishes, who are destitute of a settled Minister; and Baptized there 314 White, and 45 Negroe Infants; 4 White, and 3 Negroe Adults. I beg Leave to Mention to the Reverend and Honourable Society the want of Church Books in this Parish; there being but two Bibles and one Prayer Book belonging to it, tho there are three Places for Divine Worship. Whatever Books the Society would be Pleased to send to me, I should be glad if they were directed to the Care of Mr. Jno. Driver Merchant near Suffolk Virga., whose Correspondents are Messrs. Cary and Company in London, or to any other Merchant in the above Town; as I could more readily have them from there, than from any part of this Province; except there should be an Opportunity of sending them to this Town, which may be sometimes had, by Applying to Mr. Bacon[1] Merchant of London, who has some Intercourse with this Place.

I have presumed to Draw upon the Society's Treasurer for six Months Salary, which ended on the 29th of Septemr. last; as the small Pittance which is allowed me here is very badly paid; the Inhabitants being in very depressed Circumstances, owing, in a great Measure, to the heavy Taxes they pay for the Support of the present War:[2] The person in Whose favour I drew is Mr. Jno. Campbell Merchant of this Country. I am Reverend Sir, The Society's, and your Most Obedient, and Faithful Servant in Christ.

Danl. Earl

To The Reverend Doctor

Philip Bearcroft at the
Charter-House London.

[*Addressed*:]
To The Reverend Doctor Philip Bearcroft,
Secretary to the Reverend and Honourable
Society for Propagating the Gospel, at the
Charter-House London

[*Endorsed*:]
No. 8 North Carolina
A Letter from the Reverend Mr. Earl, Missionary
at St. Paul's Parish Chowan County,
dated Edenton, Nov. 21 1761.

Read at a Committee
May 14, 1762.

ALS. Read at a meeting of the SPG on May 21, 1762, when it was resolved to concur in the recommendation of the Committee "that one Quarto Bible of the new Cambridge Edition, and two Folio Prayer Books be sent to Mr. Earl." Journal of the SPG, 15:229-230.

[1] Anthony Bacon, a merchant of London, carried on an extensive trade with Virginia and North Carolina from the 1750s to the Revolution. See petitions from merchants to the Board of Trade and others in CO 5/18, 65, 1330 (Colonial Office records), and elsewhere.

[2] The French and Indian War.

[*LAM/FUL/VI*]

John Pownall to Bishop of London
1761 November 27

<284>

Whitehall Novemr. 27th, 1761.

My Lord,

I am directed by the Lords Commissioners for Trade and Plantations to lay before your Lordship the inclosed Copies of two Laws, lately passed[1] in the Province of North Carolina, for "establishing and regulating Vestries and making provision for an Orthodox Clergy," and to pray the favour of your Lordship's Sentiments upon them, in so far as they regard the Establishment of the Church of England there, the right of Patronage vested in the Vestry Men of each Parish, and the Jurisdiction set up for the punishment of Ministers guilty of Immorality. I am with very great respect, My Lord, Your Lordships most obedient and most humble Servant.

John Pownall
Secretary

Right Reverend and Right Honorable
the Lord Bishop of London.

[*Endorsed*:]
Mr. Pownall
Nov. 27, 1761.
North Carolina

ALS.

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[1] Both were passed in 1760 and are printed above.

[*LAM/FUL/VI*]

John Pownall to [Bishop of London]
1761 December 3

<286> My Lord,

The inclosed is a copy of the late Bishop of London's report[1] to the Lords of Trade upon the Act of No. Carolina for support of the Clergy in 1755, and I shall think it my Duty to furnish your Lordship with every other Information which is to be found upon the records of this office in reference to the establishment of the Church and ecclesiastical affairs in the Colonys, for I am with great respect, My Lord Your Lordships most Obedient and most humble Servant.

J. Pownall.

Plantation Office.
Decr. 3, 1761.

[*Endorsed*:]
Mr. Pownall
Decr. 3, 1761.
North Carolina

ALS.

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[1] Dated February 19, 1759, printed above.

[*SPG/B/5*]

Rev. James Reed to Secretary, SPG
1761 December 26

<Copy><137>
Reverend Sir

Since my last of the 25th of June 1761 I have attended my Parish with usual Diligence and have sent you my Notitias Parochiales for this last half Year with a Copy of the preceeding. I have likewise attended St. John's Parish as formerly and baptised fourteen White Children, Two Negroe Children and Two Adults at the usual places of public Worship.

The fervour of the Methodists upon the Skirts or Borders of my Parish; which I mentioned in my last is very much abated, and the little Ground they had gained in this County, I verily believe, in a few Months will be totally lost. These strolling Teachers were first imported here from New England, from whence we have received the greatest part of the Dissenters that are settled amongst us; and their principal study and endeavour is to render both the Ministers and Liturgy of the Church England as odious as possible, that themselves and their Doctrines may meet with a better Reception. In defeating their Schemes and subverting their pernicious doctrines, I have found meek Instruction to be very effectual. I beg you'll pardon me in still continuing to sollicit the Society for a few small Tracts wrote on purpose to confute and expose such Visionaries. My Parish is at least one hundred Miles in Length; And tis exceeding difficult for a single Clergyman to discharge his Duty faithfully amongst an illiterate people living dispersed in such a vast Extent. Pray, Sir, consider my Situation and obtain me a little Assistance in such Tracts as the venerable Society shall think most proper, which shall be faithfully distributed where they are most wanting by your most obliged, obedient, and humble Servant.

James Reed Missionary
in Craven County

Newbern December the 26th 1761

Notitia Parochialis from December 21 1760 to June 21 1761

1. No. of white Children and Infants baptised	145
2. No. of black Children and Infants baptised	9
3. No. of Adults baptised	5
4. No. of those who have received the Sacrament of the Lord's Supper	257

Notitia Parochialis from June 21st to December 21st 1761

1. No. of white Children and Infants baptised	119
2. No. of black Children and Infants baptised	4
3. No. of Adults baptised	1

[*Addressed*:]
To The Reverend Doctor Bearcroft
at the Charter-house London

[*Endorsed*:]
A Letter from the Reverend Mr. Reed

Missionary in Craven County,
dated Newbern Decr. 26, 1761.

Read at a Committee
Oct. 11, 1762

ALS. Read at a meeting of the SPG on October 15, 1762, when it was resolved to concur in a recommendation of the Committee "that 50 Copies of an earnest and affectnate address to the Methodists, and 100 Copies of Bishop Gibson's Caution against Enthusiasm be sent to Mr. Reed." Journal of the SPG, 15:269.

[*LAM/SPG/X*]

Report
1762

<10> A brief Account of the State of the Church of England in the British Colonies in America.

The British Colonies in America are properly divided into two Classes.

1. The Island Colonies, or West India Isles.

2. The Colonies on the Continent of North-America.

1. The Island Colonies are Jamaica, Barbadoes, St. Christopher's, Antigua, Monserat, Nevis and other small Carribee-Islands, with the Bermudas and Bahama Islands.

It is not proposed to take into this Account our late Acquisitions, either in the Islands or on the Continent of North-America; because the Terms of a future Peace must determine whether they are to be considered as Parts of the *Protestant-Church* or to return back to their former State. Nor is it proposed to give any very full Account even of our own Island Colonies taken separately, as the Church is pretty much on the same Footing in all of them, and the writer hereof has never had an Opportunity of <(2)> obtaining any other Knowlege of them, than Accounts from his Correspondents.

Jamaica, the first-mention'd Island-Colony, is about 150 Miles long, and from 40 to 60 Miles broad. The White People in it are computed at about 26,000; and the Blacks near 90,000. It is divided into 19 Parishes.

Barbadoes is not more than 25 Miles long, and about 14 Miles broad; but contains near as many Whites as Jamaica, viz. about 25,000, and 80,000 Blacks. It has 9 or 10 Parishes.

St. Christopher's and Antigua are still smaller than Barbadoes; the former containing only about 7,000 Whites and 20,000 Blacks; and the latter about 8,000 Whites and near 30,000 Blacks. There are commonly 12 or 13 Ministers of the Church in Both.

Monserat and Nevis have about 4,000 Whites and 12,000 Blacks each; and in the remaining Islands, viz. the Bermudas, Bahamas, Barbuda, Tortola, Anguila etc. there are computed in the whole about 15,000 Whites and 30 Blacks. How many Ministers may be in all these Islands together, I have not been able to learn. Some have only one, some two or three and some are supplied occasionally from the Rest. The Number on the whole does not <(3)> exceed 12, and are often fewer by Deaths or Removals; it being long in such Cases before a Supply can be found to fill up the Vacancy.

Thus, in all the West India Isles, there are about 90,000 whites and 270,000 Blacks; And when all the Parishes are full there but about 53 Ministers of God's Word among them; and some of these it has been long complained, are far from being the most zealously affected towards the Advancement of the Kingdom of Jesus. For tho' the Church has an Establishment in these Islands with a good Provision for the Clergy, and a regular Division into Parishes generally of moderate Extent and easy Cure; yet being left without Discipline or Government, and holding their Livings on such Tenures that they can scarce be deprived of them for any Misbehaviour whatsoever, it is justly lamented that the liberal Provision made for the Service of the Church in these Isles in former times, has in too many Instances been far from Answering the pious Intentions of their several Legislatures. And this arises partly from Faults in the original Frame of almost all the Church-Laws in the Colonies; but principally from the great and fatal Want of Episcopal Jurisdiction and Governments, of which something will said afterwards.

<(4)> The second Class of our Colonies are those on the North American Continent.

This Class is by far the most important, comprehending an Extent of near 1800 Miles from North to South; and divided into Fourteen different Governments viz. Newfoundland, Nova Scotia, 4 New-England Governments; New York, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina and Georgia.

Newfoundland the Northernmost, is an Island yet but thinly peopled; nor will it probably ever contain any greater Numbers than are employed in its Fisheries, for which it is chiefly valuable. And indeed many of those who are thus employed come from distant Places, and return for the Winter to their own Homes. Two Missionaries are usually employed here.

Nova Scotia, the 2d Colony to the Northward, whose Capital is Halifax, is a young but very promising Colony, and a Royal Government. And here one Remark is to be made, which is also applicable to Georgia and North-Carolina; viz. That now, while they are in their Infancy and Sectaries not multiplied in them, would be the best time to obtain a legal Establishment for the Clergy <(5)> of our Church; in which there should be this material Clause, which has been unhappily omitted in all the Places of America, where the Church hath been established, viz. "That no Person should be capable of taking any Living, without being duly licensed by the Bishop of London or acting Bishop of that Part of America for the Time being; nor be capable of holding such Living, after it has been made appear in any Court of Record that the Person so holding it has been deprived of his License and suspended by his Ordinary; allowing, however, the Party so deprived or suspended, an Appeal to some superior Court, Spiritual or Temporal, in this Kingdom, as may be judged most convenient."

But to return, As Things stand fair in New Colonies for making such a Provision for the Clergy; so it should be earnestly endeavoured wherever it is practicable, as the Society's funds, by all the Means in their Power, cannot long answer all the growing Calls of such immense Countries. In these Young Colonies too such as Nova Scotia, when once they are brought into the Humour of providing for their Clergy, this Provision should not be confined to present Settlements, but made to extend conditionally over the whole Colony, as fast as Numbers sufficient to form Congregations are found; and in all these a certain Proportion of every District or

Township should be <(6)> set aside for the Purposes of Religion and Education. These are small Things at first; but when the Opportunity is lost are afterwards difficult to be obtained. Of this the Government of New-York is a striking Instance; for there at first there was no Difficulty in establishing the Church in the City of New-York, and a few Places around it that were then settled. But they never thought of extending this Matter further, or making a Conditional Provision for a like Establishment and Division of Parishes in future Settlements to be made; and accordingly that Opportunity being neglected, none other is ever like to offer again. For the People having now multiplied greatly and extended backwards; the Church-Ministers among them being so few, and no Provision made for increasing their Numbers as Settlements increased, the Presbyterians, the Quakers and other Sectaries took the Advantage of this want among the New Settlers, and have according now, in a Generation or two, brought so many of them over to their Opinions, that a great Majority are accordingly now of the different dissenting Denominations, and consequently by their Vote in Elections have such an Influence over the Assembly, that it is probable Nothing more will ever be done by Law in that Province <(7)> for the Benefit of the Church, as appeared but too evidently from the Spirit lately shewn by their Assembly, on the Establishment of the College. What is here said of New York is applicable likewise to most of the old-settled Colonies; which shews the Necessity, as has been hinted, of striving by all honourable Means (and especially by the Appointment of prudent Governors who are friends of our Establishment) to get a Provision for the Church in Colonies that are yet young, and chiefly settled by Church People; in Order to prevent the whole Burden of the Church in these wide Countries from falling on the Society.

New-England is the next Country to the Southward of Nova Scotia; and is divided into four different Governments, viz. New Hampshire, Massachusets, Rhode Island and Connecticut.

Massachusets is the chief of these, containing near 250,000 Souls. Its Capital is Boston, a large City. The Dissenting Places of Worship in it are numerous; but its Episcopal Churches are but three, viz. Dr. Cutlers, Mr. Caner's and Mr. Hooper's; which are indeed large and genteel Congregations. Dr. Cutler hath been long disabled, and is now probably dead. After Him, Mr. Caner is of most Note among the New-England Clergy, and may be well-depended on for his Prudence and <(8)> Intelligence in all Church-Matters. At Cambridge, near Boston in this Government is *Harvard College*, a considerable Seminary and of long Standing; but wholly under the Government of the Dissenters.

New-Hampshire and Rhode Island are but small Governments. The former contains about 28,000 Souls, and has Portsmouth for its principal Place. The latter contains about 35,000 Souls, and its chief Town is Newport.

Connecticut, the 4th New-England Government, is very considerable, containing near 120,000 Souls. It hath many small Towns along the Sound that divides it from Long Island in the Province of New York. But its chief Places are Hartford on Connecticut River, the Seat of Government; and *New-Haven* (lower down the same) the Seat of Yale-College, which is also entirely a Dissenting Seminary, and that heretofore so rigid, that the Youth of the Persuasion of the Church, could not be indulged in attending Religious Worship with their Parents and in their own way.

All these 4 Governments, so far as the Church is concerned, may be considered in one View. They were at first chiefly settled by Dissenters, who have beheld with Uneasiness the Growth of Episcopacy among them. All that the Church can boast here is barely a kind of <(9)> Toleration, and the Privilege of paying to the Maintenance only of their own Clergy. The Number of Independent, Presbyterian and other Dissenting Ministers in these Governments are considerably more than 300; but the Episcopal Clergy, in the whole, are only about 32; all of whom (excepting 2 or 3 in the City of Boston) receive their chief Support from the Society for propagating the Gospel, and almost without Exception are Men remarkable for their Sobriety, Diligence and good Life.

New York is the next Colony to Connecticut, and lies for a very great way contiguous to it. Its Capital is the flourishing and populous City of New York; in which there are two beautiful Churches, viz. Trinity and St. Georges, both under the rev. Dr. Barclay as Rector; the whole City (and Island on which it stands, about 12 Miles long) being but one Parish. Another Church is proposed soon to be erected. The Inhabitants of this Province are about 100,000; whereof the City itself may contain about 17 or 18,000, and near 3,000 Houses. Besides the English Churches already mentioned, there are in this City two large Dutch Calvinist Churches, a small Lutheran Church, an English Presbyterian Meeting House, a Moravian Meeting and a Jewish Synagogue, with a small Society of Quakers. But the Episcopal Church is by far the most numerous and Rich Society in this City; <(10)> and the Church has a very great Estate in Lands within the City and near it, which will in a few years produce a noble Revenue. Part of these Lands were lately given for the Foundation of a College, of which it is needless to say any Thing here; nor of the Gentleman who is at the Head of it the reverend Dr. Johnson, who for 40 years has been well known to the chief Dignitaries of the Church here, as a faithful Correspondent, and for 30 years of the Time as a zealous Missionary. Dr. Barclay is also well known, having been Commissary to former Bishops.

I have already, under the Article of Nova Scotia, spoke pretty fully of the State of the Church in this Province; and the Oversight at first committed in only making an Establishment in a few Places. These are the City of New York, West Chester, Staten Island, with Jamaica and Hampsted Districts on Long Island; which are all in the Nature of Parishes; with a small legal Stipend from £20 to 40 Ster. for the Minister. The whole Number of Episcopal Clergy for this Province are 12.

New-Jersey is the next Colony to the Southward, divided from Pennsylvania (to which it lies contiguous for 250 Miles) by the River Delaware. New Jersey is a very growing Colony and hath <(11)> many beautiful Towns in it, though none very large; as the City of New York on the one Hand, and more especially Philadelphia on the other, draws off all their Trade. This Province is divided into two Districts, East and West Jersey; and hath two Capitals, Perth-Amboy and Burlington. As it was neglected to provide for the Church by Law in this Colony when young, the Remark I have before made in the Case of New York is now applicable to it. By an old Law of this Province, the Licences for Marriages are directed "To any Protestant Minister or Justice of the Peace." This might at first have been proper for facilitating marriage, when there were few or any Ministers in the Country. But the Clergy think it hard that the strict Letter of the Law should now be adhered to, when the Reason of it no longer subsists; and that so solemn an Ordinance as Marriage should now be treated so lightly, and the Clergy deprived of a considerable Part of their Support by the Laity. The present Governor declares himself ready to leave out the words "Justice of the Peace" in the Directing his Licenses, upon the least Hint from any Persons in Authority to support him. <(12)> In other respects the Church is on as good a footing in this Colony as could be expected. Several of the Congregations are incorporated by Charter from the Governors; in which Charters, Care has been taken to insert a Clause to this Effect. "That the right of Presentation shall be in the Society for Propagating the Gospel, so long as they continue their Mission and Salary; and that afterwards the Church-Wardens and Vestries shall chuse their Minister, but that no Minister shall be capable of taking or holding any of these incorporated Livings without the Express License of the Lord Bishop of London, or whoever else shall be the acting Bishop of that Part of America, for the Time Being."

At Princetown in this Colony, on the great Road from New York to Philadelphia, about 60 Miles distance from the former, and 40 Miles from the Latter, there is a College called Nassau-Hall, incorporated by the late Governor *Belcher*; who put it entirely into the Hands of the Dissenters; by whom it is wholly used as a Nursery for raising Preachers of their own Persuasion; and above £4000 Sterling were collected for it among the Dissenters in G. Britain and Ireland, in the Year 1754.

There are only 8 Episcopal Ministers in this Province; but the Dissenting Preachers are growing exceeding numerous from the great Advantages they have by Means of the aforesaid College, and the Opportunities <13> of Ordaining their Preachers on the Spot, and sending them forth as fast as a few Families can be induced to give them a Call, and make some Provision for their Subsistence, which they take Care to have done by good Bonds; and their Presbyteries and other Church Judicatories see that these Bonds are regularly paid. By a Discipline and Advantages of this Sort, it is no wonder that the Church of England should be even in Danger of being swallowed up among them, if not soon put on a more equal Footing with them, in Respect to Discipline and the Conveniency of Ordination on the Spot.

Pennsylvania is the next Colony, placed about the Center of our North American Provinces, and by far the most populous and flourishing of any of them. It contains at least 260 or 270,000 Souls; whereof the City of Philadelphia alone may contain about 23,000, being the largest in British America. There are in it three large and well-built Episcopal Churches, viz. Christ-Church St. Peter's and St. Paul's. Besides the Episcopal Churches in Philadelphia, there are also in the City, two large Presbyterian Churches, a large Baptist Meeting House, three Quaker-Meetings, a Swedish Church, a German Lutheran Church very large, a Calvinist Church, a Moravian Place of Meeting, and a large Popish Chapel. The Congregations of the two former are united under the same Vestry and Officiating Ministers. The latter has been erected in a very irregular and disorderly Manner by Mr. Macclennachan and his Followers; but there are Hopes that when the <14> animosities raised by his intemperate Zeal and peculiar Tenets shall a little more subside, that this will become a regular Episcopal Church, in Union with the others. All the three Churches are well-filled with People.

As the Quakers and other Sectaries had originally the same Ascendency in this Province that the Independents had in New-England, so the Church is much on the same Footing; her Ministers being maintained by the Voluntary Contributions of the People, and the Bounty of the Society in England. Nevertheless, the Church Interest is a very growing one in this Province, and with Care may be greatly increased, as the large Body of Swedes and German Lutherans, amounting to about 40,000 in the whole, may be reckoned as belonging to the Church; and their Children when they lose their own Language generally join themselves to the Church, where they have any Opportunity, and often regret the Necessity they are under of joining other Societies for want of such Opportunity.

During the late Dr. Jenney's long Indisposition who had formerly been Commissary, the writer of this, at the Drs. Desire, and by the unanimous Choice of all his other Brethren, took the Managment <15> of their Affairs, and has presided at their annual Meetings, a great Part of them having been educated under and recommended by him, to holy Orders. The reverend Mr. Sturgeon, and the reverend Mr. Duche, an excellent Youth educated at Philada. are joint Ministers of the united Congregations of Christ-Church and St. Peter's; and the Vestry intend to have the Churches served in this Manner, for some Time at least, without appointing any Rector over Both.

The Church People are the most numerous and respectable Society in the City of Philadelphia; and thro' the whole Province there is a good Disposition towards the Church, and numerous Opportunities of forming large Congregations, if Ministers could be found. The Number of Episcopal Ministers in this great Province are no more than 12; and about the same Number of Swedish and Lutheran Ministers. But belonging to the Presbyterian Synod for this Province and New Jersey, which is held annually at Philadelphia, there are 70 or 80 Ministers commonly assembled. In the City of Philadelphia, there is a very flourishing College; of which, having given a full Account elsewhere, it is needless to say any Thing here.

Maryland is the next Province to the Southward of Pennsylvania; <16> and has in it about 42 regular Parishes, with an ample Provision for the Clergy by Law, paid in Tobacco, and collected by the high Sheriffs of Counties, as a public Tax. The Right of Presentation and Induction is in the Lord Proprietor, or his Deputy the Governor; and the great Fault is that after Induction, the Law has subjected the Incumbent to no Sort of Ecclesiastical Authority, which in sundry Cases has been a grievous Injury to Religion. The Law has indeed provided that only Ministers using the Book of Common Prayer etc. shall be entitled to the legal Salary, "and that only Places for public worship according to the Usage of the Church of England shall be deemed established Churches"—and there is also this further Clause, well worthy of Imitation in other American Provinces, viz. "That in every Parish where any Ministers or Incumbent shall reside, and have Charge of Souls therein, no Justice or Magistrate, being a Layman, shall join any Person in Marriage, under the Penalty of five thousand Pounds of Tobacco." But then with all these Advantages, in Case the Incumbent does not think proper to conform to the Usage of the Church of England after legal Induction to his Parish, and in Case he is otherwise irregular, and even grossly immoral, Instances of which have happened oftener than once, the Law has prescribed no Method of <17> depriving such Incumbent of his Benefice, as the Bishops License and Subjection to his Ordinary is not made requisite to enable him to hold it, seeing after Induction he considers the 40 lb. Tobacco per Poll in the Parish, as his Freehold, and can oblige the Sheriff to Payment altho no Duty be done for it. To apply a temporary Remedy to this Evil, the present Governor Mr. Sharpe, who is a truly valuable Man, and a regular Attendant upon the public worship and sacred Ordinances of the Church, only grants a kind of Letters of License and Recommendation to such Ministers as have lately been settled in the Province, authorising them to supply the Parishes and receive the Stipend during his Pleasure, seldom inducting any, except those whose Conduct has been first experienced to be good, and whom he thinks may be depended on. But, besides that this Method is contrary to the Design of the Law, it may likewise under bad Governors be productive of as great an Evil as it is intended to remedy, by subjecting the Clergy wholly to the Breath of Governors, and making them the Tools of Government to answer unworthy and unpopular Ends. The safe Method would be to grant Induction and full Possession to all Clergymen appointed to the Duty of Parishes, as the Law requires; and in some leading Instance to get a Determination that a Clergyman under Ecclesiastical Censure, deprived of his <18> License, or suspended by his Ordinary, was not, within the Sense and Description of the Law, capable of Holding a Benefice appropriated by the same Law only for the Support of public worship according to the express Usage of the Church of England. After such a Law Decision is this, the Producing or entering a certified Copy of the Bishop's or his Commissary's Suspension etc. in the proper Court of Record for the County, would be sufficient to procure a Suspension a Beneficio, or Ejectment of the Incumbent. And this last Step, being a civil Matter must in the Colonies, as Matters now Stand, be made the Act of the civil Court; but then all that leads to it would be in the Bishop's Power, and be sufficient to preserve *ecclesiastical* Discipline and Subordination. What is here said is applicable to the Church in Virginia, the West Indies, and all Places in America, where it is established. For much the same Defect runs thro all our Church Laws.

Virginia, the next Colony, standing (as is hinted) much on the same footing with Maryland, needs hardly be mentioned here. It has, indeed a much greater Number of Parishes and Clergy than Maryland has; and every Thing relating to the Church in this Province as well as the College founded in it is so well known to those for whom <19> these Papers are intended, that I pass on to

North Carolina, of which little can be said, as every Thing relating to the Clergy there seems now to depend on the Fate of a Law lately passed, and lying before his Majesty for his Royal Sanction. This Law, therefore, is an Object worthy of great Attention, that the same or worse Inconveniencies may not arise from it, as from those already mentioned. Indeed, from what I have seen of it, I think it worse than any of them. Its very Title is vague and indeterminate, being "to make Provision for an orthodox Clergy."

Now, under such general Expressions as these, in some other Colonies, particularly in New York Government, we have Instances of a Majority of Dissenters getting themselves returned as the Parish Vestry, and presenting their own Preachers to be *inducted* into vacant Church-Livings; and No Security against this but the Governor's being of the Church, and refusing to induct the Person so presented to him, on a

Presumption that a Dissenting Preacher was not the orthodox Clergyman intended by the Law, nor such as his Predecessors in Government have inducted into such Livings. But how a Governor, attached to Presbytery, might explain this Matter of <20> Orthodoxy is not hard to guess; nor would Prescription be regarded. For we have Instances in New Jersey of Lands left to "an Orthodox Minister," and which has been Originally and for many Years afterwards, enjoyed by a Church Minister; which, after his Death, and on a Vacancy of the Cure for some considerable Time, has fallen into the Hands of a Dissenting Teacher who has come into the Place, and to whom the People have given Possession, under the Notion of an orthodox Minister; so that words more precise than these are necessary in order to perpetuate any Provision that may be intended for a regular Episcopacy.

Another Capital Fault in this North-Carolina Law, now depending, is its subjecting the Morals and Behaviour of the Clergy (as far as I can remember on a hasty Perusal of it) entirely to the civil Jurisdiction of the Governor and Council, without the least mention of a Bishop's Authority; which is totally putting a Bar to all future Episcopal Jurisdiction in that Part of America, and is one of the many evil Expedients into which the Provinces are continually running to supply, in some Sort, the want of such a Jurisdiction. I said an evil Expedient, and I may well call it so. For it takes away <21> every Shadow of Power from the Bishop, seizes the Clergy (as it were) out of his Hands, and places them in the most miserable Situation in which Men can be well conceived; viz. either in Times of Party Contentions, which often run high in our Colonies, to offend their People and destroy their Usefulness, by being the Tools of Governors in their particular Schemes; or else run the Risk of being turned out of their Livings, by triffling Accusations brought before the Governors and Council, whenever they refuse to truckle to their Power. The Clergy had need, in all the Colonies, to be kept as Independent as possible of continually-wrangling Parties, but more especially of Governors; who, if they bring them into any Difficulties, seldom stay long enough to bring them out again. There are, besides these, many more Objections to this Law. Here there are about 45 or 50,000 Whites.

South Carolina, the next Province, has about 30,000 Whites and more than double that Number of Blacks. Its Parishes are 10 or 11, with a legal Provision for an Episcopal Clergy. In this Colony, there are a kind of Ecclesiastical Commissioners, who issue out Precepts or Warrants to the Parishioners to elect Ministers to vacant Parishes; and upon a Return certified to these Commissioners of an Election legally made, the Person elected is deemed to be in due Possession of the Parish without any formal Institution or Induction.

<22> Georgia, the last and most Southerly Province, is yet but young, and of late Years rather has decreased than increased in its Numbers; scarce containing 5,000 Whites. But it is a very important Colony considered as a Frontier, and it is hoped may in Time rise into great Value. Care should, therefore, be taken, as was hinted of Nova Scotia, to get a legal Provision for the Support of our Church, while it may be easily done. One English, and one German Minister or two, hath hitherto been all the Supply of this Colony. <23> Part IId.

From the foregoing general Sketch, it appears what a wide Foundation is already laid for the Advancement of Religion in our Colonies; how important the Care of them is, and what an immense Addition they may be made to our Holy Church, and to the Protestant World.

To render this the more striking, it may be of Use to collect into one View, the number of People, Whites and Blacks, in all the Colonies; and then range them under their several Denominations, that it may be seen what Proportion our Church bears in the Whole to other Societies in that Part of the World.

The Calculations are taken from the best Information; and may be in the general depended upon to be as near the Truth as any Thing of this Nature can be expected. Perhaps the Numbers in the West India Isles may be set down somewhat too large at this particular Time; when a good many People may have moved from them to our new Acquisitions at Guadalupe Martineco etc.

<24> Number of People in the British Colonies. West India Isles.

	Whites	Blacks
Jamaica	26,000	90,000
Barbadoes	25,000	80,000
Antigua	8,000	30,000
St. Christopher's	7,000	20,000
Monserat and Nevis	8,000	24,000
The Bermudas, Bahamas, Barbuda, Tortola, Anguila etc.	15,000	30,000

In all the W. India Isles, about 90,000 Whites and 274,000 Blacks.

North-American-Continent.

Newfoundland and Nova Scotia			15,000	
<*The 4 New England Colonies*>				N.B. I am uncertain as to the number of Blacks in these Northern Colonies; but they cannot be fewer than 80, or 100,000.
New Hampshire	28,000			
Massachusets	230,000		393,000	
Rhode Island	35,000			
Connecticut	100,000			
		In all	497,000	374,000.
<24> Brought over			Whites	Blacks
			497,000	374,000
New York			100,000	70,000

New Jersey	90,000	40,000
Pennsylvania	270,000	60,000
Maryland	120,000	140,000
Virginia	200,000	260,000
North Carolina	45,000	25,000
South Carolina	30,000	65,000
Georgia	5,000	Uncertain
In all	1,357,000	934,000.

N.B. The Papers containing the Numbers in Virginia are mislaid; but I will inform myself better on this article.

Thus we see in these Colonies near a *Million* and a *half* of Whites, and more than half as many Blacks, besides the vast Bodies of Indians confederated with us, and inhabiting the back Parts of all our Colonies.

To what an immense Number will they amount in a Century more? A Consideration this, truly important, that they may be continued Britons indeed, and preserved within the Pale of Religion and Humanity!

But we will proceed next, in the best Manner we can, to class this vast Body under particular Heads as religious Societies; which is of Importance to the main Design of these Papers. Comparative view of the different Religious Persuasions.

	Church of England.	Presbyterians, Independents and Baptists	Various Persuasions; viz. Quakers, Moravians, Papists and German Sects of different Kinds	
West India Isles	80,000	Uncertain, but very few in Number	9,000	
Newfoundland and N. Scotia	7,000	4,000	4,000	
4 New-England Colonies	36,000	200,000	167,000	
New York	25,000	25,000	50,000	Chiefly Dutch Calvinist and Quakers.
New Jersey	12,000	36,000	42,000	German Sects and Quakers.
Pennsylvania	25,000	50,000	160,000	Chiefly Quakers, Moravians, Menonists, with about 10,000 Papists—and about 20, or 25,000 German Calvinists

Swedes and Lutherans in this Province	36,000			
Maryland	50,000	10,000	30,000	Of which, about 20,000 are Papists, some Quakers, and the rest Germans of different sects
Virginia	130,000	30,000	30,000	N.B. I have not the same Certainty in *Virginia* as in other Places; but will enquire farther, that this article may be rectified, if wrong
North Carolina	25,000	10,000	10,000	
South Carolina and Georgia	20,000	7,000	8,000	
In all	446,000	372,000	510,000	

<27> Thus taking all our Colonies together, at as exact a Computation as can be well made, it may be fairly concluded that those who are reputed of the Episcopal Church, are even yet more numerous than all the Presbyterians, Independents and Baptists together; amounting in the whole to above four hundred and forty Thousand. It is not, indeed, asserted that all this large Body are actually Members of any particular Episcopal Congregation; nor have they an Opportunity of being so, as Numbers of them live 40 or 50 Miles from any place of regular worship; only retaining the Name of Church People, and declaring their Readiness and earnest Desire to form themselves into Congregations, if they could be supplied with Ministers.

It is also to be observed that those in the above List, who are called Presbyterians, Independents etc. are not yet wholly supplied with a sufficient Number of Preachers; but they are beyond Comparison better supply'd in this Respect than the Church People; having in America between 6 and 7,000 of their Preachers; while belonging to the Church, both in the Isles and Continent, there are not more 246 ministers, or thereabouts; a small Number surely for the Care of above 240,000 Souls; and not likely to be greatly increased, while every one of them is obliged once at least if not twice to cross a great and perilous Ocean, either to go to their Parish after <(28)> Ordination if born in this Kingdom, or to come hither for Ordination and return again, if born in America. This is a Hardship which no other Society of Christians labors under in the Colonies; and if not soon remedied, will continually diminish the comparative Number of Church People, and leave them in the End a very inconsiderable Body, among the numerous Sectaries in those Parts, who flourish in the full Enjoyment of every Right belonging to a religious Society, and the free Exercise of their respective Plans of Church Government and Discipline.

This whole Argument is handled in so able and strong a Manner by the late Bishop Sherlock, in his Letter to the King in Council, that I shall only add one Consideration more, which his Lordship perhaps did not think proper in a Letter of that Kind; but which ought, however, to be frequently urged to those in Power.

Some very considerable Men have expressed their Apprehensions that the Colonies may not always be so subordinate as they have been to the Laws of Trade and the Interests of the Mother Country; and may some Time or another think of Independency. It is hoped that this is a very distant Thought; but it may be safely asserted that if ever any one Thing more than another can conduce to such an Event, it will be the Suffering the Church in America to continue in her present languishing <(29)> Condition. It is well known that both in Doctrine and Discipline, the Church is the firmest Basis of monarchy and the English Constitution; while the various Denomination of Independents, Quakers, and other Dutch and German Sectaries in our Colonies are more Republican in their Principles. Should, therefore, a Time come when the Number of the latter shall not only far exceed the Number of the Church People in the Colonies, but even in the Mother Country too, it is possible in such Case that considering themselves as having little Affinity to the established Religion and Manners of this Land, they may think of such an Independency and separate Government for themselves as is mentioned above. It is well known what unlook'd for Effects religious Interests and Distinctions have produced.

One would think, therefore, that in a Political as well as religious View, Care would be taken to give the Church at least a Chance of keeping Pace in her Growth with the various Sects with which she is surrounded in America, that she may be a Check upon them and a Pledge for the affection of our Colonies to the Government and Constitution of the Mother Country. But this cannot be the Case under the present Circumstances. On the Contrary, nothing can prevent these various Sects and Persuasions, as Things now stand, from increasing even to the Degree <30> mentioned above. The Presbyterians, Independents etc. (as hath been before observed) have their Seminaries of Learning, their Presbyteries, Synods, Associations, Consociations etc. The Moravians their Bishop in Pennsylvania; the Lutherans their Superintendant, the Calvinists their Coetus; and almost all new Places of worship must be filled up by one or other of the above, and the Church People obliged to fall in among them. For when a New Congregation is to be begun in any Corner of the Country by 40 or 50 neighbouring Families, tho' one half or more of them be disposed to the Church, yet the Difficulty of getting a Supply in that way is so great, and in any other way so easy, that the Church People, rather than be wholly deprived of religious ordinances, fall in with the Minority; and their Children are bred up to be that in Reality, which their Parents were only of Necessity. Thus the Church must continually lose Ground, and it will be impossible to increase the Number of Episcopal Ministers in Proportion to the Increase of new Settlements; and if this could be done, the Society's Funds would fall far short of the great Demand upon them.

But were we happy enough to have a Bishop or Bishops in America, both these Inconveniencies might be remedied. For a proper <(31)> Supply of Ministers could not only then be provided, but the Society's Funds might be made to extend to double the Number that now enjoy it; as it would be the Care of a Bishop on the Spot, whenever he sent out a new Minister, to see that the People contributed to his Support according to the Extent of their Abilities. Indeed it is impossible to express how much good the Bishop's Presence and Authority would do even in this Respect, not to mention any others. And 'tis hoped the Time is now near when this Matter will be taken into serious Consideration; and when it will be duly reflected upon how hard it is that above 400,000 People who profess themselves of the established Religion of this Country, and may be presumed to be among the best Subjects which his Majesty has in America, should be so far from having any Advantage from these Circumstances, that they are the only People there who are deprived of the most essential Rights of a Christian Church.

In the mean time, till this happy Event can be accomplished, the Appointment of Commissaries as usual, is the best that can be done for keeping up some Sort of good Order and Discipline. But then it is submitted whether some Improvement might not be made in Respect to their Duty and Weight. There are two great Obstructions to the Interest of the <32> Church in the Colonies. The first, as has been said, arises chiefly where there are legal Establishments from the ill Conduct of some of the Clergy themselves. The 2d in Places where there are no Establishments from the bad Faith of the People in performing their Contracts, and their Lukewarmness in Contributing to the Support of their Ministers; always throwing the main Burden on the Society, and striving to hurt the Character and Usefulness of their ministers, if they use any compulsive Means to collect their Subscriptions, or obtain Payment of Bonds where they are given.

Now the Commissary might help to remedy both these Evils. Let him, besides the Bishop's Commission, be also constituted within his District the Society's Attorney, with Power in their Name to take Bonds from the People in every mission, obliging themselves to pay so much annually to their Missionary, in Consideration of the Societys likewise paying so much; all which Bonds to be in the Societys Name. Let the Commissary likewise, once in three years, visit all the Missions; examine whether the People fulfil their Contracts, and the Missionary does his Duty. Let him exhort and encourage both; and be a kind Umpire in all little Matters that might tend to create any Uneasiness.

<33> It is impossible to express how much Good might be done by a prudent Man, acting in the Bishop's Name and that of the Society, upon such a Plan. He might be the Means of accomplishing many Things for the good of the Missionary which he himself could not do; and might greatly ease the Society's Funds by bringing the People to contribute more liberally in many Places where they are well able. And if at any Time it should be necessary by way of Example (which it is believed on this Plan would seldom happen) to put any of the People's Bonds in Suit, the Missionary's Name would never be mentioned in Courts of Law, nor his Usefulness injured as a Covetous or litigious Man; since the Matter could not be considered as his Quarrel, but that of the Society with whom they had entered into a fair Contract for a reasonable Consideration.

The chief Difficulty will be the procuring some small Salary for travelling Expences to such Commissaries, whose Circumstances may not permit them to do this Service gratis. But it is presumed that on due Application to his Majesty, he would be graciously pleased to allow £2 or 300 per Annum to be paid out of his Quitrents or otherwise to the Bishop of London, or his Order for this pious Use. And if this should fail, other Means might be thought of, and it would be a great Saving in the End. The Comissary of Virginia has already an Allowance on this Plan, and if Care be taken to appoint the Commissaries from a due Regard to the Geography of the Country, more than 6 would not be wanted in North America at present viz.

New Hampshire and Massachusets one Commissary, Residence Boston.
Connecticut and New York Do. Residence New York
Pennsylvania and New Jersey Do. Residence, Philada.
Maryland Do. If Lord Baltimore encourages him
Virginia Do. Residence, Williamsburg
North and South Carolina Do. Residence Charlestown.

This would put the Church on a Footing somewhat better, except in the main Article of Ordination; without which, indeed, Nothing will be of great Significancy. May God, out of Pity to his Suffering American Church dispose the Hearts of those above to give us speedy relief in this great Matter, for the Honour of Government and the Propagation of true Christianity!

London 1762.
Drawn up for the Lord Bishop of London, by Dr. Smith.[1]
Copy
For his Grace the Lord Archbishop of Canterbury

[*Endorsed*:]
State of the Colonies in America, in 1762.
Dr. Smith Episcopacy
No. 28

D. This document is printed here in its entirety, since it presents a good overview of the state of the Church of England in the colonies.

[1] Probably Rev. William Smith, in Philadelphia. See Manross, *Fulham Papers*, 339.

[*SPG/SAP*]

Report
1762 February 19

<60> <*An Abstract of the Proceedings of the Society*.> [. . .] <*North Carolina*> *The Rev. Mr. Stewart*, the Society's Missionary at St. *Thomas's Bath Town*, in his Letter dated *October* 10, 1760, writes, That in the preceding Half-Year he had baptized in his Mission 82 White Infants, and 13 Black; of Adults, 2 White Men, (1 by Immersion) and 5

Negroes, and his actual Communicants 96. Besides, Mr. *Stewart* visited *Currituck* and *Woodstock* Chapels in *Hyde County*, where they have no resident Minister, and baptized there 46 White, and 9 Black Infants, and preached to two large Congregations. So that Mr. *Stewart*'s Return for the whole Year is 249 White, and 48 Black Infants; 4 White, and 14 Black Adults baptized, and 235 actual Communicants. Mr. *Stewart*, when he mentions baptizing a Person by Immersion, would be sorry to have it thought Affectation of Singularity in him; and assures the Society, he did it only to keep People from falling off from the Church. That Province, he observes, has of late Years been over-run with a People, who, at first, called themselves Anabaptists; but who, refining upon that Scheme, have run into so many Errors, and <61> have so bewildered the Minds of the People, that they will scarce listen to any Thing in Favour of our Church. He says, He has exerted his best Endeavours to refute their Errors, and written a small Tract, collected from the best Authors he could find there, in Defence of the Baptism of our Church; 400 Copies of which he dispersed *gratis* through the Province, for Want of Dr. *Wall*'s *Abridgment*. This, for some Time, he says, checked their Proceedings; but such a Spirit of rash Judging and Censoriousness; such a Notion of Inspiration, Visions, and of their Sect being the Elect of God, is gone out amongst them, that nothing but Time will convince them to the contrary. Mr. *Stewart* observes, That Books, in Defence of the Articles and Rubric of our Church, can be no where better bestowed than in that Province: Several of which Kind have been sent him by the Society. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[*SPG/BRAY ASSOC/f2*]

Journal of the Associates of Dr. Bray
1762 March 4

<173> [. . .] Associates Offices March 4, 1762. Present Reverend Mr. Egerton, Mr. Spiller, Reverend Mr. Waring, Mr. Nixon, Peter LeKeux Esqr., Mr. Joseph Waring junior, Reverend Mr. Berriman, Reverend Dr. Owen.[. . .]

Agreed that Proposals for opening negroe Schools for 30 Children each, be Sent to the following Places, with a Salary not exceeding £20 per Annum. Annapolis Maryland, Chester on Chester River, York on York River, Norfolk Virginia, Bath Town North Carolina, St. James's Goose Creek Parish South Carolina. [. . .]

Minutes.

[*Moravian Archives, C133*]

Rev. Jacob Rogers to Vestry of Dobbs Parish
1762 March 15

To the worthy Vestry of Dobbs-Parish in Wachovia, North Carolina.

Sirs,

I hereby acquaint you, that, intending in a short time, by God's Blessing, to return to England, I am under a Necessity of resigning the office of Parish Minister in your Parish, and accordingly, after returning you my Thanks for all the Kindness shewn me, I desire you from henceforth to consider me no more in that Character. I sincerely wish all Blessing and Prosperity may attend both yourselves and the whole Parish, and am, with much Regard, your sincere Friend and Servant.

Jacob Rogers.[1]

Dated in Bethlehem
in Pensylvania this
15th Day of March 1762.

ALS. Dobbs Parish was erected by statute in 1755 and made coterminous with "that part of the County of Rowan called and known by the Name of Wachovia." This action followed a Moravian petition to the assembly requesting their own parish in order to "enable them to discharge their several Parochial Duties with greater Ease and convenience than they can at present." Clark, *State Records*, 23:438-439.

[1] See appendix.

[*Moravian Archives, C133*]

Rev. Jacob Rogers to Vestry of Dobbs Parish
1762 March 15

My dear Brethren, vestry men of Dobbs Parish,

You see by the Letter sent to you, as the vestry of Dobb's Parish, my Resignation of the Office of Minister, as well as my Discharge from all Demands on that Account. What I have to add, by way of private Letter to you, as [*sic*] this that tho' I comply'd with your Call, yet several of you are sensible, that I was never heartily of opinion, that it was a just and legal one; having more than once expressly told some of you, that your Call of me was not only contrary to the Laws of Carolina, but to the Order and Constitution of the Church of England. Which Considerations, together with other things, you are also sensible, often made me uneasy, and wish myself releas'd from that office. One thing however I am glad of, that; for my Part, I can see no Injury that will accrue to the Parish by my Resignation, for, tho' you shou'd call no other, till such time as it can be done to Satisfaction on all sides, I am of opinion, you need be under no apprehension of a minister being impos'd upon the Parish by the Governour, contrary the Liking of the Parish; because, as I understand, the Governour never assumes to supply a vacant Parish with a minister, till some Complaint is made to him by the Parish itself of the Vestry's neglect to provide a minister for it; which is not likely to be Case in Dobbs Parish. This, if I don't misremember, I have heard from the late chief Justice's, now President's own Mouth, if I have not seen something to that Purpose in the Laws of Carolina. But if not, the nature of the thing supposes it; for how can we imagine, that the Governour will ever impose a minister upon a Parish, without Complaint made to him by the Parish itself of its being destitute and desirous of having one, and of the vestry's neglect of doing its Duty? But nevertheless it would be well, to keep up your Church-Wardens and vestry constantly; so that upon an Emergency, which, as befor said, is however not likely to happen, you may be prepar'd to call a Minister; for which end a sufficient time will always be allow'd you. I am, with Love and Respect to you all, and all the Parish, your Sincere Friend and poor Brother.

Jacob Rogers.

Bethm. March 15th 1762.

ALS.

[*LAM/FUL/VI*]

John Pownall to Bishop of London
1762 March 22

<288>

Whitehall March 22, 1762.

My Lord,

I am directed by the Lords Commissioners for Trade and Plantations to lay before your Lordship the inclosed Laws passed in the province of North Carolina in May 1760, for establishing Vestries and making Provision for an Orthodox Clergy, and to pray the Favor of your Lordship's Sentiments upon them, in so far as they regard the Establishment of the Church of England there the Right of Presentation given to the Vestry and the Jurisdiction set up for the punishment of Ministers guilty of Immorality.

I am further to acquaint your Lordship that these Laws were, by order of the Lords Commissioners for Trade and Plantations referred, in November last, to the Consideration of the late Bishop of London,[1] but that his <*Right Reverend and Right Honorable the Lord Bishop of London*> Lordship died before he had formed his Opinion upon them.

I am, with great respect, My Lord, Your Lordship's most Obedient humble Servant.

John Pownall
Secretary

[*Endorsed*:]
Mr. Pownall

Mar. 22, 1762.
North Carolina

ALS.

[1] Thomas Sherlock died in July 1761.

[*SPG/B/5*]

Arthur Dobbs to Secretary, SPG
1762 March 30

<*Copy*><184>
Reverend Sir

Finding by the publick papers that Dr. Bearcroft Secretary to the Society for propagating the Gospel in foreign parts is dead,[1] I must though unknown to you direct this to you who succeed him, as being a Corresponding Member, not having had a Letter from him for above two Years, I imagine that a long Letter[2] that I wrote to him to be laid before the Board has miscarried, in which I stated the Situation of the Affairs of the Apostolic Church in this Province, since which time notwithstanding the Laws I got enacted and amended for the Support of the established Clergy, the Number of Clergymen are diminished instead of increasing, and the Inhabitants are rather becoming more dissolute, and Sectaries and Idleness increasing for want of Clergymen and proper Schoolmasters to educate Youth, there being not even a parish Clerk in the Province to serve as a Schoolmaster, or Reader upon Occasion where Clergymen are wanting, or when attending the out Chapels, as most Counties contain only one parish; this Province therefore demands a further Supply of Missionaries or Clergymen to be sent over. The Provision at present made for them by Law is £100 per Annum this Currency, and £20 in Lieu of a house and Glebe until they can be provided, besides which in most Parishes they may receive near £50 by Marriages, and when they are allowed to make Excursions to neighbouring Counties who want Clergymen, they are allowed handsomely for it, however as our Currency at present is much depreciated[3] by issuing Notes to raise the Supplies for our necessary Defence it makes a considerable Abatement, and what is a farther Discouragement is that the several Parishes provide only annually for their Incumbents, and therefore I can't properly induct them and ascertain their Residence, and the reason the Vestry gives for this Practice is, that they may oblige the Clergyman to do his Duty and attend properly, which as there is no Bishop or Superior with Episcopal Jurisdiction over them, they will be apt to neglect their Duty. I therefore think it of infinite Consequence and the Duty of the Society to address His Majesty that he would appoint two Bishops at least for this Continent, or Clergymen with Episcopal powers to visit the Clergy, confirm and ordain proper persons within these Colonies (as a sufficient Number can't be obtained or procured to come from Europe) with a Power of Suspension and Degradation of the Clergy for Immoralities or Heresies, or for neglect of their Cures, With a Power of inflicting mild Censures and Discipline upon the Laity by depriving them of Church Communion where dissolute and profligate, this with a Provision for parish Schools to educate Youth in Christian principles would soon improve this Province, get rid of Sectaries and encourage the Inhabitants to become Industrious. In my former Letter I proposed sending over a Schoolmaster with a proper Appointment to civilize and convert the Catawba Indians and that I would add to it during my Residence, that Nation consisted then of 300 Warriors in strict friendship with us, since that time by the small pox getting among them they are reduced to 60 Warriors with a proportional Number of old Men Women and Children, and have quit their Towns in this Province and have removed into So. Carolina, where they have laid them out a Township.

I propose at the Assembly which meets next week to recommend their making a law[4] to empower each Vestry to raise a Fee or A Tax for a Clerk and Schoolmaster in every parish. The Town of Wilmington and parish is now without a Clergyman, Parson Smith having been refused to be restored to his Mission has been made a Chaplain in a Man of War, and our Parson here talks of quitting us, as he expected to be made a Missionary, but has heard nothing of it. I therefore beg leave to recommend it to the Board that they would if possible appoint more Missionaries to this unfortunate Province where Sectaries are increasing and Corruption of Manners, where we have but seven Clergymen to near 30 Parishes, most of them Counties, and one of them Mr. Moyer an abandoned Missionary who does little or no Duty within a Parish, and totally neglects his Mission.

I heartily pray for Success to the Society in their laudable Design of propagating and spreading the Gospel particularly in this extensive Continent. I am Reverend Sir Your obedient humble Servant.

Arthur Dobbs

Brunswick
30 Mar. 1762.

[*Endorsed*:]
No. 23. North Carolina
A Letter from his Excellency Arthur Dobbs
Governor of North Carolina,
dated Brunswick. Mar. 30, 1762.

Read at a Committee
July 12, 1762

LS. Read at a meeting of the SPG on July 16, 1762, when it was resolved to agree with the Committee "that the Secretary be directed to write a Letter of Thanks to Governor Dobbs for his attention to the interests of Religion, assuring him that all possible regard shall ever be paid to whatever he shall please to suggest on that subject; that the Society will take into consideration his Proposal about sending more Missionaries to North Carolina, and that Mr. Moir shall be admonished of the misbehavior with which the Governor charges him." Journal of the SPG, 15:242-244.

[1] Rev. Philip Bearcroft died in either October or November 1761.

[2] Probably the letter from Dobbs dated January 22, 1760, printed above.

[3] In 1762, £100 North Carolina currency was worth £50 sterling. McCusker, *Money and Exchange in Europe and America*, 218.

[4] See note accompanying the letter from Rev. James Reed to the secretary of the SPG, December 27, 1762, page 339*n*, below.

[*LAM/FUL/XXXVI*]

Report
1762 April

Number of People in the British Colonies as they were in the year 1761, as near as can be conjectured from good Calculations.

West India Isles.	Whites	Blacks
Jamaica	26,000	90,000
Barbadoes	25,000	80,000
St. Christophers	7,000	20,000
Antigua	7,000	30,000
Monserat	4,000	10,000
Nevis	4,000	10,000
Barbuda, Bermudas, Bahama etc. small Isles	10,000	25,000
In all the W. India Isles about 83,000 Whites, and 265,000 Blacks. About 2 Years ago, it was presum'd that there were 90,000 of the former and 270,000 of the latter; but the Conquest of Guadalupe etc. took a good Many to settle there.	83,000	265,000

North American Continent		Whites	Blacks
Brought over		83,000	265,000
Newfoundland and Nova Scotia		25,000	Negroes in these Colonies uncertain-perhaps about a sixth of the whites
Four New-England Colonies			
New Hampshire	30,000		
Massachusetts	250,000		
Rhode Island	35,000		
Connecticut	120,000		
	In all	435,000	00,000 [*sic*]
New York		100,000	50,000
New Jersey		100,000	25,000
Pennsylvania		280,000	25,000
Maryland		60,000	100,000
Virginia		80,000	120,000
North Carolina		36,000[1]	10,000
South Carolina		22,000	50,000
Georgia		6,000	Uncertain
In all		1,227,000	705,000

Comparative View of the different religious Persuasions.

	Church People.	Presbyterians and Independants	Quakers, German and Dutch of various Sects, Jews, Papists etc.
West India Isles	75,000		8,000
Newfoundland and Nova-Scotia	13,000	6,000	6,000
4 New England Colonies	40,000	250,000	145,000
New York	25,000	20,000	55,000
New Jersey	16,000	40,000	44,000

Pennsylvania	25,000	45,000	170,000 About a third of these Quakers, about 10,000 Papists, the rest German of various Sects.
Swedes and German Lutherans in this Province, who reckon their Service etc. the same as that of the Church	40,000		
Maryland	36,000	6,000	18,000 Chiefly Papists
Virginia	60,000	10,000	10,000
North Carolina	18,000	9,000	9,000
South Carolina and Georgia	20,000	5,000	3,000
In all	368,000	391,000	468,000

[*Endorsed*:]
Numbers of Church People etc.
in the Colonies.

[*Addressed*:]
For
The Lord Bishop of London
April 1762
I

D. The author of this report is unknown, but it draws heavily on the one submitted to the bishop of London by "Dr. Smith" in 1762, printed above.

[1] This figure is less than half of Governor Dobbs's estimate of 80,000 white inhabitants of North Carolina, the number included in his letter to the secretary of January 22, 1760, printed above.

[*SPG/B/5*]

Rev. Daniel Earl to Secretary, SPG
1762 April 2

<*Copy*> <103>

No. Carolina Edenton
2nd April 1762

Reverend Sir,

Since my Letter to you of 21st November last I have Baptized in this Parish 70 Infants, and Administered the Sacrament of the Lord's Supper to 36 Communicants. I have preached to four several Congregations in Society Parish who are destitute of a settled Minister, and Baptized there 125 White, and 18 Black Infants, and 15 Black Adults: I likewise made a Visit to St. Barnabas' Parish and Baptized there 15 White Infants; I intend (with God's Assistance) to Visit them again on Easter next, and Administer the Sacrament of the Lord's Supper there, being thereto Requested by some of the Inhabitants who have been grievously Afflicted this last Winter with uncommon Disorders and frequent sudden Deaths, from which no part of the Province has been clear.

I have not had the Pleasure of hearing from the Society for more than two Years, which, probably, is owing to various Accidents in this Time of War.

I have drawn upon the Society's Treasurer for 6 Months Salary due on Lady Day last, which, I make no Doubt, of being honoured. The Person in whose favour I drew is Mr. John Campbell. I am Reverend Sir, The Society's, and your Most Obedient and Humble Servant.

Danl. Earl

The Reverend
Doctor Bearcroft
a Copy

ALS. Read at a meeting of the SPG on July 16, 1762. Journal of the SPG, 15:241-242.

[*SPG/B/5*]

Rev. Alexander Stewart to Secretary, SPG
1762 April 12

<85> <*No Copy*> Mr. Secretary

Bath N. Carolina
April the 12th 1762

Sir

Having lately seen an acct. of the Death of the Worthy Dr. Bearcroft in an October Magazine and not yet knowing his Successors name; I make bold to write at a Venture in Complyance [to] my Instructions from the Society; not that [I] have any thing of Moment to say having lately wrote very fully to Dr. Bearcroft, the State of Religion in this province and proposed a Method for Supplying the Vacant Parishes by the Missionaries, till such time as they be properly fill'd up.[1]

I have in this Half year Baptized 158 white and Black Children in Beaufort Pitt and Hyde Counties and 5 Adult Negroes and administerd the Sacrament to 86 persons; The number of my Parishoners are much the Same as usual.

I am Sir the Societies ever faithful and your most obedient and unknown Servant.

Alexrd. Stewart
Missionary
[*Torn*]

[*Addressed*:]
To The Secretary for
Propagating the Gospel
[*Blank*] Street London

[*Endorsed*:]
North Carolina A Letter from the
Reverend Mr. Stewart Missionary at
St. Thomas's Bath Town, dated
Bath, Apr. 12, 1762

Read at a Committee
Jan. 17, 1763

ALS. Read at a meeting of the SPG on January 21, 1763. Journal of the SPG, 15:314.

[1] This document has not been located.

[*SPG/B/5*]

Rev. James Moir to [Secretary, SPG]
1762 April 15

<No Copy> <158>

Since my last of Octr. 7th 1761 I baptiz'd one hundred and eighty five Whites and thirty two Blacks. At Easter there were twenty two Communicants.

I this Day draw for my Salarie from Michaelmass 1761, to Lady-Day 1762, and am Reverend Sir Your most obedient humble Servant.

James Moir

Edgcombe April 15th 1762.
Duplicate

Duplicate. Read at a meeting of the SPG on October 15, 1762. Journal of the SPG, 15:269.

[*LAM/FUL/VI*]

Bishop of London to Board of Trade
1762 May 3

<290><*Copy.*>
My Lords,

I have, by Mr. Pownal, your Lordships Secretary, two Acts of the Assembly passed in the Province of North Carolina in May 1760, for establishing Vestrys and making provision for an Orthodox Clergy, with your desires to have my Sentiments upon the same, so far as they regard the Establishment of the Church of England there, the Right of Presentations given to the Vestrys, and the Jurisdiction set up for the Punishment of Ministers guilty of Immorality.

These Acts seem to me to be connected in one Scheme to establish Vestrys, and give powers to Vestrymen: As they regard the different points referred to me.

I observe 1st that the Act for establishing Vestrys does not require from, each person elected to be a Vestryman, to give Testimony of his Faith, either that he is, or intends to continue a Member of the Church of England. The Act says, that each Person so chosen, shall take the oath of Abjuration and Subscribe the Test, and shall declare, I will not oppose the Doctrine and Discipline of the Church of England, as by Law established, which Declaration may be made by Presbyterian, Anabaptist, Independent, Quaker, Jew or Pagan. If persons retaining any of these Tenets be elected into such Office, and are to preside in Ecclesiastical Affairs, can it be supposed but they will incline to favour such as are of their own Opinion rather than the Ministers and people in Communion with the Church of England? Who, it is to be feared will frequently suffer by the partialities and prejudices of Vestrymen, who do not conform to their Doctrines, or are Strangers to their Faith. To avoid these Evils, the proper Remedy will be to make it a necessary Qualification for each and every person to make the following <291> Declaration, Videlicet I. A.B. do declare, that I will conform to the Liturgy of the Church of England, as by Law established; as it is required by a former Act in 1755 in the said Colony.

The second Act for making provision for an Orthodox Clergy, is an agreeable Title and sounds Well, and if it provided sufficiently for them, no reasonable Objection could be made against it; but if on the contrary it renders their Maintenance uncertain and precarious, by placing them in a dependent State, upon the Humours and Tempers of Vestrymen, chosen as before mentioned, it will rather hurt than help them. This Act says, that every Minister, to be preferred or received into any parish within that Province, shall receive One hundred Pounds proclamation Money from the Churchwardens annually; but if they refuse to pay the same, there is no Penalty mentioned in the Act which they shall be subject to, nor power given to the Minister, how, or from whom, he shall recover the same. The like, or rather greater Difficulty lies upon the Minister, how, or from whom, he shall recover the Fees for marrying by License; as the Marriage License is frequently directed to a Justice of peace to execute, and when that is the Case, how, or from whom, shall the Orthodox Minister recover the Fees specified? The same Difficulties attend the Recovery of all other Fees, the Allotment of Two hundred Acres of Glebe Land and Building a Mansion house for the Minister's Use: whenever these are refused to be paid, allotted, or built, as directed, the Minister has no Method to compel the parties, neglecting or refusing to fulfil the Act. Besides, after a Mansion house is built, the Minister is under the Hardship of being subject to the Will and Humours of the Churchwardens, to repair the same as they direct, or to be harrassed by them with vexatious Law Suits.

The next point in this Act is vesting the Right of Presentation of every Parish, for twelve Months after <292> a Vacancy, in the respective Vestry belonging to it; but should that Term expire, and no Minister be presented, there is no mention made of the Lapse of that Turn to the Crown or Ordinary. By this Means a Power is acquired by the Vestrys, never granted to the Builder or Endower of any Church by the Laws of England; nor should be, as it is so injurious to the perogative of the Crown, and the Welfare of the Church of England.

The last part of the Act for Punishing Ministers guilty of Immoralities sets up a new Jurisdiction for prosecuting Offenders by exhibiting Articles of complaint against them in temporal Courts, which have an undoubted Right to judge in temporal Matters; but Immoralities being Spiritual Crimes, whether in the Minister or people, wherever the Church of England has been established, these have always been censured in the Ecclesiastical Courts by the Bishop or his Commissarys. To set up any other Authority for this Purpose is taking away the little Remains of Ecclesiastical Jurisdiction, if any is left in that province, and reduceing the Bishop of London, by the Act, only to certify, as a publick Notary, that the Minister is duly ordained. This part of the Act is contrary to the Common principles of Justice, to punish Spiritual Crimes in temporal Courts. It is likewise contrary to an express Law[1] in North Carolina, which enacts that all Statutes made in England for the Establishment of the Church, shall be in force there. Is it reasonable then, that these Laws, which have so wisely regulated presentations to Livings in these Kingdoms for ages past, and in a proper Manner have punished Ministers guilty of Immoralities, should be totally set aside and repealed in a Colony in Exchange for others, no way consistent with the English Constitution.

I have the Honour to be, My Lords, Your Lordships most obedient and most humble Servant.

Ric. London

Frith Street
May 3, 1762.

P.S. I have returned the two Acts.

[*Endorsed*:]
Copy
A Letter from the Lord Bishop of London
to the Lords Commissioners for Trade
and Plantations, dated May 3th, 1762.
North Carolina

ALS.

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[1] A statute of 1711 "for the better and more effectual preserving the Queen's peace, and the establishing a good and lasting foundation of Government in North Carolina" provided that "all statute Laws of England...made for the establishment of [the] church...are and shall be in force here." The act was also included in the revisal of

1715 (Clark, *State Records*, 23:38-40, 25:152-154), although it had little if any practical effect on the conduct of church affairs in the province.

[*SPG/BRAY ASSOC/f2*]

Journal of Dr. Bray's Associates
1762 May 13

<*175*> Associates Office May 13, 1762. Present Mr. Joseph Waring junior, Reverend Mr. Archdeacon Yardley, Reverend Mr. Waring, Reverend Mr. Berriman, Reverend Mr. Skinner, Peter LeKeux Esqr.[. . .]

<*176*> Mr. Waring reported that in pursuance of the Direction of the Associates at their Meeting March 4th He had Sent Proposals for opening a School for 30 Negroe Children at Chester on Chester River Maryland, York on York River Virginia, Norfolk Virginia, Bath Town North Carolina.[1] [. . .]

Minutes.

[1] None of the proposed three schools was ever opened. Van Horne, *American Philanthropy and Colonial Slavery*, 24.

[*LAM/FUL/VI*]

Order in Council
1762 June 3

<294>At the Court at St. James's the 3d Day of June 1762. Present The Kings most Excellent Majesty, Lord Steward, Earl of Cholmondely, Earl of Egremont, Viscount Falmouth, Lord Barkeley of Stratton, Lord Grantham. Representation of the Board of Trade for Repealing two Acts passed in North Carolina in May 1760 for Establishing Vestries and for making Provision for an Orthodox Clergy. Read and approved and the Acts repealed.

Whereas by Commission under the Great Seal of Great Britain the Governor Council and Assembly of his Majesty's Province of No. Carolina are authorized and empowered to make constitute and ordain Laws Statutes and Ordinances for the public Peace Welfare and good Government of the said province, which Laws Statutes and Ordinances are to be as near as conveniently may be agreeable to the Laws and Statutes of this Kingdom and to be transmitted for his Majesty's Royal Approbation or Disallowance and whereas in pursuance of the said powers, Two Acts were passed in the said Province in May 1760 and transmitted Entituled as follows viz.

"An Act for Establishing Vestries."

"An Act for making Provision for an Orthodox Clergy."

Which Acts having been perused and considered by the Lords Commissioners for Trade and plantations and by them presented to his Majesty at the board for his Royal Disallowance, His Majesty was this day pleased with the Advice of his privy Council to declare his Disallowance of the said Acts. And pursuant to his Majesty's Royal Pleasure thereupon expressed the said Acts are hereby repealed declared void and of none Effect. Whereof the Governor or Commander in Chief of his Majesty's Said province of North Carolina for the time being, and all others whom it may concern, are to take notice and govern themselves accordingly.

Phill. Sharpe

[*Endorsed*:]
Order of Council
upon the North Carolina Act
June 3, 1762.

Copy. The two acts referred to here are printed above, pages 205-214.

[*SPG/B/5*]

Rev. John Macdowell to Secretary, SPG
1762 June 15

<*Copy*> <76>
Reverend Sir,

Your kind Favour of the 22d of December last, came to hand, via Charles Town, the 8th Instant, giving me the Agreeable Account of my Appointment to a Mission at Brunswick. For which, I beg leave to return my Sincere and hearty Thanks to the Venerable Society; And to you, Sir, for your Goodness in acquainting me of it. And I hope by the blessing of God, I shall more and more Deserve the good Opinion of the Venerable Society, by Applying myself, in every respect, to perform the Duty of a faithful and wise Servant, in that weighty and important Charge.

I have all along kept a Correspondence with the good Old Dr. Bearcroft, (whose death I lament,) giving the venerable Society an account of my Ministry, and the Situation of Affairs here, Since my first coming to America: And had the particular honour of receiving a present of £20 Sterling and Some Books from Them, some years ago. For which reason, it will be needless to go further back, than the Commencement of my Appointment to a Mission, videlicit 1760.

In that year, besides the immediate Duty of my own Parish, I visited the Parishes of St. Martin's, Bladen, and St. John's, Onslow; And in these two Counties, I baptized 55 Children, Whereof 9 were Negroes. And I baptized two Adults, one white, and one black, by immersion. In my own Parish, I baptized 9 white, and 4 molatto Children; One adult molatto woman belonging to Colonel Dry. And 4 Adult Negro women belonging to the Honourable Mr. Hasell.

In the year 1761, I baptized in my own Parish, in Bladen, And in St. James's Wilmington, 35 Children, and One Adult Negro man.

In this Current year 1762, I have already baptized 33 Children, and two Adults; One, a free negro man, who after proper Instructions, is Since become a constant Communicant; The Other a Captain of a Vessel who died here, and on his Deathbed acquainted me, that he had never been baptized, and prayed, he might then receive that Sacrament.

The reason I have already baptized so many this Current year, is this, I was out the 9th of May at the Boundary Line which divides North and South Carolina, and as my Parish joins the South Province, I had the largest Congregation from both Provinces, I ever Saw Since I have been in America; and baptized 23 Children on that Occasion.

My Parish of St. Philip's runs from the Mouth of Cape-Fear River, along the Seaside about 40 miles to Little River, which divides this from So. Carolina; Then about 45 Miles along the South Line: Then joining Bladen County runs about 45 Miles to the Northwest Branch of Cape-Fear River, Then down Said Northwest Branch to the Ferry Opposite Wilmington about 20 miles. And from that down to the River's mouth about 30 miles.

Brunswick is situated on the West Bank of the River, about half way between Wilmington, and the River's mouth, where We have a Fort.[1] Wilmington Stands on the East Bank of the River. But I intend to send a Map of my Parish which will give a better Idea of it, than this description.

We have but about 800 taxables in this Parish. Taxables here, are Males white, and Black, and mixed blood, from 12 years of Age and upwards: And Females, Black, or mixed blood from the same Age. We have but few families in the Parish, but of the Best in the Province, videlicit His Excellency the Governor, His Honour the President, some of the Honourable The Council, Colonel Dry the Collector, and About 20 other good Families, who have Each of them, great Gangs of Slaves. We have in all, about 200 families; and are about to have our Parish made into a County.

We have no Dissenters of any Sort, excepting a few poor families of fishermen, who came in from Cape May at the Mouth of the River Delawar, and are Settled on the Seaside between the mouths of the Rivers Lockwood's folly, and Shallott. They call themselves Newlight Anabaptists; but we hope this frolic will soon dwindle away, and disappear Among them, as it has already done in many places in this, and the neighbouring Provinces.

We have this Spring, repaired Our Old Chapel at Brunswick, in a decent manner. And the Timber for the Roof of our New Church is provided; And Mr. Dick A Carpenter who wrought at his Excellency the Governor's,[2] has undertaken the roofing of it.

I have but 15 Actual Communicants as yet, whereof two are Blacks; but I hope the Number will soon encrease.

I have not presumed to draw, or negotiate any bill of Exchange for my Salary, till I have your Order for so doing. Or till I inform myself how to proceed, Least I should give Offence.

But The Books which the Venerable Society are pleased to give to every new Missionary, are what I mostly set my Affections on. The Hope of being provided with a Library of good and useful books, in this place, gives me great delight.

I entirely depend on your Goodness, Worthy Sir, or any other worthy Member or Members of the Venerable Society, who will be pleased to take notice of me so far, as to chuse the Books they will think proper for me. I shall only mention such Books in the Catalogue of the Missionaries Library, as I already have: and will take the Liberty to mention a few that I would be glad to have.

But as there are a great many good Books publish'd Since this Catalogue,[3] I mean that in the Standing Orders of the Society printed in 1741, No doubt the venerable Society furnish their Missionaries with some of those.

I have already of my own which I brought with me from London, or have got since I have been here, Bp. Blackhall's Sermons. Dr. Caves lives. Primitive Christianity. Life of God in the Soul of Man. Leland's Answer to Christianity as old as the Creation. Nelson's Fasts and Festivals. Dr. Nichol's Comment on the Common Prayer. ArchBishop Sharpe's Sermons 7 vols. Dean Sherlock of Death, etc. Dean Stanhope's 4 vols. On the Epistles and Gospels. ArchBishop Tillotson's Sermons. Bp. Taylor's life of Christ. Watt's defence of Infant Baptism. Bp. Wilson's Essay towards the Instruction of the Indians.

Besides those mentioned in the Catalogue, I have Leland Against the Deistical writers, The Gift of his present Majesty when He was Prince of Wales. A Quarto Bible: Cruden's concordance. Ostervald's Arguments. West's and Lyttelton's Discourses. Nelson's Practice of true Devotion. The great Importance of a religious Life. Burkitt's Help to Christian Families. Lewis's Catechism. And a Number of Small Tracts. These the Gift of the venerable Society. I have Seeds Sermons, Lardner's Credibility 13 Vols. New whole Duty of Man. Bp. Wilson on the Sacrament. The Late good Bp. of London's Discourses 4 vols. and that Excellent Piece of Bp. Squire's Indifference for Religion inexcusable. These The Gift of His Excellency Governor Dobbs. His Excellency was also pleased to give me One of the Large Prayer-books, given him by the King, for my Chapel at Brunsk. But I want two in 8vo. for my Other Chapels.

Those in the Catalogue I would desire to have, Are, Dr. Asheton of Visiting the Sick. Dr. Bray's Lectures on the Catechism. Herbert Parson. Dr. Lucas Duty of Servants. Word of God the best Guide. Wheatley on the Common Prayer.

If I might mention, without Offence, Any that are not in the Catalogue, I would beg the Favour to have Whickeote's Sermons. The Illustration of the Holy Scriptures lately published in numbers, printed for C. Baldwin. Broughton's Historical Dictionary of all Religions, printed for C. Davis. Johnson's Dictionary Abridged by himself, 8vo. Dr. Laws works. Some of the latest and best Sermons, or any the venerable Society may be pleased to Order: And as Soon as may be Agreeable to them.

As to the Books which the venerable Society are pleased to Send to me to give away; I am convinced that Common Prayer books will be of great Service here, and are much wanted by the People. Among which I would beg that Some May be 8vos. for the Aged; And All of them with the new Version of the Psalms, for this reason; We have Psalmody performed in great Perfection in our Chapel at Brunswick, by a number of Gentlemen and Ladies; But for want of books with the new Version, as we do not give out the Lines, very few of the Common people can join in Singing; but with these helps we will soon have many to join us.

I Hope Sir, I shall soon have the honour of hearing from you. The best way of Sending to me, is, Via CharlesTown, with the fleets that come out from London, constantly in Autumn and Spring; And Commonly have a Convoy.

I beg leave to present my Duty and Respects to the venerable Society; and to assure Them, that Every thing in my power, for the Honour of God, and the Good of his Church, and the Salvation of Mankind, I will take the greatest Pleasure in doing; And in Every thing, to the utmost of my power, I will conform myself to their respectable Commands. I am, Reverend Sir, wishing you Joy of your Secretary's Place, and great Success and felicity, Your most Obliged, and most Obedient humble Servant.

John Macdowell

Brunswick, June 15, 1762.

P.S. I Recd. a Letter from Dr. Bearcroft, wrote with his own hand, at the time, he sent me the present of Books from the venerable Society; which I think it my Duty to mention here; as, did I neglect it, it Might seem like my disregarding their kind Intentions towards me, videlicet "That they will consider me for what extraordinary Services I do in my Visits to the Several Parishes in North Carolina". Now, Tho' I own myself, by the honour they have lately conferred on me, very amply rewarded for all my poor Services. Yet if they have a mind to make me a Complement for what Service I have done, from my Coming in, to the Date of my Mission, I shall be ready to acknowledge it, for I have not even a boy of my own to ride with me. All the Slaves I have in the world, are, An Old woman that attends my Dear little Son at his Aunt's in Bladen, And a Child of 5 years Old. The Boy that waits on me, is one that a friend of Mine is so good to lend me. Whereas Some who have not been much longer in this Province than I, have a Gang of 20 Slaves, and Houses, and Plantations, But they have had a Mission from their first coming in. And I am only at Lodgings. But none of these things move me, nor am I careful for any thing, any further than for the Sake of my poor helpless Infant. I only take the Liberty to mention my Circumstances to The venerable Society; But I leave it entirely to them to Judge of, my merit; and what degree of Encouragement they think I deserve; In which, The Papers sent home in my favour, 2 Years ago, by His Excellency Governor Dobbs, and by the Vestries of St. James's, and St. Philip's, will enable them to Judge. I am with profoundest Submission and Duty, Their most devoted, humble Servant,

John Macdowell.

[*Addressed*:]
To The Reverend Dr. Burton Secretary
to the Society For the Propagation of
The Gospel in Foreign Parts.

[*Endorsed*:]
No. 14. North Carolina A Letter from the
Reverend Mr. Macdowell Missionary at
Brunswick, dated Brunswick June 15, 1762.

Read at a Committee
Nov. 15 1762

Letters referred to the Committee
In Number 15
Oct. 15, 1762

ALS. Read at a meeting of the SPG on November 19, 1762, when it was resolved to concur in a recommendation of the Committee that the Society "send Mr. Macdowel a Missionary's Library—50 small Common Prayers and 10 in Octavo." Journal of the SPG, 15:283.

[1] Construction of Fort Johnston, at the mouth of the Cape Fear River, began in 1748 and was completed in 1764. Powell, *Gazetteer*, 179.

[2] In 1758, Dobbs purchased Russelborough, a "shell of a house" near Brunswick, and made it his residence. Clarke, *Arthur Dobbs*, 152.

[3] The titles listed in the catalog referred to here are printed in Cain, *Records of the Church of England*, 10:33-39, 409-410.

[*LAM/FUL/XXIII*]

Vestry and Others of St. James's Parish to Bishop of London
1762 July 16

<35>

North Carolina July 16th 1762.

To The Right Reverend Father in God John[1] Lord Bishop of London etc.
My Lord,

We the Church-Wardens, Vestry and Parishones Having the Highest Assurance of your Fame and Merit, in Promoting and Supporting the Christian-Religion in the World, are Emboldened to pay our Duty to your Lordship, and to crave the Liberty of recommending to your Lordships favour and Patronage, Mr. Willm. Teale[2] a Gentleman Born in the Island of Barbados, and Educated in England, Of whom my Lord we have a great Opinion as well as of his Zeal and Merit in Deserving Holy-Orders from your Lordships hands, to Preach and Propagate the Christian-Religion in these Parts, (which is much wanting) As we are quite Destitute of Clergy; We therefore recommend him to your Lordship as a Moral good Man, and we are not the least Doubtfull My Lord of his Discharging the Trust you shall confer on him, with Truth, Justice, and Faithfulness. We have this further Commendation of him to your

Lordships favour, that he has for some time past Officiated in this and other Countys, the Church-Service, Preach'd the Gospel, and Instructed the Ignorant in the Principles of Christianity, Which is doing as much as a Layman can, he having not Authority to proceed further, We therefore My Lord, in Gods Name finally recommend him to you hoping he may be Warm Zealous and Active, making good all the Offices you shall Confer on him to Promote Christ's Holy Doctrine and Religion for the Publick-Good and to the Salvation of Mens Souls, We therefore crave leave to wish your Lordship the greatest Felicity and Comforts that you can Enjoy, And we are at the same time with all respect My Lord Your Lordships most Obliged and very humble Servants.

William Bishop, Jos. Nixson, David Alexandr., Wm. Baaridue, Thos. Bowawain, [*Illegible*] McClemmes, Samll. Collyer, Thos. McClamy, Danl. Bennett, William Mackelama, Benjamin Gurley, Jams. Midleton, William Morris, Geo. Merrick, Tho. Morris, Stockley Bishop, Mark McClammy, John Hollinsworth, Benjamin Sharrod, Charles Morris, Thos. Morris Junior, Greer Bishop, Wm. Tyer, Charles Bishop, James Howard, Wm. Dixson, Jonathan Dixson, Moses Dickson, Anson Dixson, John Nickols, Caleb Nickolls, C. Dudley, Bishop Dudley, John Walls, Jacob Stockley, Samuel Lane, John Moore, Thomas Lowper

DS. This document originated in New Hanover County and was enclosed in the letter from Arthur Dobbs to the bishop of London, August 9, 1762, below.

[1] No bishop of London had borne the name "John" since 1723 (John Robinson).

[2] See appendix.

[*CR 070.801.11*]

Will
1762 August 3

In the name of God Amen. I, Reverend John Macdowell Minister of the Parish of St. Philip's, Brunswick, in the County of New Hanover, and Province of North Carolina in America, being of perfect Mind and memory blessed be God; But considering the Shortness and uncertainty of this mortal Life, do make this my last will and Testament.

First, I bequeath my Soul to Almighty God who gave it, in imitation of my Blessed Lord and Saviour, who hath so taught me, Saying, Father, into thy hands I Commend my Spirit, St. Luke 23.46; And my Body to the Ground, there to rest till [O]ur Lord Jesus Christ Shall come in his glorious Majesty to judge the Quick and the Dead. And O! May I then be found worthy to stand before him, and receive that joyful Sentence, Well done, Good and faithful Servant. I will that I be buried, (if I die in this Parish, or can be brought to Brunswick,) in my burying Ground at the East end of the Church in Brunswick by the Corpse of my late Dear wife Sarah Macdowell, which is paled in. And I desire I may be buried in a decent and Christianlike manner, according to the Liturgy of the Church of England, which in that, and in Every thing else is the only decent and best of any upon Earth, it is my particular Desire, that I be burried in the plainest Manner possible, for I have always looked on expensive funerals as very vain and silly; They hurt the Living, and do no real good to the dead. And if a man has lived a virtuous good life, his friends and neighbours will mourn for him in their hearts, which is better than outward Show and Parade. Proper materials to bury me in, will be used videlicet, a shirt, drawers, stockings, [My] princes stuff Cassock, which is all I desire to be buried in, and a plain Coffin.

As to what worldly Goods it hath pleased God to bless me with, I bequeath and dispose of, in manner and form following.

Item. To my Brother in Law William Thompson of Belfast in Ireland, I leave [and] [be]queath a Legacy of ten pounds Sterling to be paid him out of the money Co[ming to] me from the Society for the propagation of the Gospel, for his Care of my Mother [*torn*] Mr. Bernard Thetford of B[*torn*]ield near Belfast I leave and bequeath the [su]m of ten pounds for his Care of my Farm of Beau Camp, to be also paid him out of the money coming to me [from] the Society for the propagation of the Gospel.

Item. All my Estate whether real or personal, whether in houses, Lands, or slaves with my Stock of Cattle of every kind, my Household Furniture, Books; with all my Other Goods of what kind soever, I die possessed of, All money lying by me, all money due to me; Arrears of Salary; with all other properties whatsoever to me appertaining, I give, desire, and bequeath to my most dearly beloved son John Baptist Macdowell, whom I greatly delight in, and am sincerely concerned for his pious Education, and happiness Spiritual and temporal. I have wrote to the venerable Society for the propagation of the Gospel concerning him: And if they will be so good to take him under their Care, it is my will, and desire, that he may be sent home to them with all I leave and bequeath to him. But if not, I leave him and all his Fortune, to the Care of His Excellency Arthur Dobbs Esq.; Governor of the Province of No. Carolina. And his Uncle John Gra[*torn*] Esq.: of Bladen County, and Richd. Quince Esq. of Brunswick and his three Sons, John, Richard, and Parker. And it is my desire and request they will give him as good Education as his fortune will Afford, and that they will bring him up Merchant, binding him Apprentice to Capt. Quince, or some of his Sons, in preference to Any other. And my daily prayers, and Which shall be the latest to the Almighty is to bless him and preserve him, and to prosper him, and Every one concerned with him.

It is my will and desire that the Above named Gentlemen whom I do Constitute and appoint Executors of this my last Will and Testament, keep all my Sermons for the use of my Dear Son John Baptist Macdowell. And I enjoin him, as soon as he shall be capable of Instruction, that he peruse them and observe the Doctrine [and] practice there recommended, which I am trully convinced is According to the word of God. But above all things I Charge him on my Blessing that he never neglect that Blessed word of God Contained in the holy Scriptures; but that he delight himself in the Study and practices of it, which Alone is able to make him wise unto Salvation. But if it should please God, to take my Son John Baptist in his Minority, I leave and bequeath my fortune in this manner, videlicet to Miss Jane Macdowell the Daughter of Mrs. Eleanor Bruce of Castle[*torn*] Near Belfast, I leave the sum of Sixty pounds Sterling. And the remainder to be equally divided among the Children of my late Sister Margaret Murchland; and my Brother and Sister Thompson and their Children; every one [being] an Equal part.

And I do hereby utterly revoke, disallow and disanul all former bequests, wills, and legacies, by me heretofore in any wise left or made, declaring, ratifying, and Confirming, this and no other to be my last will and Testament. In Witness whereof I have hereunto set my hand and Seal, this third day of August, in the year of Our Lord, One Thousand, Seven hundred and Sixty Two 1762.

John Macdowell

Signed, Sealed, published, and declared by
the within named Testator John Macdowell,
to be his last will and Testament, in presence
of us, who Subscribed our names in presence
of The Said Testator.
Christopher Cain
[Gowan] Calkins
John Brown

[*Endorsed*:]
Last Will and Testament of the
Reverend Mr. Macdowell Missionary
at Brunswick and Minister of St. Philip's.

Letters Issued to RQ Junior.

letters issued.

Decr. Inferior Court 1763. The Execution of the within will was proved in Court by the Oath of Chrs. Cain and Richd. Quince Junior. Qualified as Executors thereto.

Registered in the Registers office Newhanover County in Book E. p. 186. Janry. 15, 1765 p [*torn*]

Ja. Moran register

[*Endorsed*:]
Jno. McDowells Will

ADS.

[*LAM/FUL/VI*]

Arthur Dobbs to [Bishop of London]
1762 August 9

<296> My Lord,

Though I have not had the Happiness of being acquainted with your Lordship,[1] yet as Governor of North Carolina I think it my Duty to correspond with you in Affairs relating to the Church in this Province, and at the same time to congratulate your Lordship upon your Promotion to the Diocese of London, and to wish you Happiness in that great Station attended with so great a Charge. As I have wrote lately so very fully to the Society for propagating the Gospel in foreign parts giving them an Account of the unhappy Situation of Religion in this Colony, I refer Your Lordship to it. This is chiefly intended to introduce a Gentleman[2] to Your Lordship to be put into holy Orders, as by the inclosed Petition he has been recommended upon Trial by the Church Wardens and Vestry of the Parish in which is the Town of Wilmington in the County of New Hanover which is now destitute and without a Presbyter.

I heartily wish your Lordship Success in your Endeavours to promote true Religion in the Catholic Church and particularly in your so Extensive Diocese which is daily increasing.

I am with due Regard hoping for your Lordship's Blessing in my Endeavours to promote true Religion and Virtue in the Protestant Apostolic Church.

My Lord your Lordships most obedient humble Servant.

Arthur Dobbs

Brunswick
9, Augt. 1762.

[*Endorsed*:]
Governor Dobbs
Augt. 9, 1762.
North Carolina

LS.

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[1] Richard Osbaldeston was appointed bishop of London in 1762.

[2] William Teale.

[*SPG/BRAY ASSOC/f1*]

Rev. Alexander Stewart to Secretary, Associates of Dr. Bray
1762 August 12

Bath N. Carolina
Augt. the 12th 1762

Reverend Sir

Your Favour of the 20th of April, Came safe to hand a few days ago, and I shou'd be unworthy of the Honour the Associates have done me in appointing me Superintendent of their Seminary here; Did I not, to the utmost of my Capacity and Station endeavour to promote this their truly pious and Christian Design.

To this purpose I have already made known the Associates Intentions at the Church In Bath and the Several Chappels within my Parish, and with pleasure found most

People approvers and many that promised to be encouragers of this publick Utility. But, there are many Difficulties which we Labour under in this Province, which other Provinces are Exempt from. For the towns of N. Carolina are all of them very Small, and Bath particularly has the fewest Inhabitants of any of them, so that the Number of Schollars to fill up a School cou'd by no means be had in any of the towns of this Province. Our towns likewise on the Seaboard, (where negroes are most to be had,) are all of them built on very wide Rivers, often Impracticable to Cross; this Cutts off one-half of the Country Children and added to the Expence of boarding negroe Children, the Loss of their time, and the Prejudices of the Ignorant; are the Difficulties which at present Stand in the Way. However Sir I have advertised for a mistress according to the Directions of the Associates, and if a Well recommended one can be had will make an Essay on their Plan, and open the School at Bath by Sending two Boyes and two Girls out of my own family, one of which Boyes has already been at school, and will send the rest of my young negroes, as they grow up and can be spared.

The most probable method to make the associates Scheme take footing in this Country till we are somewhat better-peopled, Wou'd be to divide their Bounty among three or four Schoolmasters; One in this town and the Others in the Country; and as some of these Schoolmasters that I woud recommend have Wives who wou'd be capable of teaching the Girls to work, these masters might have charge of the Girls and the Single men of the Boys. The Parishes here are vastly Extensive, mine till lately divided was above a hundred miles long and 40 miles wide, so that my Attendance is not Confin'd to the Church at Bath; but equally divided between that and Several remote Chappels. In my Attendance therefore of my Parish I will take upon me to Visit the Several Schools at least twice in that Quarter and Catechize the remote Children on the Evenings of those days when I preach at the Chappels, and Every Easter and Christmass day will Oblige the Masters to have their negro Schollars brought to the Church, to be publickly and all together Catechizd; and will take care to keep a publick Register of the ages, Baptisms, and times of Admission of the Different Children.

As this Societies Charity, (I presume) is not bound; I make bold to propose to them this method of making it as extensive and Benficial as the nature of this thin Settel'd County will admitt of: and will be always reddy with my best endeavours to forward their Laudable, publick Spirited, and truly Christian Intentions.

I have wrote to Governour Dobbs (who is a member of the Incorporated Society, to whom likewise I am a missionary;) and inclosed to him a Coppy of your Letter and the Abstracts of the Associates, and make no doubt but he will be an Encourager of your Design, but he lives at too great a Distance to have any Influence on a School in this or any of the neighbouring Parishes.

Mr. Palmer[1] was gone for England before your letters and Books arrived; and as he is now in London and knows well the Situation of this Country, I Shall refer you to him for further Information and am Reverend Sir with my best wishes for the Society your most obedient and humble Servant.

Alexr. Stewart

P.S. The School Masters that I woud recommend are such as already keep publick schools in this Parish for white Children, to whom it wou'd be great encouragement to have this Small Bounty from your Society

[*Addressed*:]
To The Reverend Mr. John Waring
at Mr. Birds Bookseller in Ave
Mary Lane near St. Paul's London.

[*Endorsed*:]
From The Reverend Mr. Stewart
Bath Town N. Carolina
Aug. 12, 1762

Answered March 1763

Copy. Read at a meeting of the Associates on January 6, 1763, when it was "Agreed that Mr. Waring do return the Thanks of the Associates to Mr. Stewart for his kind Letter and acquaint him that they refer it to him to make choice of the Method of promoting the Instruction of the Negroes, which to him many seem most likely to be attended with Success, only they desire he will not exceed twenty pounds Sterling *annualy* for teaching thirty Children and so in proportion for a greater or Less Number." Minutebook of Dr. Bray's Associates, 1735-1768, p. 182.

[1] Presumably Robert Palmer (1724-ca. 1790), a Scot who resided in Bath and served at various times as surveyor general, collector of the Port of Bath, justice of the Supreme Court of the New Bern district, and councillor, among other important offices. At this time Palmer was a member of the General Assembly. *DNCB*, s.v. "Palmer, Robert."

[*SPG/B/5*]

Rev. Alexander Stewart to Secretary, SPG
1762 October 6

<*Copy*> <86>

N. Carolina Bath
October the 6th 1762

Reverend Sir

Having not as yet recd. any Information since the Death of the late worthy Doctor Bearcroft who succeeded as Secretary to the Society for propagating the Gospel, I wrote thrice last Summer directed to their Secretary at large, which letters whether they came to hand or not is very Uncertain as we have had Such Numbers of Small Privateers on our Coast since the Spanish War that very few Vessels have escaped. But some time Since I saw your Name in the Register as Dr. Bearcrofts Successor, and therefore according to former Instructions, I make bold to inform the Society what I have been doing since the begining of April, and what is the present State of my Parish.

Having had some business with the Governour I went in April last so far to the Southward as Cape Fear to wait of him, where I was taken dangerously Ill of a Fever so that I did not recover my Health to be able to officiate in my Parish till the latter end of June. But it pleas'd God to restore me to my former health after that time and to enable me to officiate not only in my own Parish but likewise in the Counties of Pitt; to the Westward of this Parish, and of Hyde to the Eastward.

I informd the Society some time ago, that Pitt was taken off from this County of Beaufort, and that my Parish was by that Means reduced to about a thousand Souls, Black and White. But the Natural Situation, notwithstanding the Smallness of its Numbers of Inhabitants will ever render it the Most Difficult Parish in this Government, for other Parishes are either between River and River or upon the Narrows of the Rivers, but this even after the Division is about 70 Miles long on the Southside and thirty Miles on the North Side of the River Pamplico, which the Missionary is obliged to Cross all Weather at least once a Week, and you must immagine that a River which is from 4 to seven Miles Wide, must often be very Difficult to pass.

I baptized in Beaufort County this half year 35 white and 15 Black Children; and 1 White and 4 Black Adults; In Hyde County 60 white and 14 Black Children and 3 Black Adults; and In Pitt 155 white and 17 Black Children; In all 250 white and 40 Black Children, one white and 7 Black adults and administer'd the Sacrament this half Year to about two hundred Communicants. But tho my Parish is reduced in its numbers, yet I have the pleasure to Inform the Society that it is well attatch'd to the Church of England. The Parishoners have not only finish'd their Church in the best manner they are able, but have now likewise a neat Glebe House, (the 1st ever built in this province) with other out houses almost finishd, on a Glebe of 300 acres of good Land contiguous to the Church, so that I expect to move to it, if it please God that I live to Easter next.

I have nothing further to add at present but to pray, that the Good and Laudable Designs of the venerable Society may never be frustrated and that I am with due respect Reverend Sir their ever Dutiful and your most affectionate unknown Servant.

Alexr. Stewart
Missionary at St. Thomas's
Bath town

Secretary Burton Coppy

[*Endorsed:*]
No. 14 North Carolina
A Letter from the Reverend Mr. Stewart,
Missionary at St. Thomas's Bath Town,
dated Bath. Oct. 6, 1762

Read at a Committee
April 11, 1763.

ALS. Read at a meeting of the SPG on April 15, 1763. Journal of the SPG, 15:365.

[*SPG/B/5*]

Rev. James Moir to Secretary, SPG
1762 November 10

<*Copy*> <159>
Reverend Sir

Since my last of 15th April I have officiated in North-hampton County for the most Part, and in that, and some other Countys have baptiz'd 340 white Children, and upwards of fifty black. The Communicants are generally from twenty to forty.

Summer and Fall having been much hotter than usual, the intermitting Fevers with which I was so much pester'd at Cape-fear, attack'd me with Such Violence in the Beginning of Septr. that for the Space of five Weeks, my Life was despair'd of. But, thank God, am much recruited[1] since the Weather began to grow cold. Physicians assure me it would mightily restore and strengthen my Constitution, were I to spend a Summer in the northern Colonies. But I should chuse (would the Venerable Society permit) to do it at London, where I might point out the real Causes of the unhappy State of this Province in a much clearer Light than I can think it would be expedient for me to do in a Letter.

I this Day draw for my Salarie from Lady-day to Michaelmass 1762 and am Reverend Sir Your most Obedient humble Servant.

James Moir

North-hampton 10th Novr. 1762
Duplicate

[*Addressed*:]
To The Reverend Dr. Bearcroft
Secretary to the Society for the
Propagation of the Gospel in foreign Parts
At the Charter house London
<*15 Letters*>

[*Endorsed*:]
North Carolina No. 13
A Letter from the Reverend Mr. Moir,
Itinerant Missionary in N. Carolina,
dated North-hampton Nov. 12 1762

Read at a Committee
April 11, 1763

Duplicate. Read at a meeting of the SPG on April 15, 1763, when it was resolved to agree with the Committee "that Mr. Moir be directed, first to give an answer to the Secretary's Letter of the 16th of July last, concerning a heavy charge against him for great neglect of Duty." Journal of the SPG, 15:364.

[1] "A fresh or additional supply of health, strength, etc." *OED*, s.v. "Recruited."

[*CO 5/337*]

Act of Assembly
1762 December

North Carolina ss. An Act for making Provision, for an Orthodox Clergy.

Whereas making a reasonable certain Provision for an Orthodox Clergy may Tend to Encourage Pious and Learned Ministers of the Gosple to Settle in the several Parishes in this Province.

Be It Enacted by the Governor Council and Assembly, and by the Authority of the same that every Minister now or Hereafter to be Preferred to or received into any Parish within this Province as Incumbent thereof shall have and Receive a Salary of One Hundred and Thirty three Pounds Six Shillings and Eight Pence Proclamation money, to be paid by the Church Wardens on or before the last Day of June annually. And every Minister of a Parish may take And receive for the services herein after mentioned, the following Fees, to Witt, For marrying if by Licence Twenty Shillings, if by Banns Five Shillings, for Publishing Banns and granting Certificate thereof One Shillings and Six Pence, For Preaching a Funeral Sermon, if requird Forty Shillings Proclamation money, and may Demand and Receive the said Perquisites, if He shall not refuse or Neglect to do the said Services altho' such services shall be performed by any other Person.

And be It further Enacted by the Authority aforesaid That in every Parish in this Province where a Glebe is not already purchas'd and Appropriated A Tract of good Arable Land, to Contain Two Hundred Acres at least shall be purchased by the Vestry as a Glebe, for the use of the Incumbent of such Parish For the Time being and His Successors for ever, And until such Glebe shall be Purchased and Buildings Erected thereon in manner herein aftermentioned, the Minister of such parish shall have and receive the Sum of Twenty Pounds Proclamation money Annually, and where a Mansion House and Convenient out Houses are not already Erected for The use of the Minister, It is Hereby Enacted that the Vestry of every such Parish are hereby Authorised Impowered and required to cause to be Erected and built on such Glebe one Convenient Mansion House of Thirty Eight Feet in Length and Eighteen Feet in Width, Kitchen, Barn, Stable, Dairy, and Meat House, with such other Conveniencies as they shall think necessary. And to the End that the Buildings already Erected or hereafter to be Erected upon every Glebe may be Kept in good Condition; It is Hereby further Enacted that the Minister of every Parish within this Province, shall during the time of His being Incumbent of the Parish keep and maintain The Mansion House, the Outhouses and other Conveniencies Erected or to be Erected on His Glebes in Tenantable repair; And shall so leave the same at His removal from His Parish, or Death (Accidents by Fire or Tempest only excepted) And in case any Minister shall fail so to do, such Ministers His Executor or Administrators shall be liable to the Action of the Church Wardens of the Parish for the Time being, Wherein the Value of Such repair, shall be recovered and Damages of Costs of Suits. And the Damages so recovered shall be applied and laid out in necessary repairs upon the Glebe. And every Vestry of a Vacant Parish is hereby Impowerd and required to put all the Buildings upon the Glebe of their Parish into such good and sufficient Repair, that they may be fit for the reception of Succeeding Minister. Provided nevertheless that any Vestry who shall Judge that the Minister has not wilfully committed any waste on His Glebe shall Make such necessary repairs at the charge of the Parish, as they shall think proper.

And be It further Enacted by the Authority Aforesaid that the Sole right of Presentation of a Minister To every Parish within this Province, shall be and remain in the several Vestries thereof where a Vacancy now is or Hereafter shall Happen.

And be It Further Enacted by the Authority aforesaid that where any Parish is or shall become Vacant by the Death or removal of the Minister or Otherwise, the Vestry of such Parish shall have full power to Imploy some neighbouring Minister or proper Reader to Officiate until an Incumbent may be had that Divine service may not be neglected. Provided allways That no Vestry shall Present as a Minister to Thier Parish any Person who shall not first have a Certificate from the Bishop of London that such Minister hath been duly Ordaind conformable to the Doctrine and Discipline of the Church of England and Is of a good Life and Conversation.

And be It further Enacted by the Authority aforesaid that if any Clergyman Presented to any Parochial Living within this Province shall be guilty of any Gross crime or Notorious Immorality It shall Be Lawfull for the Governor or Commander in Cheif for the Time being by and with the advice of His Majesties Council to remove and Discharge the Said Clergyman from serving the Cure of such Parish whereof. He was Incumbent and such removal and Discharge shall be Deemed held and taken to be of the same force and Effect as any Sentence of Deprevation in any Eclesiastical or other Court whatsoever, any Law Usage or Custom to the Contrary in any wise Notwithstanding.

And be It further Enacted by the Authority aforesaid That all and every other Act or Acts Every Clause and Article thereof for so much as relates to any matter or thing within the Perview of This Act (Except One Act of Assembly Intitled an Act to Confirm an Agreement made by the present Church Wardens and Vestry of Christ Church in Craven County with the Reverend James Reed, and allso One Act Intitled an Act to Confirm an Agreement made with the Church Wardens and Vestry of Edgcomb Parish in Halifax County with the Reverend Thomas Burgess) from Henceforth Shall be repealed and made Void.

Arthur Dobbs
Jas. Hasell President
John Ash speaker

Read Three Times and Ratified in Open
Assembly the Eleventh Day of December 1762.

D.

[*CO 5/337*]

Act of Assembly
1762 December

North Carolina ss. An Act to enable the Commissioners of the Church of Edenton to discharge the Contract by them made with the workmen employed in finishing the inside of the Said Church.

Whereas by an Act intituled an Act to enable the Commissioners herein after named to finish the Church already begun at Edenton the said Commissioners had pursuant to the said Act of Assembly contracted with the workmen to finish the inside work of the said Church. But not having Money in their hands to effect the same did apply to the Assembly for Relief And Whereas by a further Act entituled an Act to enable the Commissioners of the Church of Edinton to discharge the Contracts by them made concerning the finishing the same. It was enacted that when the Pews in the said Church should be finished they should be Sold agreable to the last recited Act And for the purposes therein mentioned. Whereupon the Commissioners did set up the said Pews to Sale by Publick Auction Seperately (reservation being made as is by the above recited Act reserved) which Sale the said Commissioners desisted from On the discontent it gave to, And on the Remonstrance of the Parishioners of the said Parish. Whereupon on the Petition of the Parishioners of the said Parish it is prayed it may be Enacted. And Be it Enacted by the Governor and Council and Assembly and by the Authority of the same That a Tax of two shillings proclamation Money for three years be laid on each and every Taxable person within the Parish of St. Pauls, in the County of Chowan to be Levied for the Three ensuing years and Collected by the sherriff for the time being under the like Penalties and accounted for to the Commissioners of the said Church as other Publick and Parish Taxes are levied Collected and Accounted for within this Province and the said Commissioners or by majority of them are hereby Authorized and directed to pay out of the money so levied the Several workmen to whom the said Commissioners are indebted on Account of the Said Church and to no other purpose whatsoever.

And Wheras by the failure of Profits arising by the sale of the Pews in the said Church the workmen employed by the Commssioners are Greatly delayed in Receiving the Sum contracted for by the Commissioners.

Be it therefore Enacted by the authority Aforesaid That the Commissioners for finishing the Said Church or the Majority of them shall and are hereby impowered by virtue of this Act to Borrow a Sum not exceeding One hundred pounds proclamation Money Allowing Lawfull Interest for the same to enable them to pay of the Workmen As soon as may be which sum so to be borrowed as aforesaid shall be repaid to the Public lending the same out of the money arrising by virtue of this Act.

Arthur Dobbs
James Hasell president
John Ashe Speaker

Read three times and Ratified in Open Assembly
the Eleventh day of December Anno Domini 1762.

D.

[*SPG/B/5*]

Rev. John Macdowell to Secretary, SPG
1762 December 27

<*No Copy*> <77>
Reverend Sir,

I wrote to you the 6th Instant[1] acquainting you I had been in a very poor State of health All the last Autumn. My Disorder has been a flux: and which Still continues.

I must again repeat my humble request to the venerable Society for leave to go home: or where my Physicians will advise me, for the recovery of my health, In case I do not soon get better.

My Sickness has again Obliged me to draw another Set of Bills payable to Dr. John Corbyn or Order, for £20 Sterling dated this day, videlicit Decr. 27th 1762.

I thought to have left Some money in Mr. Pearson's hands to be ready by the time I send my little Son home for Education, but I fear this Cruel disorder will not allow me.

I am with Duty and Respects to the Society, Reverend Sir, your most obedient humble Servant,

John Macdowell

Brunswick Decr. 27th 1762.
The Reverend Dr. Burton.

[*Addressed*:]
To The Reverend Dr. Burton Secretary
to the Society for the Propagation of
the Gospel in foreign Parts.
In Bartlet's Buildings Holborn. London.

[*Endorsed*:]
No. 10 North Carolina
A Letter from the Reverend Mr. Macdowell
Missionary at Brunswick, dated Brunswick
Decr. 27, 1762

Read at a Committee
May 16, 1763

ALS. Read at a meeting of the SPG on May 20, 1763, when it was resolved to agree with the Committee "that Mr. Macdowell have leave of absence from his Parish, if his health absolutely requires it, proper care being taken to provide a Person to officiate in his Church; also that he be desired to take particular care of the Library which the Society lately sent him." Journal of the SPG, 15:373.

[1] Not located.

[*SPG/B/5*]

Rev. James Reed to Secretary, SPG
1762 December 27

<*Copy*> <138>
Reverend Sir

Upon receiving certain Intelligence of the death of the late worthy Doctor Bearcroft I was at a Loss to whom to direct my Letters. I therefore postponed writing to the venerable Society as usual until I heard of your Appointment as his Successor and in whom I trust the Clergy in these remote Parts will find a faithful friend. The Hardships we labour under in this Province are so great, that were it not for the Benevolence of the Society, we coud not subsist with the least Decency. Every Clergyman that has attempted to settle in this Province for these Ten Years past upon the sole Dependence of the legal Stipend, have been obliged to leave it, And tis our Misfortune at present to have no legal Stipend at all; or rather there is no law at present by which any Stipend can be recovered. At an Assembly held at Newbern in November last a Bill for the Encouragement of an Orthodox Clergy, and a Bill for the Establishment of Vestries were presented to his Excellency the Governor for his Assent, the latter of which was rejected on Account of some exceptionable Clauses.[1] And as the two Bills depended on each other in such a Manner, that the one cannot operate without the other, we are therefore at present without any legal Encouragement. Very probably something may be done in our favour at the next Assembly Especially, if it shou'd please God to prolong the Life of our present worthy Governor. But we cannot expect his abode with us much longer, for he is far advanced in Years and has lately had a slight Stroke of the Palsy, so that, I every day expect to hear the disagreeable News of his Death, in whom the Clergy, will lose a faithful friend and the Christian Religion an able Advocate.

I have sent you my Notitias Parochialis for Twelve Months past, during which Time I visited St. Johns Parish as usual, and baptised One adult, Forty Three White Children, and Administered the Sacrament of the Lord's Supper to Thirty Three Communicants. A few of the Dregs of the Methodists are still remaining in my Parish Pray God, I cou'd once get entirely rid of such a troublesome Sect. In my last, I sollicited for a few small Tracts; such as the venerable Society shou'd think most proper to confute and expose such Visionaries, I beg the Society will pardon me in renewing my Sollicitations on that Head. A strong Desire to see my Friends and native Country after Ten Years Absence, I hope, may be deemed, if any, a pardonable Weakness. And as there is some Prospect of a Speedy Peace, I humbly beg the venerable Society will give me leave to return Home for a few Months and in the mean Time continue my Stipend. If the venerable Society shou'd think proper to grant me this Indulgence, probably I may be able to prevail on my Constituents here to do the same. If you shou'd vouchsafe to favour me with the Society's Answer to this Request, it will be received with the utmost Gratitude and Respect by, Sir, your most obedient humble Servant and faithful Missionary in Craven County.

James Reed

North Carolina
Newbern 27th of Decr. 1762.

Notitia Parochialis from the 21st of December 1761 to the 21st of Decr. 1762

1. No. of White Children and Infants baptised	295
2. No. of black Children and Infants baptised	16
3. No. of Adults baptised	4
4. No. of those who have received the Sacrament of the Lord's Supper	27

[*Addressed*:]
To The Reverend Doctor Burton
Secretary to the Society for the
propagation of the Gospel
Bartlet's Buildings Holborn

[*Endorsed*:]
No. 29 North Carolina
A Letter from the Reverend Mr. Reed,
Missionary in Craven County,
dated Newbern Decr. 27, 1762.

Read at a Committee
July 11, 1763

ALS. Read at a meeting of the SPG on July 15, 1763, when it was resolved to agree with the Committee "to give Mr. Reed leave to come home for six months, care being taken to provide a proper person to officiate during his absence." Journal of the SPG, 15:402.

[1] A bill "for Establishing Vestries and other purposes" was introduced in the lower house of the assembly in November, 1762, by a committee appointed for the purpose. The upper house inserted an amendment empowering the governor to appoint vestrymen in the place of those refusing to qualify. The lower house would not accept the provision, and Governor Dobbs refused to sign the bill when it was presented to him the following month. Saunders, *Colonial Records*, 6:845-963, passim.

[*SPG/SAP*]

Report
1763 February 18

<73> <*An Abstract of the Proceedings of the Society.*> [. . .] <*North Carolina.*> The Society have received a Letter from his Excellency *Arthur Dobbs*, Esq.; Governor of *North Carolina*, dated *Brunswick*, *March* 30, 1762, in which he complains, that notwithstanding the Laws he has caused to be enacted and amended for the Support of the established Clergy, the Number of Clergymen is diminished, and the Inhabitants are becoming more dissolute, and Sectaries and Idleness increasing on that Account, as likewise for Want of Schoolmasters to educate Youth, there not being even a Parish Clerk in the Province to serve as a Schoolmaster, or occasional Reader, where Clergymen <74> are wanting, or when they are attending the Out-Chapels, as most Counties contain only one Parish. The Provision at present made for Clergymen in this Province by Law is £100 Currency *per Annum*, and £20 in lieu of House and Glebe, till they can be provided; besides near £50 which may be made in most Parishes by Marriages. There is however one very discouraging Circumstance, which is, that the several Parishes provide only annually for their Incumbents, so that the Governor cannot properly induct them. The Reason assigned for this Practice is, that the Clergy may be obliged to do their Duty, which some, for Want of a Bishop or Superior with Episcopal Jurisdiction, will neglect. His Excellency therefore thinks it of infinite Consequence, that the Society address his Majesty to appoint Bishops for that Continent, to visit the Clergy, confirm and ordain proper Persons within those Colonies (as a sufficient Number cannot be procured from *Europe*) and to exercise Ecclesiastical Discipline. This, he thinks, with a Provision for Parish Schools to educate Youth in Christian Principles, would soon improve the Province, get rid of Sectaries, and encourage the Inhabitants to become industrious. His Excellency proposes at the next Assembly to recommend the Making of a Law to empower each Vestry to raise a small Tax for a Clerk and Schoolmaster in every Parish, and wishes the Society would, if possible, appoint more Missionaries to this unfortunate <75> Province, where Sectaries and Corruption of Manners are increasing, and where they have but seven Clergymen to near 30 Parishes, most of which are Counties.

The Society, willing to do every Thing in their Power to promote the pious Designs for which they are incorporated, have directed Thanks to be returned to Governor *Dobbs* for his Attention to the Interests of Religion, assuring him, that all possible Regard shall be paid to whatever he shall please to suggest on that Subject, and as soon as they are able, will send more Missionaries into *North Carolina*.

The Rev. Mr. *Earl*, the Society's Missionary at *St. Paul's* Parish in *Chowan County*, in a Letter dated *Nov.* 21, 1761, acquaints the Society, that in the preceding half Year, he had baptized in his Parish 68 Infants, and had 35 Communicants; that he had made several Visits to *St. Barnabas*, *Society*, and *Berkley* Parishes, who are destitute of a settled Minister, where he baptized 314 White and 15 Negro Infants, 4 White and 3 Negro Adults. In another Letter dated *April* 2, 1762, Mr. *Earl* writes, that since *Nov.* 21, 1761, he had baptized in his own Parish 70 Infants, and had 36 Communicants; that he had preached to Four several Congregations in *Society* Parish, and baptized 125 White and 18 Black Infants, and 15 Black Adults; that he had likewise made another Visit to *St. Barnabas* Parish, and baptized 15 White Infants, and intended to visit them at *Easter*, <76> and administer the Sacrament of the Lord's Supper there, at the Request of some of the Inhabitants, who have been grievously afflicted with uncommon Disorders, and frequent sudden Deaths, from which no Part of the Province has been clear.

The Rev. Mr. *Reed*, the Society's Missionary in *Craven County*, in his Letter dated *Dec*. 26, 1761, writes, that the Fervour of the Methodists in the Skirts of his Parish is very much abated, and he believes in a few Months will be totally lost. In defeating their Schemes, and subverting their pernicious Doctrines, he finds meek Instruction most effectual. He therefore sollicits the Society to send him some small Tracts, calculated to confute such Visionaries, and what other Tracts they think most proper, to assist him in the Care of his large Parish, which is at least 100 Miles in Extent. In consequence of which Request, the Society have sent Mr. *Reed* 50 Copies of, *An earnest and affectionate Address to the Methodists*, and 100 Copies of, *Bishop* Gibson's *Caution against Enthusiasm*. By his *Notitia Parochialis* it appears, that Mr. *Reed* had baptized within the Year 264 White and 13 Black Children, and 6 Adults, and administered the Sacrament of the Lord's Supper to 257.

The Rev. Mr. *Macdowell*, the Society's Missionary at *Brunswick*, in his Letter dated *June* 15, 1762, returns Thanks to the Society for appointing him to that Mission, hoping by the <77> Blessing of God to perform the Duty of a faithful and wise Servant in that weighty and important Charge. He adds, that in the current Year 1762, he had baptized 33 Infants, and 2 Adults; one a free Negro Man, who is since become a constant Communicant; the other a Captain of a Vessel, who on his Death-bed informed Mr. *Macdowell*, that he had never been baptized, and prayed he might then receive that Sacrament. In his Parish, he says, there are about 800 Taxables, and about 200 Families. He has but 15 actual Communicants, but hopes the Number will soon increase. [. . .]

Printed. Extracted from the yearly publication containing the sermon preached at the annual anniversary meeting of the SPG, together with a review of the activities of the Society and its missionaries during the preceding year. The date above is the date of the meeting.

[*SPG/B/5*]

Rev. John Macdowell to Secretary, SPG
1763 February 23

<Copy><78>
Reverend Sir,

In my last letters to you of December 6th,[1] and Do. 27 this date, I Acquainted you of the poor State of health I had been in from the 13th of October last, begging leave of the venerable Society to take a Trip out for the recovery of my health, either to the Northward or Southward According as my Physicians should advise me.

As my disorder Still continues; (which is an Obstinate Diarrhea, that will yeild to no Medecines or Skill of the Physician,) they are all unanimous, that a Change of Climate is Absolutely necessary for me, and insist that I make it with all possible expedition for I am in a truly pitiable Condition. I have not had one day, or one Night's Ease or rest these four months past. I have been sensible of its coming upon me these three or four Years past, and have been very ill with it at times, especially whenever I got Cold. But now it affects me to Such a degree that no Less than fifteen times of a night I am oblig'd to get up; and that accompanied with the Most excruciating pain, in my Bowels, my back, my Loins.

I am reduced so low now that my legs can scarce bear me, and from one of the healthiest and Stoutest men in America, am now a perfect Skeleton. May Almighty God look upon and pity my deplorable Condition and grant me patience to bear this his afflictive dispensation without Murmur or Complaint, and relieve me in his good time.

I was just got into a very Comfortable State after my nine years of great fatigue, Severe duty, and small allowance to Support me; having only what my Poor Parish could afford, which was not better than fifty Pounds Sterling per annum but considering the excessive high prices of every thing here, was not So good as twenty Pounds Sterling at home.

But just before this happened I had the happiness of having the Society's allowance of fifty Pounds Sterling per annum and last Sessions, our assembly were so kind to allow all the Clergy men in the Province an augmentation to their Salary having raised it from one hundred Pounds proclamation money, to one hundred Pounds Sterling that is an addition of thirteen pounds, Six, and Eight pence a year. And his Excellency Governor Dobbs had been So good to me to promise me twenty pounds a year for officiating as Chaplain in his family. Which I had done for Some time till this woful Sickness Oblig'd me to desist and I have been kept Confin'd almost all this Winter to my Chamber only Some few days when I have been Able, I have officiated to my Inhabitants of the Town of Brunswick.

Just before I was taken to bed, that I have not been able to ride about, I was out at one of my Chapels, and administered the Sacrament of the Lord's Supper (for the first time in that Chapel) to Six Communicants. I was able also to administer the Eucharist in Town at Christmas, and had as usual twelve Communicants, whereof two are Negroes. I have likewise baptised Seven Children during my Sickness, one of them a Molatto. And married Several Couples that came to me from the Country.

My Physicians have quit for Some time past giving me medicines, finding they are ineffectual and agree in advising me to Some of the West India Islands. There is a Vessel about to Sail in a few days to Barbados and I intend to go in her but I hope the venerable Society will not be displeas'd that I go, without having first Obtain'd leave of them. There is an absolute Necessity for my Speedy removal, for my Doctors positively pronounce, as their opinion that I can never recover in this Climate. But make no doubt but I Shall Soon get well at Barbados or St. Christopher's.

No consideration but this, as I in [*torn*], of life and death could induce me to take this Step, without leave first had of the Society. But as the Case is just so, I dare say they will be kind enough to approve of my Conduct. And I will write to you as Soon as I find what effect that Climate may have upon me.

This Letter will be presented to you by Mr. Coppin a young Gentleman a Cousin of Capt. Quince's of this Place, who goes in a Brig of his Cousin's, and as She returns here immediately again, it would be a good Opportunity to Send me the Missionaries Library, if they be not already Sent out to me. And this young Gentleman will take a particular Care to bring me them Safe.

I am with Sincere Duty to the Venerable Society Reverend Sir, Your Most Obedient and most humble Servant.

John Macdowell.
Brunswick Febry. 23d 1763.

The Reverend Dr. Burton

Copy.

[1] Not located.

[*SPG/BRAY ASSOC/f1*]

Rev. Daniel Earl to Secretary, Associates of Dr. Bray
1763 March 1

No. Carolina Edenton
1st March 1763

Sir,

Your favour of June 1st[1] I some time ago Received, to which I should have Wrote an Answer before now, only waited to See if my Persuasions Seconded by your very Cogent and Affecting Letter, could Remove the Objections the Inhabitants of this Town made to your Society's pious and laudable Institution, to all which, I am sorry to Acquaint you, they Give a deaf Ear; so that I have no Expectation of having it established here.

I have repeatedly Wrote to the Society for propagating the Gospel concerning a School for the Education of white Children, but never was favoured with their Sentiments upon it, which I impute to my Letters being miscarried thro the Casualties of war. I have not as yet Received the Books sent to Mr. Child,[2] but when they come to hand shall Take Care of them, untill I am favoured with your Orders concerning the Disposal of them. I am Sir, The Society's, and your most Obedient and Humble Servant.

Danl. Earl

[*Addressed*:]
To Mr. John Waring

[*Endorsed*:]
Reverend Mr. Earl of Edenton
N. Carolina
1 March 1763.
Could not establish a School
there—had written for a white School.

ALS.

[1] Not located.
[2] Thomas Child.

[*SPG/B/5*]

Rev. Alexander Stewart to Secretary, SPG
1763 March 20

<Copy><87> <*Done*>

Bath N. Carolina March 20th 1763

[Reverend Sir]

I forwarded Duplicates of my Returns of October 6th Ultimo, by two Ships bound for England from Ocricock Bar last Janry. and hope they came safe to hand; In which I informed the Society that I baptized in the Summer half year 250 White and 48 black Children, 1 White and 7 Black Adults and administerd the Sacrament to about 200 Communicants; and as the time for my writing again draws nigh and there may not be another opportunity again of writing for some Months, I make bold to Inform the Society that the State of my parish is much as when I wrote last [*illegible*] that I baptized since the date of my last 29 white and 7 black Children and administerd the Sacrament to 76 persons.

I observed to the Society likewise the Division of my parish, and the Upper part of it; how Pitt County having lately imployed a Person who calls himself a presbyterian Minister, my attendance there has not been thought so necessary this Winter. One thing I woud recommend to the Society and hope they will not take it amiss, to be cautious of Recommendations from N. Carolina, for many it is probable will be the Attempts to Impose on them. The person whom I mentiond above is [no] Native of Ireland, Educated as he says at Shrewsberry, calls himself John Alexander, and says he had a presbyterian Congregation in the North of Ireland, from whom he had Liberty three years to travel thro america; He is between 25 and thirty years of age, tho he calls himself younger, a Small Man and markd with the Small Pox. He wrought upon the People so much in Hyde County, that they were preparing a recommendation for him to the Bishop of London, and the Society and I had many enemies because I refus'd to sign the recommendation. But He discoverd himself by his unguardedness and over hott temper too soon, and by that means stopp'd their proceedings. I thought proper to mention this to the Society least the Same Person shoud obtain Letters recommendatory either from the South part of this province (where it is probable he will attempt it) or from South Carolina, for it is certain he is an Unworthy person.

The Laws of this Country being repaild, the assembly rather than give the Episcopal Ministers a Seat in their Vestries have made no Vestry Act. So that at present tho' the Law ascertains a Sallary to the Orthodox Clergy, yet as there is no Vestry to lay a tax for that purpose we must Serve for the Societies bounty and how Insufficient that is to maintain a family in this Colony, every one that knows it must be a judge of. I am Reverend the Societies Dutiful and your obedient Servant.

Alexr. Stewart Missionary at
St. Thomas's Bath town

[*Endorsed*:]
No. 13 North Carolina
A Letter from the Reverend Mr. Stewart
Missionary at St. Thomas's Bath Town,
dated Bath Mar. 20, 1763

Read at a Committee
Novr. 14 1763

ALS. Read at a meeting of the SPG on November 18, 1763. The comments of Stewart concerning clergyman's salaries, along with similar observations by Rev. James Reed read at the same meeting, led the society to concur with the opinion of the Committee "that the Secretary be directed to acquaint Governor Dobbs with the Complaints of the Missionaries in N. Carolina concerning the Difficulties they are under in receiving the Stipend allowed them by the Laws of that Province, and to request his Excellency to endeavour to remedy that Evil, and to do what he shall find necessary for the more easy, regular and effectual Support of the Clergy." Journal of the SPG, 16:34-35.

[*SPG/B/5*]

Rev. John Macdowell to Secretary, SPG
1763 March 26

<79> <Copy>
Reverend Sir,

How different are my letters now in this my tedious Sickness, from what they would have been for these 9 years past, the time I have been in this Province. Instead of acquainting the venerable Society with my negotiations in the Ministry; all I can acquaint them now is, that I am a poor Invalid; and from one of the most Stirring Active Ministers that ever come into America, can Scarcely Now leave my Room, or bear the least breath of Air. Nay upon the Alteration of the Weather, I am so affected, and tormented with excrutiating pains that I cannot lie in bed, but am Obliged to Sit Almost the half of the Night.

This has been a fatal year to us Europeans here. His Excellency, Governor Dobbs has been in a very bad way all this Winter, having lost the use of his Legs, occasioned by Cold he caught in Novr. at the General Assembly. And his Nephew Mr. Spaight,[1] One of the King's Council and our late Secretary, is lately dead. He came over with his Excellency and was a very Sprightly, Gay young man. But many have I seen Since I have been here, hearty, and Gay and Brisk one week and the next attended to their Grave. This is a dismal Climate, and when one gets Sickly here, I have hardly ever known an instance of his recovering. For which reason I am Obliged to determine to leave the Province. But would fain wait for the Society's leave. And will do Nothing without Acquainting them.

I have drawn a Set of Bills in favor of Benj. Heron Esqr., or Order for £40 Sterling which is all now due to me to this date. If it had not been for this good help I have had of the venerable Society, I do not know what I should have done in this Sickness. I shall be ever ready to acknowledge their Goodness, And my prayers to the Almighty to bless them, and to prosper the works of their hands Shall attend them to the latest moment of my life.

I am, Reverend Sir, your most Obedient humble Servant.

John Macdowell.
Brunswick, March 26th 1763.

The Reverend Dr. Burton.

[*Addressed*:]
To The Reverend Dr. Burton Secretary to the
Society for the propagation of the Gospel in
foreign Parts. Bartlet's Buildings, Holborn London.

[*Endorsed*:]
No. 30.
A Letter from the Reverend
Mr. Macdowell, Missionary at Brunswick,
dated Brunswick Mar. 26, 1763

Read at a Committee
July 11, 1763

ALS. Read at a meeting of the SPG on July 15, 1763. Journal of the SPG, 15:402.

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[1] Richard Spaight (1730-1763).

[*SPG/B/5*]

Rev. James Moir to [Secretary, SPG]
1763 April 6

<160> <Copy>

Your Letter of July 16th 1762[1] not coming to Hand till the End of January when all the Vestrys of the Province were dissolved, I could not apply to any Vestry of the Parishes wherein I have or do now officiate for a Certificate of my Behaviour. As there was no Prospect of Vestrys being soon re-establish'd, I laid your Complaint before the former Church wardens as I chanc'd to meet with them; they assur'd me, they would, as soon as they could conveniently meet, undeceive the Venerable Society, by transmitting a true Account of my Behaviour attested before a Justice of the Peace: this they did on Good-friday, when assembled to celebrate the Sacrament of our Lord's Supper, and I now send it enclos'd. The Reverend Dr. Bearcroft signify'd to me some Years ago That Governour Dobbs complain'd against me: So that I make no Doubt of his being the Author of the present Complaint. Upon his Arrival I waited of him, and he soon convinc'd me he would act quite contrary to what was reported of him. Among other Things I told him I was well assur'd That the Deputy Secretary,[2] and the Deputy Auditor[3] had been guilty of abominable Frauds and Forgeries in the King's Land Office; Upon which he was seiz'd with a violent Passion, and I with drew. The Deputy Auditor was his Country-man,[4] and without any other Thing to recommend him, his Excellency has ever since been loading him with Power and Dignity; he appointed him an assistant Judge, and has also recommended him to a Seat in the Council. His Excellency seems to have a natural Antipathy to every one that acts uprightly in a publick Office. Mr. Francis Corbin, the Earl of Granville's Agent in this Province, I dare say, acted conscienuously; I had frequent Opportunitys of observing him. His Excellency appointed a general Assembly at Edentown to demolish the said Corbin, but his Efforts prov'd ineffectual. The abovemention'd Deputy Auditor publickly countenanc'd the Mob against the Earl of Granville's Land-office, when it was his Business to suppress it, as he was Colonel of the County and still is. When his Excellency and the Deputy Auditor with their Confederates found it was impossible to get a Vestry in Edgcombe that would not employ me, they divided the Parish in a most ridiculous Manner, and by a notorious Act of Injustice threw the Expences of the two preceeding Years upon the Parish they expected I would settle in, only, to salve Appearances, they gave the Collections of the Parish Taxes, to the said Parish of Edgcombe; tho they knew the Taxes had not been collected, by Reason of the Opposition they themselves had made to it. But this not having the desir'd Effect, they divided the County[5] after the same Manner, which gave his Excellency the Opportunity of appointing a Sherriff in Edgcombe,[6] who manag'd the Election of Vestrys in Edgcombe, so that they have had no Vestry for several Years, and consequently no Church-Wardens; The Sherriff knowing that the Parish money can't be taken from but by Church-Wardens. It would be an endless Task to enumerate all the little dirty Tricks they have us'd to drive me away. In short, I have been so persecuted by the Governour and his Accomplices, That I have several Times laid down my office with a Resolution to settle in Virginia, but have been diverted from it, even after I was on the Road, by the Importunitys of the Peoples and were it not to oblige them they are so fond of me, I would not stay one Day in a Province, where Fraud, Injustice and Oppression are [*torn*]. If Governour Dobbs complains against me for great Misbehaviour, Why did not he take the Law of me? He never can have greater Advantages this Way. I have told two Chief Justices to their Faces how grossly they misbehav'd in Suits for the Recovery of Parish Taxes from Sherriffs who had squander'd them away. When the Captain of the above Mob, being put into the Commission of the Peace, stood Candidate at an Election of Burgesses in Edgcombe, with all the Influence of the Governour's Faction in these Parts, and had got the Huzza on his Side I painted the Scoundrel in his proper Colours, and overset his Election 'Tis true he came up to me with his Marmydons[7] and began to chatter but I soon stopt his Mouth, by telling him I was ready to prove again what I had charg'd him with. I have been offer'd as good Security as I could desire for the Payment of my Salaries here, if I would cease inspecting the Vestry Accounts and rejected it with Indignation: After these and many such Instances, no Wonder the Tools of Power should look on me with an evil Eye. But all the illnatur'd ridiculous Storys they invent, make no Impression on the People, who, when they have a Chance vote in such Vestry men as they think will employ me. Is it to be supposed That the People think I neglect my Duty, when they have several Times offer'd me a better Maintenance by Subscription; than I have on the Establishment. In the Parish of St. George No. hampton, where I reside there is a Church and three Chapels. There are two Places besides where I preach now and then on a Week Day. I officiate monthly by Subscription in Bertie County on Week-days, and have thrice administered the Sacrament there last Year, I have also officiated in Hartford County. Since my last of Novr. I baptiz'd 286 white Children, and one Adult and fifty four Blacks, the Communicants are generally from twenty to thirty. I am Reverend Sir Your most humble Servant.

James Moir

North-hampton April 6th 1763
Duplicate

[*Endorsed*:]
No. 13 North Carolina
A Letter from the Reverend
Mr. Moir, Itinerant Missionary
in North Carolina dated North Hampton
April. 6, 1763 and another dated May 4, 1763
with Certificates inclosed.

Read at a Committee
Sept. 22, 1763
<*Copy*>

DS. Read at a meeting of the SPG on September 23, 1763, when it was resolved to agree with the Committee "that Mr. Moir should be reproved for speaking in so very disrespectful manner of the Governor and that He be informed that the Letter which he has sent in vindication of his Conduct is so far from answering that purpose, that it gives very unfavourable impressions concerning Him." Journal of the SPG, XV, 412. The document immediately following was enclosed in the present one.

[1] Not located.

[2] Moir likely is referring to Richard Spaight, the governor's nephew. Arthur Dobbs was sworn as governor on November 1, 1754. Spaight received from Dobbs a commission as clerk of the upper house of assembly (a position normally filled by the deputy secretary) and took the oath of office on December 13, 1754. He apparently served in this capacity until his appointment as secretary in October, 1755. Moir conceivably could be speaking of Felix O'Neal, Spaight's immediate predecessor, or of William Halsey, who also served as deputy secretary in 1754. Cain, *Records of the Executive Council, 1735-1754*, 311, 314; GO 112.2, 112.3, 114, North Carolina State Archives.

[3] Alexander McCulloch (d. 1798), nephew of land speculator and official Henry McCulloh. *DNCB*, s.v. "McCulloch, Alexander."

[4] Both men were from northern Ireland.

[5] Halifax County was created from Edgecombe by the General Assembly in 1758, to take effect on January 1, 1759. Corbett, *Formation of North Carolina Counties, 1663-1943*, 114-115.

[6] At the first meeting of the justices of the peace for Edgecombe County on March 27, 1759, "Edward Moore, Esq. produced in Court a Commission from his Excellency the Governor...appointing him Sheriff of the County of Edgecombe." Moore thereupon took the oaths of office. North Carolina Archives, CR.037.301.2, fol. 34. In 1749 an Edward "Moor" was appointed to the Edgecombe County bench by Governor Gabriel Johnston. Cain, *Records of the Executive Council, 1735-1754*, 245.

[7] Possibly *marmiton*, a kitchen scullion. *OED*, s.v. "Marmiton."

[*SPG/B/5*]

Certificate
1763 April 1

<160A>

These are to Inform the venerable Society that the Reverend James Moir Rector of St. Georges Parish in the County of Northampton about thirteen years ago officiated in this Parish one year to the great Satisfaction of the People; which he hath also done for these Eighteen Months last Pass'd; the Parishoners almost unanimously wishing he may Continue his labours among them and that he has been so far from being suspected of Immoralities or neglect of duty that he always was and still is generally Esteem'd and approved of in the Parishes where he Officiated.

Benj. Bryan
Robt. Warren
Church Wardens of St. George's
Parish in the County of Northampton

Aprl. 1st 1763

Attested before me

Joseph Sikes J.P.

DS. This document was enclosed in the one immediately above.

[*SPG/BRAY ASSOC/f2*]

Journal of the Associates of Dr. Bray
1763 April 7

<*188*> [. . .] Associates Office April 7, 1763. Present Richard Morhall Esqr., Reverend Mr. Waring, Reverend Mr. Archdeacon Yardley, Reverend Dr. Burton, Reverend Mr. Egerton, Reverend Mr. Berriman

Reverend Mr. Archdeacon Yardley in the Chair. [. . .]

<*190*> Agreed That proposals be sent to Wilmington in N. Carolina for opening a School for 30 negroe Children at a Salary not exceeding £20 Sterling a year and that a Box of Books be sent for the immediate Use of the School. [. . .]

Minutes.

[*SPG/B/5*]

Rev. Daniel Earl to Secretary, SPG
1763 April 12

<*Copy*> <105>

No. Carolina Edenton
12th April 1763

Reverend Sir,

Since my last to you I have Baptized in this Parish 37 White and 3 Negroe Infants; and Administered the Sacrament of the Lord's Supper to 31 Communicants. I have made two Journeys to Berkley and St. John's Parishes, at the Instance of the respective Parishoners, and Baptized 150 White and 8 Black Infants, and 3 black Adults. There are many Sectaries interspersed in the several Parishes I visit, but are not so numerous as they have been some Years ago; and hope, that by the Blessing of God upon my Endeavours, they will Continue to Decrease more and more, and be at last Brought into one Fold.

I have drawn upon the Society's Treasurer for a half-year's Salary due on the 25th of March last, in favour of Mr. Josiah Granbery Merchant of this Province. I am Reverend Sir, The Society's, and your most Obedient Humble Servant,

Danl. Earl

To the Reverend Doctor
Philip Bearcroft at the
Charter-house London

[*Endorsed:*]
No. 74 North Carolina A Letter from the
Reverend Mr. Earl, Missionary at St. Paul's Parish
Chowan County, dated Edenton Apr. 12, 1763

Read at a Committee
Sept. 22, 1763

ALS. Read at a meeting of the SPG on September 23, 1763. Journal of the SPG, 15:413.

[*SPG/B/5*]

Rev. James Moir to [Secretary, SPG]
1763 May 4

<*No Copy*> <161>
Reverend Sir

Four Weeks ago I transmitted an Account of my Conduct in No. hampton. Last Week I went to Edgcombe, at the earnest Request of the People there. They told me they heartily desir'd me to officiate among them; That it was entirely owing to the Sherriff my Salaries were not paid; But that by the first Opportunity they would vote in Vestry-men to do me Justice; And two of the former Church-Wardens deliver'd the inclosed Certificate, which I now send, and am Reverend Sir Your most humble Servant.

James Moir

No. hampton May 4th 1763
Triplicate

DS. Read at a meeting of the SPG on September 23, 1763. Journal of the SPG, 15:412. See note for April 6, 1763, above. The document immediately following was enclosed in the present one.

[*SPG/B/5*]

Certificate
1763 April 25

<160B>

These are to Certifie that the Reverend Mr. James Moir performed the duties of his office in the parishes of Edgecomb and St. Mary for Many Years and was never Charged with the Neglect of Duty or any Immorality.

Elisha Battle
Dun. Lamon
Church wardens of St. Mary's parish Edgecombe County

April 25th 1763

Attested before me

Micajah Thomas, J.P.

DS. This document was enclosed in the one immediately above.

[*SPG/B/5*]

Rev. John Macdowell to Secretary, SPG
1763 June 1

<80><Copy>
Reverend Sir,

On the 25th of May, I received the Honour of yours dated the 7th of March last[1] via New york: But never had the pleasure of yrs. of the 27th of November,[2] you are pleased to mention in this.

It was by great accident I happened to meet with this, by a Gentleman, a neighbour of mine, who had business with General Amherst; and on that account was at New York, and happened to take it up for me at the Post-office otherwise I might never have seen it. For the distance between this and that being so great, and there being no Continuation of a regular Post thro' the different Colonies; by that means, nothing is rendered more precarious, than the Receipt of Letters here, by the way of New York. But to send by the way of Charles Town in South Carolina is a most Certain Method of Conveyance and I never have heard of a Letter Miscarried by that way, all the time I have lived in America, videlicet upwards of 9 years.

The Opportunities of Shipping from London to Charles Town are so frequent and good and then from This to Char. Town, and vice versa; it being usual for us to Breakfast here today; and to dine or Sup in Char. Town tomorrow, and almost every week we have Passage Boats or Pilot Boats passing backwards and forwards, that Correspondence is by that means and rendered quite agreeable.

I hope, Reverend Sir That Capt. Scot who you mention is bringing me out the Library, is coming to Charles Town; And then I shall be Sure to hear of them soon after they Arrive and you may be assur'd Reverend Sir that I will not fail to give Advice of it to the venerable Society the moment I hear of the Books or can receive them.

In my last Letters to you, Reverend Sir I mentioned the poor State of health I had been in during the winter and that I should be obliged to leave this Province, and take a trip to Some of the W. India Isles. But I thank God I find myself much better for some Days past and I begin to Conceive hopes that I Shall get over it, and not leave the Province. Nothing could be more my Aversion than the thoughts of leaving my friends and my own People, and going to travel among Strangers: and I have often thought, if so was the will of God, that I could be contented to die here, rather than even for a Chance of my health, to go out in such a poor way as I was: especially as by my leaving the Province, I might have displeased the venerable Society; not having Obtained their leave for going.

I am so well now recovered as to have determined to visit this Summer the Counties of Bladen, Cumberland, Mecklenbourg, Anson and Rowan; which are the uppermost Counties in the Province, and run as far back as the Catawbaw Indians; And in some places not a great way from the Cherokees. So that for the time I have lost by Sickness, I trust in God, I shall make it up this Summer; And Shall have a good account of my Ministry to send home to the venerable Society. I beg leave to present them my hearty Duty and Respects, And to thank them for the kind Notice they have been pleased to send me of my Library: And to you, Sir, for the pleasing account of it. And am with profoundest Submission, Reverend Sir Their and your most obedient and most devoted humble Servant.

John Macdowell.

Brunswick, June 1st 1763.
The Reverend Doctor Burton.

[*Endorsed*:]
North Carolina
No. 15 A Letter from the
Reverend Mr. Macdowell Missionary
at Brunswick dated Brunswick
June 1, 1763

Read at a Committee
Nov. 14 1763
A Direction to Mr. M.
by the way of Charles Town

ALS. Read at a meeting of the SPG on November 18, 1763. Journal of the SPG, 16:36.

[1] Not located.
[2] Not located.

[*SPG/B/5*]

Rev. James Reed to [Secretary, SPG]
1763 June 26

<*Copy*> <139>

Newbern June 26 1763

Reverend Sir

My last was on the 27th of Decr. 1762 by three different Conveyances, and which, I hope, You have duely received. Since that Time it has pleased God to restore our Governor to a perfect State of Health. His Recovery indeed is very surprising, for he had for a considerable Time lost the Use of both his Feet. I am in great Hopes, that it will please God to prolong his Life to hold another Assembly, For the Clergy are still destitute of any legal provision or Encouragement, and have Nothing to subsist upon, but the Benevolence of the Society. I have not received any Stipend at all from my Parish for upwards of fourteen Months; Nor have I the least Expectation of receiving one Shilling, till some Vestry Law be enacted For as long as there is no Vestry Law, no tax can be laid for the Clergy's Stipend; And tho' the Sheriffs have now a whole Years Collection in their Hands, Yet as there is no

Vestry to call them to Account, they do not chuse to part with the Money on any Terms or Security, whatsoever. The Misfortune is, they too often stand in need of it themselves. For the Generality of the Sheriffs are very extravagant, to say no worse, and very frequently spend the Public Money, not one in Ten, I believe, I might say in Twenty, can ever make up their Accounts, by which Means the Clergy are frequently kept a long Time out of their Stipends. The Assembly is to meet, I believe, about October next, when our Governor will endeavour, if possible to get a better Vestry Law enacted, than any of the former ones that have been repealed. It wou'd be much better for the Clergy, than it has been, if their Stipends were paid out of the public Treasury, as in South Carolina. I have had some Conversation with our Governor about such a Law, who approved of it very much, and told me he wou'd write to the Bishop of London to know whether it wou'd be agreeable to his Lordship, which, if he has done, I doubt not but his Lordship will immediately con[*blotted*]. All our former Laws have laid [*blotted*] very great difficulties in re[ceiving] their Stipends. The Church Wardens used to send us to the Sheriff, and the Sheriff to send us back again to the Church wardens. It is not long ago, since I had the Misfortune to be sent backwards and forwards and play'd of in this Manner for Twelve Months successively. The Case was this, An extravagant Sheriff had spent the Parish Money as fast as he had collected it, and I was obliged to shift as well as I cou'd until he had received another Year's Collection. Were the Clergy to be paid out of the public Treasury, this Grievance wou'd be entirely removed; And if the Bishop of London shou'd think proper to signify his approbation of such a Law, I am sure it wou'd be warmly recommended by our Governor, and likewise backed by one or two *leading* Members of the Assembly, and *very probably* [wou]'d be enacted. Inclosed you have [my] Notitias Parochiales for [*blotted*] past.[1] I have visited St. Johns Parish as usual, and baptised Twenty Six White Children and administred the Sacrament of the Lords Supper to Forty Two Communicants. Mr. McDowel of Brunswick lately informed me that the Society had granted my Request of some Books, which he daily expected with some for himself for which favour I return my sincere and hearty Thanks. The Receipt of them will very agreeable to Sir your most obliged obedient and humble Servant.

James Reed Missionary in
Craven County

ALS. Read at a meeting of the SPG on November 18, 1763. Journal of the SPG, 16:35.

---

[1] Not located.

[*SPG/B/5*]

Rev. Daniel Earl to Secretary, SPG
1763 October 6

<No Copy><106>

No. Carolina Edenton
6th October 1763

Reverend Sir,

Since my Letter to you of last Spring, I Baptized in this Parish 35 White and 3 Black Infants; and Administered the Sacrament of the Lord's Supper to 25 Communicants. I have made a Visit this Summer to St. Barnabas', Berkley, St. John's, and St. Andrew's Parishes, where I Baptized 300 White and 15 Black Infants, 4 White and 10 black Adults.

I have not been favoured with any Orders or papers from the Society since my Appointment, which I Attribute to the Casualties of War. I have drawn upon the Society's Treasurer for a half-year's Salary due on the 29th of September last, in favour of Mr. Josiah Granbery Merchant of this Province. I am, Reverend Sir, The Societys, and your most Obedient, and Humble Servant.

Danl. Earl

The Reverend Doctor Bearcroft

[*Endorsed*:]
No. 12 North Carolina
A Letter from the Reverend Mr. Earl,
Missionary at St. Paul's Parish,
Chowan County, dated Edenton Oct. 6, 1763.

Read at a Committee
Mar. 12 1764

ALS. Read at a meeting of the SPG on March 16, 1764. Journal of the SPG, 16:108-109.

[*SPG/B/5*]

Rev. James Moir to Secretary, SPG
1763 October 20

<*Copy*> <162>
Reverend Sir

Since my last of April, at the earnest Request of the People of Edgcombe (there being no Vestry in the Province) I officiated in that Parish in the Months of May and July, and baptiz'd two hundred and eighty three White and Six black Children. Before the Expiration of my Year in No. hampton, the Parishioners insisted on my continuing to officiate among them, and assur'd me they would give me full Satisfaction, either by Subscription, or by voting in a Vestry to do it, by the first Opportunity; To which I consented, and have baptiz'd in this and the neighbouring Counties of Bertie and Hartford two hundred and thirty eight White, and fifty six black Children. The

Communicants are often from ten to thirty, and seldom above thirty, as I administer the Sacrament in the different Chapels, and sometimes in private Houses, when, the Church and Chapels are inconvenient to the aged and infirm.

The General Assembly of this Province is to meet next December: Some Members of my Acquaintance desire me to be there, promising to use their utmost Efforts to encourage a regular Ministry, as the only effectual Means to stop the Inundations of Sectaries, which are chiefly owing to the late Vestry Acts; the Generality of the Inhabitants being much inclin'd to the Offices of our Church; But I have little Hopes of Success, having often represented, among others, the Inconvenience of one and the Same Person's collecting the Parish Taxes, and taking the Poll at the Election of Vestrys. My Salaries in Edgcombe, for the three last Years I officiated there are still due, Governour Dobbs taking the Advantage at the Division of the County to appoint a Sherriff, who manag'd the Election of Vestrys so, as that the Parish had no Vestry for several Years before the Repeal of the last Vestry Act, to prevent being sued for the Money in his Hands. The Parishioners are sensible of the Injustice done me, and resolv'd to chuse a Vestry that will oblige the Sherriff to refund; they also importune me to reside in their Parish. I have not drawn for my Salarie this last Year, hoping the venerable Society will give me Leave to come London next Summer. I am Reverend Sir your most humble Servant.

James Moir

No. hampton Octr. 20th 1763.

[*Addressed*:]
To The Reverend Dr. Burton Secretary
to the Society for the Propagation of the
Gospel in foreign Parts in Bartlet Buildings
Holborn London

[*Endorsed*:]
No. 16 North Carolina
A Letter from the Reverend Mr. Moir
Itinerant Missionary in North Carolina
dated Northampton Oct. 20, 1763.

Read at a Committee
Feb. 13, 1764

Copy. Read at a meeting of the SPG on February 17, 1764, when it was resolved to concur in a recommendation of the Committee that "Complaint having been made some time since by Governor Dobbs of Mr. Moirs behaviour and neglect of Duty to which a satisfactory answer hath not yet been given, . . . leave be not given him to come to England, as he has not assigned any good reason for his request." Journal of the SPG, 16:86.

[*SPG/B/5*]

Rev. Alexander Stewart to Secretary, SPG
1763 November 6

<*Copy*> <88>

Glebe Near Bath N. Carolina
Novbr. the 6th 1763

Reverend Sir

Since my last in April[1] I have been so much afflicted with Sickness, that for the greatest part of the time I have been Incapable of attending my Parish in the regular manner I coud have wishd to have done, but as the Cold weather comes on, I find myself getting better, and hope in God shall be able to officiate in my Accustomed Manner.

As soon as my Health woud permitt, I sett out for the Benefitt of the Sea Air to a part of Hyde County call'd Atamuskeet, (this Place I formerly inform'd the Society, is seperated by an Impassable Morass from the Other parts of that County, and is only to be come at by Water, and upwards of 70 miles from Bath,) While I was there I preachd twice at the Chappel and baptized 64 White Children 1 adult White; 11 Black adults, and 11 do. Infants; and at the other Chappels in Hyde County 42 White Infants and 5 Black do.

The Remains of the Attamuskeett, Roanoke and Hatteras Indians live mostly, along that Coast mix'd with the White Inhabitants; Many of these attended at the place of public worship, while I was there, and behavd with decency, seemd desirous of Instruction and offerd themselves and their Children to me for Baptism; and after examining some of the adults I accordingly baptised, Six adult Indians; Six Boys; four Girls, and five Infants; And for their further Instruction at the Expence of a Society calld Dr. Brays Associates, who have done me the Honor of making me Superintendent of their Schools in this province have fixed a School Mistress among them to teach four Indians and two negro Boys; and four Indian Girls to read and to work, and have Supplied them with Books for that purpose, and hope that God will open the Eyes of the Whites every Where, that they may no longer keep the Ignorant in Darkness, but assist the Charitable Design of this pious society and do their best endeavours to increase the kingdom of our Lord Jesus Christ.

The Baptisms in this Parish have been since I wrote last, 68 white Infants and 2 adult Whites, 17 Black Infants and one adult, Number of Communicants Inhabitants etc. much as usual; So that the number Baptized in all by me have been 236.

I have nothing to add to the Society but that I am now living in the first Glebe House ever finished in the province, and, tho I have much impaird my Health by fatigue and duty in so large a Districtt, yet that I go through with it Cheerfully as I hope for a more lasting inheritance for myself hereafter and if it please God to spare me but a little to putt every thing in this Parish in such order, that my Successors may find a Comfortable Subs[istance.]

I am Reverend Sir your obedient and humble Servant.

Alexr. Stewart
Missionary at St. Thoma[s's]
Bath town

[*Addressed*:]
To Doctor Danl. Burton Secretary
to the Society for propagating the Gospel,

to the Care of Robert Palmer Esqr.
near Gold Smith's Hall London

Forwarded by Messrs. Bridgen and Waller
Merchants in Lovel Court
Pater Noster Row;

[*Endorsed*:]
No. 11 North Carolina
A Letter from the Reverend
Mr. Stewart Missionary at
St. Thomas's Bath Town
dated Glebe near Bath Nov. 6, 1763

Read at a Committee
April 9, 1764

ALS. Read at a meeting of the SPG on April 13, 1764. Journal of the SPG, 16:132.

[1] Not located.

[*SPG/B/5*]

Rev. James Reed to Secretary, SPG
1763 December 26

<*Copy*><139A>

Newbern December 26th 1763

Reverend Sir

The Clergy still continue destitute of any legal Encouragement in North Carolina. The Assembly were to have met at Wilmington the 14th of this Instant; but yesterday I received Advice that on the 20th there were not a sufficient Number of Members then arrived to make an House, and that it was the current Opinion there wou'd be no

Session of Assembly this Winter. Wilmington is not at all central, but a remote Part of the Province where 'tis quite inconvenient for the Majority of the Assemblymen to attend; and our Governor is too infirm to meet them at any other Place. In short the Province is in great Confusion for want of the Seat of Government being fixed, and the approaching dissolution of our Governor presents us with a gloomy prospect upon his Decease, I expect, that old Quarrels will be renewed, old Grievances repeated and the whole Province disunited and divided into the old Parties of North and South.[1] The Benevolence of the Society therefore is the only Support of the Clergy at present, and I am afraid, will continue so to be for a considerable Time.

Inclosed you have my Notitias parochiales as usual. I have been prevented from visiting St. John's Parish these last Six Months by the intermitting, or rather remitting fever, with which I was most grievously afflicted last autumn at the usual time of riding the Circuit for seven Weeks. I thank my God the father of mercis that he was at length pleased to give me Relief. I was reduced so low, that I almost despaired of Life.

In my Letter of the 27th of December last I petitioned the Society for Leave to return to England a few Months to see my friends, and continue my Stipend. If this Request shou'd be thought unreasonable, I beg they will give me Leave to go to New England next Autumn, which is the most sickly Season here, and continue my Stipend; for the long Continuance of the fevers has greatly impaired both my Hearing and Health. Pray vouchsafe an Answer to Sir your most obliged obedient and humble Servant.

James Reed Missionary in
Craven County

P.S. The Books mentioned in my last I have not yet received, neither have I heard of them since Mr. McDowel's Letter.

Notitia Parochialis from the 21st of June to the 21st of Decr. 1763

1. No. of White Children and Infants baptised	135
2. No. of Adults Baptised	1
3. No. of black Children and Infants baptised	7

[*Addressed*:]
To The Reverend Doctor Burton
in Bartlett's Buildings
Holborn London

[*Endorsed*:]
No. [*illegible*]
North Carolina A Letter from the Reverend
Mr. Reed Missionary in Craven County,
dated Newbern Decr. 26 1763

Read at a Committee
July 16, 1764

ALS. Read at a meeting of the SPG on July 20, 1764, when it was resolved to concur in a recommendation of the Committee "to give Mr. Reed leave of absence from his Cure for six Months, that he may either come hither or go to New England, as He judges most properly conducive to his health, provided he take care to procure a proper person to attend the duties of his Mission." Journal of the SPG, 16:164.

[1] Bitter sectional conflict racked the colony for most of the period from 1746 to 1754, following the unsuccessful effort of Governor Johnston to reduce representation of the Albemarle area in the assembly. Cain, *Records of the Executive Council, 1735-1754*, lvii-lviii.

[*CGP* 5]

Summons
1763 December 27

North Carolina ss. By His Excellency Arthur Dobbs Esquire Captain's General and Governor in Chief in and Over the said province

To Ann Snell, Michael King, James Kennan and Robert Martin Greeting

You And every of you are hereby strictly Ordered and directed personally to be and appear before me in Council at Wilmington on the first Tuesday in Febrary next Then and there to Testify the truth of What you know in a Certain Charge then and there to be made against the Reverend Mr. William Millar[1] Minister of the Parish of St. Gabriel in said County of Dupplin By Joseph Williams Esqr. in behalf of the inhabitants of said County.

Herein you Are not to fail as you shall Answer the Contrary at your peril.

Given Under my hand at Wilmington the Twenty Seventh day of december in the Fourth year of His Majestys Reign Anno domini 1763.

Thomas Rutherfurd
Clerk of Council

[*Endorsed:*]
Executed per
Jams. Kenan Sheriff

Returned and filed
Feby. 3d 1764

DS.

[1] William Miller. See appendix.

[*CGP* 5]

Summons
1763 December 27

North Carolina ss. By His Excellency Arthur dobbs Esquire Captain General and Governor in Chief in and Over the Said province

To Thomas Kennan, Owen Kennan, John Murphy and William Stevens of dupplin County Greeting.

You and every of you Are hereby Strictly Ordered and directed personally to be and appear before me in Council at Wilmington on the First Tuesday in February next then and there to Testify the Truth of what you know in a Certain Charge then and there to be made Against the Reverend Mr. William Miller minister of the Parish of St. Gabriel in said County of dupplin By Joseph Williams Esqr. in behalf of the Inhabitants of Said County Herein you are not to fail as you Shall Answer the Contrary at your peril.

Given under my hand at Wilmington the 27th december in the Fourth year of his Majestys Reign Anno domini 1763.

Thomas Rutherfurd
Clerk Council

[*Endorsed:*]
Summons
Thomas Kenan
Returned 4th Feby. 1761.

2. 6. 1d.
2. 9.10
- 5. 9

Executd per me
Jams. Kenan
Sheriff

DS.

Vestry Minutes

Vestry Minutes

[*St. Paul's Episcopal Church, Edenton*]

Vestry Minutes, St. Paul's Parish
1742-1762

1742

<(96)> Att a Vestrey mett and Held at The Chappell of Meherin The 10th day of Aprill 1742. Present Isaac Huntor, Richard Parker, Demsey Sumner, John Sumner, William Skinner, Thos. Walton Ch. warden, Richard Bond Ch. warden.

This Day Demsey Sumner as Late Church wardin Laid his accountt before this vestrey which accountt was Settled and the Ballance dew to the Parish is Eight pounds which he then pays Down to Richd. Bond Present Church warden.

Ordred that the Church wardens pay to Wm. Freeman Eight pounds four Shillings and Six pence for Keeping Rachell Pervine and helping her a way to Jno. Robersons and helping Jno. Markus to Thos. Waltons.

Ordred that the Ch. wardens pay to Mr. Thos. Walton forty five pounds and Three Shillings for Keeping Rachell Pervine and makeing Cloathing for her Six months and finding four pare of Shews for the poare.

Ordred that the Ch. wardens pay to Jonathan Parker forty Two Pounds and Ten Shillings proctlamation monney for his Trouble and Charge in Building a Chappell at the Knotty pine.

Ordred that the Ch. wardens pay to James Goodwin Ten pounds and Ten Shillings for Keeping Margett Rodgerson Three months and a half.

Ordred that the Ch. wardens pay to Doctor Arthur Gourley forty five pounds for His Trouble and Charge in Cureing Fleete Cooper a poore Lame boy.

Ordred that the Ch. wardens pay to Mr. Isaac Huntor Sixteen pounds for Serveing as Reader for the year 1741.

Ordred that the Ch. wardens pay to Mr. Wm. Skinner fifteen pounds for Serveing as Reader for the year 1741.

Ordred That the Church wardens pay to John Sumner Sixty Seven pounds and Eleven Shillings for Sundrey Goods Delivered the Ch. wardens for the poore and for Serveing as Clark of the vestrey for the years 1740 and 1741 and Ballance of his accountt when he was Church warden as per Order.

Thos. Walton Church warden
Richd. Bond Church warden

<(97)> North Carolina. Ester Monday the 19th day of April 1742.

The freeholders of the County and Parish of Chowan Mett at the Court House in Edenton, and then and there did Elect and Chose the following Gentlemen, for Vestrymen (Videlicet). Mr. James Craven,[1] Mr. Peter Payne Esqr., Mr. William Lewis, Mr. Orlando Champion, Mr. John Hallsey, Mr. William Hoskins, Jacob Butler Esqr., John Blount Esqr., Mr. John Benbury, Mr. Joseph Ming, Mr. Peter Adams, Mr. William Benbury.

Which said Gentlemen Qualified by Taking the Oaths by Law appointed for the Qualification of Publick officer and Subscribing the Test, And then Chose Mr. Orlendo Champion Church Warden for the uper part of County and Parish of Chowan, and Mr. John Hallsey Church Warden for the Lower part of the said Parish.

And it was then and there Ordred that the Late Church Wardens or Clerk or whoever has the Vestry Books and papers in their hands deliver up the Same on demand to the Present Church Wardens or Either of them.

Ordred that the late Church Wardens appear at the Court House in Edenton on the fourth day of May Next then and there to Lay an Exact account of the Money by them Received and paid as Church Wardens for the County and Parish of Chowan, before the Present Vestry.

Ordered that the Tax or Money Levyed by the late Vestry and Collected by the Inspector or Sheriff Remain in their hands untill the Meeting of and it is further Ordred that the said Sheriff and Inspector then and there Attend Make up their Accounts, and pay in the Several Summs in their hands.

The Vestry Adjourns untill Tuesday the fourth day of May Next and then to Meet at the Court House in Edenton without any further Notice under the Penalties by Law appointed.

Tuseday May the fourth 1742. The Vestry Mett According to Adjournment and Present of the Vestry Mr. James Craven, Peter Payne Esqr., Mr. Wm. Lewis, Mr. Jacob Butler, John Blount Esqr., John Banbury, Joseph Ming, Peter Adams, Wm. Banbury, Orland Champion, John Hallsey Ch. Wardens.

<(98)> Mr. William Hoskins appeared and Qualified according to Law by Taking the Oaths appointed to be Taken by Publick Officers Subscribing the Test as also the Oath of a Vestryman and Took his place accordingly.

On a Motion of Robert Laseter's to this Vestry That John Marks and Sarah the wife of said John now in the Keeping of the late Church Wardens at an Extravigant Rate as this Vestry is Informed Therefore the said Robert Lasiter being Willing to Take the

Said John Marks and Sarah the wife of the said John, at the Rate of four Pounds per Month. It is ordered that the said Robert Lasiter have the Keeping of the said John Marks and Sarah his wife untill the Meeting of the Next Vestry at the Rate aforesaid.

Ordered that Mr. William Luten Sheriff pay to the Present Church Wardens the Sum of forty pounds for the use of the Poor untill the Meeting of the Next Vestry.

Ordered that the said Church Wardens pay to the Keepers of Such Poor Persons as belong to the Parish out of the aforesaid Sum of forty Pounds, so much as shall be Neceassary for their Suport untill the Meeting of the Next Vestry and that they Return a Just Account of Such Money and to whom Disbursed to the Next Vestry.

Pursuant to an Order of the Vestry Meet at Edenton on the 19th day of april Last for the County and Parish of Chowan Directing the late Church Wardens to Deliver the Severall Books and Papers belonging to the Parish to the present Church Wardens and the said Order not being Complied with as Yet. It is therefore ordered that Mr. John Sumner the late Clk. do Deliver up the said Books and papers as aforesaid to Mr. Richd. Bond and Mr. Thomas Walton the late Church Wardend and that the Deliver the Same Books and Papers to this Vestry at their Next Meeting.

The Vestry Adjourn untill Saturday the 15th of May Instant.

Saturday the 15th of May 1742 the Vestry Mett at the Court House in Edenton according to Adjournment. Present Mr. James Craven, Mr. John Blount, Mr. Jacob Butler, Mr. Peter Adams, Mr. John Banbury, Mr. Wm. Banbury, Mr. Wm. Lewis, Mr. Peter Payn, Mr. Joseph Ming, Mr. Wm. Hoskins Vestry Men, Mr. John Hallsey Church Warden.

Ordered that a Tax or Levy of one Shilling Proclamation Money be Levyed on Each and every Tithable Person in this Parish of Chowan for the Ensuing Year 1742 for and Towards Defraying the Contingent Charges of the said Parish and it is further Ordered that when the said Levy is Collected, the poor be first Paid then the Several Readers appointed by the Vestry, and What money <(99)> Shall then Remain to be applyed as the Vestry Shall Direct.

Ordered that the Sheriff and Late Church wardens Account with the present Vestry and Pay the Money Due from them at their Next Meeting.

Ordered that Mr. James Craven Mr. Peter Payne Mr. John Blount and Mr. Jacob Butler be and is hereby appointed to Inspect into the Accounts of the late and present Sheriffs and Church wardens for the Years 1740 and 1741 and to Make Report to the Vestry at their Next Meeting of their Proceedings.

Ordered That the Late and Present Sheriffs and Churchwardens for the years 1740 and 1741 Deliver in their Respective Accounts to the persons Commissionated and appointed by the Vestry for that purpos of all the Money by them Received and how they have applied the Same for the said Two Years on the 29th day of this Instant, on Oath at the Court House in Edenton.

Ordred that William Luten the Present Sheriff pay to the present Churchwardens fifty pounds Current Bills to be by them applied towards the Maintaining the Poor of the Parish and that they Render an Account to the Vestry at the Next Meeting.

Ordered that the Church Wardens bring all the Poor of the Parish to the Next Vestry at their Meeting and that the Clerk of the Vestry put up an Advertisement that all Persons who have any Claim on the Parish then appear and Put in their said Claims and that any Person or persons who are Inclined to take all the poor of the Parish into their hands for the ensuing Year may then appear and Put in their Proposals.

Ordered that Mr. Robert Lasiter Keep John Marks and his Wife untill the Meeting of the Next Vestry and then to bring them to Edenton at the Charge of the Parish.

Ordered that Benjn. Talbot be Continued Reader untill the Meeting of the Next Vestry and it was then and there further Ordered that after the Contingent Charges of the Parish for the Ensuing year is Discharged that whatever Money shall then Remain out of the Levy already Laid Shall be applied Towards Reparing the Old Chaple at Indian Town Creek or towards Building a New one at Some Convenient place thereabouts as the Majority of the people there shall Judge Most Proper.

Ordered that Richard McClure be Clerk for this Present Year 1742 and that he be paid at the End of the Year by the Vestry as they Shall Judge and think he Deserves, and that he Keep the Books untill that Time.

The Vestry Adjourn untill Saturday the 12th of June and then to Meet at the Court House in Edenton.

Saturday the 12th day of June 1742. The Vestry Meet at Edenton According to Adjournment. Present <(100)> Mr. Peter Payne, Mr. James Craven, Mr. John Blount, Mr. John Banbury, Mr. Wm. Banbury, Mr. Wm. Hoskins, Mr. Peter Adams, Mr. Joseph Ming, Mr. Wm. Lewis, Mr. Jacob Butler Vestrymen, Mr. John Hallsey Ch. Warden.

It was then and there Ordered that Mr. Jacob Butler be paid forty Shillings by the present Church Wardens the Same being for Bread and Wine for the Sacrement, for which he produced a Receit to this Vestry that he Disbursed so much for that use. Mr. Thomas Walton having agreed with the Vestry to take into his Care the Poor of the Parish, to Maintain for this Present year 1742 Namely Rachl. Perviney, John Marks and Sarah his Wife Elizabeth and Frances Thompson at four pounds per Month Each Person and so in proportion for a Shorter or Longer Time provided they be Sent to his house by the present Ch. Wardens. Ordered that the Church send the said Persons to Mr. Waltons and that he the said Mr. Walten be paid at the Expiration of the year in proportion as aforesaid.

Ordered That the present Sheriff pay into the hands of the present Ch. Wardens the Ballance Due to the Parish which Remains in his hands and unpaid and that he Account as the Law Directs with this Vestry at their Next Meeting by the List of Tithables to him Delivered with an Acct. of the Insolvants by Name.

Ordered That Mr. Thomas Luten the late Sheriff Account with the present Vestry in Manner aforesaid and at the Time aforesaid.

Ordered That the present Ch. Wardens Discharge and pay all the Debts Due from the Parish on Account of the Poor and Readers to this day and Account with the Vestry at the Next Meeting. And it was further Ordered that the Sheriffs have a Copy of the Order Relating to them Delivered by the Church Wardens.

Ordered That Benjn. Talbot and all Other Readers that was in this parish the Last year and Imployed by the Vestry be Continued for this present Year 1742 and be paid fifteen pounds per year as usual.

Ordered that the Church Wardens Pay to Mrs. Richards Twenty Shillings per Week for Keeping Rachl. Perviney for five Weeks.

The Vestry Adjourn untill Saturday the 10th day of July Next and then to meet at Edenton.

Saturday the 10th of July 1742. The Vestry mett at Edenton according to adjournment.

Present Mr. James Craven, Mr. Peter Payne, Mr. Joseph Ming, Mr. John Banbury, Mr. Wm. Hoskins, Mr. Jacob Butler Vestrymen, Mr. Orlando Champion, Mr. John Hallsey Ch. Wardens.

It Was then and there Ordered that the present Church Wardens pay to Precilia Perry Seventy Eight Pounds Ten Shillings Including an Order which she had from a former Vestry on Mr. John Blount august the 8th 1741 for Thirty <(101)> Two pounds.

Mr. Jacob Butler Produced a Certificate to the Vestry for Eight Wolf Scalps [*torn*] Wild Catts Scalps and four hundred and Seventy Seven Squirrel Scalps and prayed he might be allowed for the same as the Law Directs.

Ordered that the Church wardens pay to Jacob Butler Esqr. forty Six pounds Eighteen Shillings and Six pence as a Satisfection for the Eight wolf Scalps and [*torn*] wild Catts Scalps and four hundred and Seventy Seven Squirrel Scalps, as aforesaid which he has produced and proved according to Law.

Ordered That Mr. James Craven Search the Records for a Copy of Thomas Clarks will and Other Papers which are Necessary (and if to be found) to produce the Same to this Vestry at their Next Meeting at the Cost of the Parish.

The Vestry Adjourn untill Thursday the 15th Instant and then to meet at Edenton.

Thursday the 15th of July 1742. The Vestry Meet at Edenton According to adjournment.

Present Mr. Jacob Butler, Mr. Wm. Hoskins, Mr. Will. Lewis, Mr. John Banbury, Mr. Joseph Ming, Mr. Wm. Banbury Vestry Men, Mr. John Hallsey Ch. Warden.

It was then and there Ordered, that for as much as the Late Church Wardens have (altho' often requisted thereto to make up their Accounts for the Parish Money Which they have Received During the Time that they were Church wardens And as) Yet Neglected to do the same, which they Ought to have On Oath with the present Vestry, Yet a further Day is Given them to wit, untill Saturday the Eleventh Day of September Next to make up their Accounts with the present Vestry and pay the Ballance Due to the parish into the hands of the present Church Wardens that now are for the year 1742.

Ordered That Mr. Orlando Champion be allowed four pounds per Month for Keeping Mary Williams from the Time he first Took her in untill the Meeting of the Next Vestry.

The Vestry Adjourn untill Saturday the 11th Day of September Next and then to Meet at the Court house in Edenton.

Saturday the 11th of September 1742. The Vestry Mett according to adjournment.

Present Mr. Peter Payne, Mr. William Hoskins, Mr. John Banbury, Mr. Jacob Buttler, Mr. William Lewis, Mr. Joseph Ming, Mr. William Banbury Vestry Men, Mr. John Hallsey Church warden.

For as much as the late Church Wardens to wit Mr. Richard Bond and Mr. Thomas Walton have neglected to Mak up their Accounts with this Vestry and do Still refuse to make up their Accounts and pay the Ballance due from them to the Parish. It is <(102)> Therefore Ordered that the Said Richard Bond and Mr. Thomas Walton Churchwardens in the Year 1741 be Immediatly prosecuted as the Law Directs by the proper persons appointed by Law for that purpose and that the said Suit be Carried on at the Charge of the Parish.

Ordered that John Dickson be Sued by the Church Wardens for Twenty Two pounds Sixteen Shillings Which the Vestry have Disbursed to Maintain his Children when he Ran away out of the parish.

The Vestry Adjourn untill Saturday the Second Day of October Next.

October the 2d 1742 the Vestry Mett According to Adjournment. Present Mr. James Craven, Mr. John Banbury, Mr. William Hoskins, Mr. William Banbury, Jacob Butler Esqr., Mr. Peter Adams, Mr. Joseph Ming Vestry Men, Mr. John Hallsey Church Warden.

Ordered that Thomas Luten Esqr. late Sheriff appear at the Next Vestry and Account upon Oath for the Several Parish Levys and Other Parish Money by him Received for the year 1740 and that the Churchwardens Serve him with Copy of this Order.

Mr. Thomas Walton and Mr. Richard Bond late Church Wardens Personally appear and made Oath on the holy Evangilests befor a Justice of the peace that they had Received no more of the parish Levies from Thomas Luten late Sheriff than £262.10.0 for the year 1740 as appears by accounts Stated here under.

Ordered that the present Church wardens Commence an Action against the present Sheriff for all the Money by him Collected as Sheriff, or to be Collected Relating to the parish Levis for the years 1741.

Ordered that Thomas Luten late Sheriff appear at the Next Vestry and account upon Oath for the Several Parish Levies and Other parish Money by him received for the Year 1740 and that the Church wardens Serve him with a Copy of this Order.

The Vestry Adjourn untill the third Thursday in this Instant October and then to meet at Edenton.

<(103)> *<1742>* At a vestry began and held at Edenton [*faded*]ber Annoque Domini 1742. Present Mr. James Craven, Mr. John Banbury, Mr. Willm. Banbury, Mr. Joseph Ming, Mr. William Lewis Vestry Men, Mr. John Hallsey, Mr. Orlendo Champion Church wardens.

Ordered that Mr. Orlendo Champion one of the present Church Wardens have and Receive Twenty five Shillings per week from this Time untill the Meeting of the Next Vestry for Keeping of the poor of the parish that are now at his House. And that Mr. Perry have Twenty five Shillings per week for keeping Mrs. Thompson untill the Same Time.

The Vestry Adjourn untill the Saturday after the County Court.

[1] James Craven (d. 1755) served in the assembly from 1740 to 1746, and was on the Council from 1753 until his death. *DNCB*, s.v. "Craven, James."

1743

At a Vestry began and held at Edenton the 5th Day of february Anno Domini 1742. Present Mr. James Craven, Mr. Peter Payne, Mr. Joseph Ming, Mr. William Lewis, Mr. William Hoskins, Mr. John Banbury, Mr. Wm. Banbury Vestry Men, Mr. Orlend. Champion Church warden.

Ordered that Mr. Orlando Champion Church warden Take [*blank*] Williams [*faded*] Orphain and under a Lingering Desease and agree with Doctor James Flood at [*faded*] Rate he Can to Cure her. And it is further Ordered that Mr. Champion be allowed for her Maintainance from the 22d Day of January Last [*faded*] said [*blank*] Williams is Cured at the Same Rate that he hath for the Other poor of the parish, he hath under his Care.

The Vestry Adjourn untill the 12th Day of March Next and then to meet at Edenton.

At a Vestry began and held at Edenton the 12th Day of March Annoque Domini 1742. Present Mr. James Craven, Mr. John Banbury, Mr. Jacob Butler, Mr. Joseph Ming, Mr. Willm. Banbury, Mr. Peter Adams, Mr. Orlando Champion, Mr. John Hallsey Church wardens.

The Vestry proceed to appoint precessioners according to the Directions of a Law of [the] Province of North Carolina etc.

And it was then and there Ordered that John Montgomery and John Blount Esqrs. be and they are hereby appointed precessioners for the Canton from Mr. William Hoskinses Mill Dam [*faded*] Yawpim River etc.

And that Joseph Anderson Esqr. and Mr. William Arkill be and they are hereby appointed precessioners for the Canton from Mr. Hoskins's Dam to the Long-Bridge and Machaccoma Creek etc.

And that Mr. John Hodgson Esqr. and Mr. Peter Adams be and they are hereby appointed precessioners for the Canton from the Long bridge aforesaid to <(104)> <*1742*> Yawpin with all the Land between [*faded*] Creek and [*faded*].

Ordered that Mr. James Craven Mr. Edward Champion be and they are hereby appointed Pessessioners for the Canton from Rockohock Bridge to Luke Whites Ferry on the South side of the Ferry Road and to the mouth of Rockohock Creek etc. Ordered that Mr. James Farlee and John Robinson be and they are hereby Appointed Pessessioners for the Canton from Luke Whites ferry to the Sandy Ridge Road to Ballards Bridge and up the Said Ballards Bridge Swamp to the head thereof and all Contain'd within the County and Canton aforesaid to the Said Sandy Ridge Road Down to Tarripin Hill etc. Ordered that Mr. William Liles and Thomas Luten Esqr. be and they are hereby Appointed Possessioners from the Sandy Ridge Road to Bear Swamp and the Long Bridge on the Eastermost Side of the Said Road and up to the head of the Canton and Perquimons in the said County of Chowan etc. Ordered That Mr. John Parker and Mr. John Champion be and they are hereby appointed Possessioners for the Canton from Ballards Bridge to Warrick Creek from Chowan River to Perquimons Line etc. Ordered That Mr. Thomas Walton and Mr. Ralph Outlaw be and they are hereby appointed Possessioners for the Canton from the mouth of Warrick Creek to the mouth of Catherine Creek and all Contained between the said Two Creeks and Swamps of Both up to Perquimons Road. Ordered Mr. Richard Bond and Mr. Walton be and they are hereby appointed Possessioners for the Canton from the mouth of Bennets Creek and all between the Swamps of the said Creeks up the Perquimons Line etc. Ordered that Mr. Demsey Sumner and Mr. Jonathan Parker be and they are appointed Possessioners for the Canton from the Notty Pine to Perquimons Road at the Loosing Swamp and all Contained between this and Bennets' Creek Swamp Down to the Bidge and the Road from Bennetts Creek Bridge to the Knotty Pine etc. Ordered that Mr. John and Mr. Richard Parker Senior be and they are hereby appointed Possessioners from the Knotty Pine up the Road that Leads to the Virginia Line to the Said Line and perquimons Line and all Contained between that and the Loosing Swamp etc. Ordered that Mr. Jacob Odam and Mr. Wm. Skinner be and they are hereby Appointed Possessioners for the Canton from Bennets Creek Bridge up to the Road by the Knotty Pine and all Contained between the Two Roads and Meherrin Ferry and from thence Down to the mouth of Bennets Creek. Ordered That Mr. Edward Hair and Captain Charles King be and they are appointed Possessioners from the aforesaid Road at the Knotty Pine and the Road to Virginia Meherrin Ferry and the County Line etc. The Vestry Adjourn Untill Eastr Monday.

Wm. Hoskins

North Carolina ss. At a Vestry begun and held at the Court House in Edenton the 4th day of April 1743 being Easter Monday. Present James Craven, Peter Payne, William Hoskins, Jacob Butler, John Benbury, William Lewiss, William Benbury, Peter Adams, Joseph Ming Vestry men, John Halsey, Orlando Champion Church Wardens.

Pursuant to the Direction of a late act of Assembly Relating to killing Vermin The following Persons produced Certificates Which was allowed of by this Vestry and the Certificates Distroyed.

Ordered that the Said persons be allowed as follows (Videlicet).

Mr. John Lewiss for One Woolf Sculp		£4. 0. 0
Mr. Henry Bonner one Woolf Sculp	£4. 0. 0	
Do. Two wild Catts @ 20s. Each	2. 0. 0	6. 15. 0
Do. Thirty Squirrel @ 6d. Each	0.15. 0	
<(105)><*1743.*> Mr. John Benbury Ninety Six Squirrels Sculps @ 6d. Each		£2. 8. 0
Mr. John Luten one Woolf Sculp		4. 0. 0
Mr. John Halsey One wild Catt Do. @£1. 0. 0		
Do. fifty Squirrels @6d. Each.	1. 5. 0	2. 5. 0
Mr. William Benbury One hundred and Eighty one Squirrels @ 6d.		4. 10. 6
Mr. Orlando Champion five woolfs Sculps @ 80s.	£20. 0. 0	
Do. Six wild Catts Do. @ 20s. Each	6. 0. 0	26. 0. 0
Mr. John Blount Two Woolfs @ 80s. Each £		8. 0.

Mr. Joseph Ming Two Woolfs @ 80s.	£ 8. 0. 0	
Do. Twenty Six Squirrels @ 6d.	0.13. 0	8.13.
Mr. Thomas Hoskins Two woolfs Sculps @ 80s.		8. 0
Mr. Jacob Butler Eight Woolfs Do. @80s.	£32. 0. 0	
Do. Two wild Catts Do. @ 20s.	2. 0. 0	
Do. four hundred and fifty Nine Squirrels @ 6d.	11. 9. 6	45. 9
		£120. 1.

The Vestry taking into Consideration the Act of Assembly Impowering Them to Chuse Two Church wardens and thereupon made Choice of Mr. Peter Adams and John Blount Esqr. and it is thereupon Ordered that they be Sumoned to appear at the Next Vestrey to be Qualified as Such.

Ordered that Mr. John Halsey and Mr. Orlando Champion Present Church Wardens Appear at the next Vestry and Account with the Same for the money by them received for the year 1742.

Ordered that Richard McClure late Clerk of the Vestry be allowed the Sum of Twenty Pounds for his Acting as Such he first Compleating the Minutes of the Vestry, Which Twenty Pounds he made a Present of to the Parrish.

Ordered that Benjamin Talbot be paid for Reading Divine Servise the year 1742 the Sum of £15. 0

Ordered that William Skinner be paid for Reading Divine Service the year 1742 the Sum of 15. 0

Ordered that Isaac Hunter be Paid for Reading Devine Service the year 1742 the Sum of 15. 0

Ordered that Mr. Benjamin Talbot be Continued as a Reader in Edenton.

Orderd that Mr. Isaac Hunter and Mr. William Skinner be Continued as Readers in Chowan Parrish.

Ordered that Mr. John Robinson be allowed the Sum of Thirty Shillings for Services done for the Parish.

<(106)> <*1743*> Ordered that Notice be put up for all Persons that has any Demand upon The Parrish to Appear at the next Vestry, And make Good their Claim.

Ordered that Notice be put up for all persons that is Indebted to the Parrish Appear at the next Vestry or they may Expect to be Prosecuted as the Law Directs.

Ordered that Benjamin Talbot officiate as Clerk of the Vestry for this Present year 1743 and to be paid Ten Pound at the Expiration of the Said year for the Same.

Ordered that the Vestry be Adjourned till the 23d day of this Instant April and This Vestry is Accordingly Adjourn'd.

At a Vestry a held at Edenton on the 23d Day of April 1743 According To Adjournment.

Present Mr. Peter Adams, Mr. James Craven, Mr. John Benbury, Mr. William Lewiss, Mr. Jacob Butler, Mr. William Hoskins, Mr. Joseph Ming, Mr. Orlando Champion, Mr. John Halsey Church wardens.

Mr. Peter Adams and John Blount Esqr. who was Chosen Church wardens On Eastr Monday last for the year 1743 The Said Mr. Peter Adams Appeared and refused to Act as Such and Jacob Butler Esqr. appeared and made Oath that he heard John Blount aforesaid Declare he would not Act, It is thereupon Ordered that the Church wardens Proceed to recover their fines According to Law. The Vestry Proceeded to and Made Choice of Jacob Butler Esqr. and Mr William Hoskins as New Church Wardens who Accepted of the Same and place Accordingly.

Ordered that the Sheriff and all Other persons that have Any Money in their hands belonging to the parrish pay the Same into the hands of the present Church Wardens Directly.

Ordered that a Levie of Two Shillings Proclamation money be laid on Each Tythable in this Parrish for this Present year 1743 first to Defray the Charge of the Poor of the Said Parrish and Pay the Readers and Other Debts Due from the Said Parrish.

Ordered that the Vestry Meet on the Second Satterday In May Next.

Pet. Adams
Willm. Hoskins

Benjamin Talbot Son of Benjamin and Mary Talbot was born the first day of January In the year of our Lord 1742/3.

<(107)> <*1743*> At a Vestry held at Edenton the 4th day of June 1743. Present James Craven Esqr., Peter Payne Esqr., Mr. Peter Adams, Mr. Joseph Ming, Mr. Orlando Champion, Mr. John Benbury, Jacob Butler Esqr. Church warden.

Ordered that Mr. Nathaniel Hocott take into his Care all the Poor of the Parrish aforesaid at Twenty Shillings per Week (Videlicet) Rachel Purvine, Sarah Markus and Mrs. Elizabeth Tompson.

At a Vestry held at Edenton the 9th day of July 1743. Present Mr. John Benbury, Mr. William Benbury, Mr. Peter Adams, Mr. Orlando Champion, Mr. William Lewiss, Mr. John Halsey, Jacob Butler Esqr. Church warden.

Ordered that Mr. William Hunter be allowed for five woolfs Sculps and Two wild Catts Sculps Which Amounts to Twenty Two pounds.

Ordered That for as much as the former Sheriffs and Church wardens having Neglected to bring in their Accounts with the lists and all the Ballancess due to the Parrish. That the present Church wardens Proceed against the Sheriffs and all other Persons having any Parrish money in their hands as the Law Directs.

At a Vestry held at Edenton the 15th Day of October 1743. Present Mr. Wm. Banbury, Mr. James Craven, Mr. Orlando Champion, Mr. John Halsey, Mr. Peter Adams, Mr. Jno. Banbury, Jacob Butler Esqr., Mr. Willm. Hoskins Church wardens.

Ordered that the Church wardens Agree with any Person to take Care of the Poor of the Parrish at as Reasonable Rates as they Can Till Easter Monday Next.

Thomas Daily Son of Thomas Daily and Mary Daily was Born the 12th day of December In the year of our Lord 1737.

Elizabeth Jones Daughter of Richard Jones and Ann Jones was born the 9th Day of January 1740/1.

<(108)> <*1743*> At a Vestry held at Edenton the 11th day of February 1743. Present Mr. John Banbury, Mr. Willm. Banbury, Mr. Joseph Ming, Mr. John Halsey, Mr. Orlando

Champion, Mr. James Craven Vestry men, Mr. Jacob Butler, Mr. Wm. Hoskins Church wardens.

Ordered that Mr. Richard McClure be paid the Sum of Twenty Pounds for officiating as Clark of the Vestry for the year 1742.

Ordered that the Present Sheriff pay into the hands of the Present Church wardens all the money by him Collected or to be Collected for the use of the Parrish for the year 1743.

Ordered that the Present Church wardens Discharge the Several Debts Due from the Parrish (Videlicet) First what is Due to the poor next the Several Sculps Then the Readers and then the other Debts till they are Discharged.

Ordered that Mary Havit be paid by the Present Church wardens Ten Pounds for her Support.

Ordered that the Vestry be Adjourned till the Thursday before Eastr and According it is adjurned.

At a Vestry held at Edenton the 24th day of March 1743. Present Mr. James Craven, Mr. John Blount, Mr. John Halsey, Mr. Wm. Benbury, Mr. Joseph Ming, Mr. Wm. Lewis, Mr. Olando Champion, Mr. Jacob Buttler, Mr. Wm. Hoskins Church wardens.

Ordered That Mr. Jacob Buttler be allowed for Sixty Six Squirels Sculps Killed in the year 1740 One Pound Thirteen Shillings and for One Wild Catt Twenty Shillings Killed In the year 1742.

We the Subscribers being Ordered by the Vestry to Examine and Settle the Accounts Mr. John Halsey and Mr. Orlando Champion and to make report to the Vestry of the Same, And Pursuant to the said Order we have Carefully Examined Upon Oath and Setled the Same and do find that the Ballance due is followeth (Videlicet) that Mr. Orlando Champion hath received for the use of the Parrish £253 [*faded*]

And that he hath payed and Expended for the use of the Same 409 [*faded*]

So there is Due from the Parrish to Mr. Orlando Champion £155 [*faded*]

<109> <*1743.*> And that Mr. John Halsey hath Received for the use [*faded*]

And that he hath paid and Expended for the use of the Same. [*faded*] So that there is Due from the Parrish to Mr. John Halsey in the Ballance £[*faded*]

J. Butler Church warden

Test. Wm. Hoskins Church warden

William Luten Esqr. Late Sheriff of Chowan (Videlicet) for the year 1741 and 1742 Produced his Accounts Upon Oath Which is as follows (Videlicet).

The Parrish of Chowan Dr. to William Luten for the years aforesaid.

To Bills paid to Sundry persons as per Vouchers Produced	£935. 5.—
By Sundry Sums received for 1741 for 806 Tythables @ 15/ is	604.10.—
By Do. Received for 1742 for 876 @ 7/6 per Do.	330.15.00
	£935. 5

So that it appears to this Vestry that he hath fully Accounted according to Law.

Allowed in the Above Account An Order to Robert Fullerton for £59.2.

Allowed him at a Vestry held the first day of July 1738 for Necessarys Boarding Christian Nuton. [*Blank*]

Ordered that Mr. Nathaniel Hocott is allowed Thirty Shillings for Attendance with his horse and Cart to Carry the poor to his house.

Ordered That Jacob Buttler Esqr. be allowed the following Sums To wit

The Ballance due of a former Acct. as Appears in this Book	£8. 4.10
The Ballance of Thos. Evens Acct. on Account of a Bastard Child	8.10. 6
For three Coppys of the Church Act	6.
	22.15. 4

Ordered that the Present Church wardens pay to Jacob Buttler the above Sum of £22.15.4.

Ordered that the present Church wardens pay to Orlando Champion late Church warden the Sum of £155.15.5 Which he has advanced for the Parrish as appears by his Account Stated in this Book.

Ordered that the present Church wardens pay to John Halsey Late Church warden the Sum of four Pounds which he has Advanced for the Parrish as Appears by his Account Stated in this Book.

Ordered that the present Sheriff pay into the hands of the present Church wardens all the Money that is Now Collected or to be Collected for the year 1743.

<110> <*1743*.> Ordered that Benjamin Talbot be paid by the present Church wardens Twenty five Pound for officiating as Clark of the Vestry and as Reader for this Present year 1743.

Ordered that George Parriss be Paid by the present Church wardens Seven Pounds Ten Shillings for Rent a of [*sic*] house for Mrs. Elizabeth Tomson to Dwell in from the 5 day of June 1743 to the 29th of this Instant March 1743.

J. Butler Church warden
Wm. Hoskins Church warden

1744

North Carolina ss. Easter Monday the 26th day of March 1744.

The Freeholders of the County and Parrish of Chowan Met at the Court house in Edenton and Then and there did Elect and Choose the following Gentlemen for Vestrymen (Videlicet) James Craven Esqr., Richard Bond, William Walton, Jonathan Parker, William Hoskins, John Halsey Esqr., Thomas Walton, John Banbury, Jams. Farlee, Isaac Hunter, Mr. John Lewis, Mr. Isaac Hunter.

Which Said Gentlemen Qualified by taking the Oaths by Law appointed for the Qualification of Publick officers and Subscribing the Test. The Vestry Adjurns till the 21st day of April Next and then to meet at the Court house in Edenton.

At a Vestry held at the 21st day of April 1744. Present Mr. James Farlee, Mr. Thomas Walton, Mr. Jonathan Parker, Mr. William Hoskins, Mr. William Walton, Mr. Richard Bond, Mr. John Willkins, Mr. Isaac Hunter, Mrs. John Lewis, James Craven Esqr., John Halsey Esqr., Mr. James Farlee.

And Chose Mr. John Wilkins and Mr. Isaac Hunter Church wardens for this Present year 1744.

Ordered that Benjamin Talbot be Appointed Clerk of this Vestry for this Present year and be allowed Twelve Pounds for his so Acting.

<111> <*1744.*> Ordered that Mr. William Skinner and Isaac Hunter be [Continued as] Readers at fifteen Pounds per Annum.

Ordered that a Levie of Eight Pence Proclamation money to be Levied on Each and Every Tythable Person in this Parrish of Chowan This Present year 1744 for and towards Defraying the Contingent Charges of the said Parrish.

Ordered Mr. Grandin be appointed Reader of Edenton and to be allowd as other Readers.

Ordered That Benjamin Talbot be appointed Reader and to Read Once a fortnight at Wm. Houghton's and to have fifteen Pounds Per year for his Such Servise.

This Vestry adjourns till the 28th day of [June] next and then to meet at the Chapple on Mr. James Constants Plantation.

At a Vestry held at the Chapple on Mr. James Constant's Plantation June the 28th 1744.

Present James Craven Esqr., John Halsey Esqr., Mr. John Banbury, Mr. James Farlee, Mr. Jonathan Parker, Mr. Thomas Walton, Mr. William Walton, Mr. William Hoskins, Mr. John Lewis, Mr. Richard Bond. Mr. Jno. Willkins, Mr. Isaac Hunter Church wardens.

Ordered that Benjamin Talbot be Discharged from officiating Reader for the Parrish of Chowan and to be paid for the quarter he has officiated.

Ordered that Daniel Grandin be Discharged from officiating as Reader for the Parrish of Chowan and be paid for the Quarter he has officiated as Such, On the Motion of Mr. Henry Baker that as he has Given One Acre of Land and Timber to Build a Chapple on Knotty Pine Swamp Whereon the Chapple Now Stands, In Consideration thereof it is Ordered That he Shall have Liberty to build a Pew in any Part of the said Chapple he Pleases.

Ordered that the Church wardens and three of the Vestry do lay off The Pews belonging to the Chapples of this Parrish in a Regular form, In Order for the Inhabitants to build Pews thereon and to be built in a Regular form all a like.

Ordered that the Present Sheriff and the late Church wardens do Settle their Accounts with the Present Church wardens at Edenton the 12th day of July According to Law and pay their Respective Sums of Money Due to the Parrish.

Ordered that John Mathias be appointed Reader In the Roome of Benjamin Talbot and to Read at Such places as Shall be Directed by the Inhabitants and be allowed fifteen Pound per year for his officiating as Such.

<112> <*1744*> Ordered that the old Chapple Standing near the Sandy Run Shall be Sold at Publick Vendue Giving Ten days Notice by Advertisement by Richard Bond and Isaac Hunter Giving Six months Credit for the Payment thereof and the money ariseing thereby to be applied to the use of building a Chapple at Tottring bridge.

Ordered That William Daniel and Edward Vann Senior Possession all the Lands on the East Side of Coles Creek to where the Road Croses the Knotty Pine Swamp Thence Down the Said Road to Kitterells Road Thence along the Road to George Williams and from thence to the head of the white Potts, Then down the Said Swamp to Bennets Creek, Thence Down the Said Creek to the first Station.

Ordered that Henry Goodman and Robert Rogers Prosession all the Lands Between the Mill Swamp and the Knotty Pine to the Country Line.

Ordered That Ju[*blank*]

<*St. Pauls Parish 1744.*> At a Vestry held at Edenton the 26th day of July 1744. Present James Craven Esqr., John Halsey Esqr., Mr. Wm. Walton, Mr. James Farlee, Mr. Jonathan Parker, Mr. Wm. Hoskins, Mr. John Lewis, Mr. Isaac Hunter, Mr. John Wilkins, Church wardens.

Ordered by the Vestry that the Present Church wardens and James Craven, John Halsey and Jonathan Parker meet the 25th day of August Next at Edenton to write a Letter to the Commisory of South and North Carolina[1] Acquainting him that by an Act of assembly[2] of the Province of North Carolina The Vestry of Each Parrish is obliged to Provide for a Clergiman a yearly Stipend of fifty Pounds Proclamation Money Per Annum Each and Not less and Not to Exceed five Shillings Proclamation money Per Tythable for that and all other Parrish Charges and on the Arrival of a Minister of the Church of England of the Said Commissiorys Recommendation being a man of Good Life and Conversation and Indowed with the True Principles of Such Profession that the Vestry and Church wardens of the Parrish of Chowan do Promise to Make Such Provision as by Law They are Impowered to do besides all other Perquesites Subscriptions and Advantages whatsoever.

<113> Peter Payne Esqr. Sheriff of Chowan County Exhibated his Account for the Parrish money by him received in Virtue of his office for the year 1743 which fol[loweth] in these words (Videlicet)

The Parrish of Chowan their Account Current with Peter Payne Sheriff of Said County Contra

Dr.

<*1743 Jany. 27*> To bills paid Jacob Buttler Esqr. as Per receipt	13.10.
<*30*> To Do. Do. his order to Wm. Houghton	3.17. 6
<*Do.*> To Do. Thomas Hoskins	8.—
<*31*> To Do. Mr. William Hoskins	34. 5. 8
<*Feb. the 11*> To bills paid Mr. Buttler	100.—
To Mr. Hoskins Order to Mr. Craven	20.—.—
To the Church wardens order to Mr. McClure	20.—
<*March 20th*> To So much Paid Mr. Hoskins	57.18. 6
<*24th*> To Mr. Buttlers Order to Thomas Pearce	3.18. 6
To bills Paid Mr. Buttler	51.—
<*26*> To Do. Paid Mr. Jonathan Parker	15. 9. 6
To Do. Paid Mr. Perry	41. 2. 6
<*July 12*> To Do. Paid the Church wardens	60.—.—
To Mr. Hoskins Order on me to Thos. Ramsey	20.18.—
To Mr. Kimseys Order on the Church wardens	21.16. 3
To So much furnished Rachel Pervine as per Acct.	4. 7. 6
To bills paid Mr. Orlando Champion	26.—.—
To ballance on Drs. Order of Vestry	145.15. 5
To the Ballance of Mr. Thompson Acct.	29.11. 5
	678.—. 9
<26> To Ballance due to this Account	149.19. 7
	828. 0. 4

Edenton 26th July 1744. Errors and Omisions Excepted. Peter Payne Sheriff

Cr.[3]	Year 1741	1742
<*1743*> By Doctor Blackall	4. 3.—	3. 1. 2. 6
By Capt. James Farlee	8. 6.—	8. 3.
By Andrew Oliver	3. 2. 5	
By Elizabeth Hammer	1.—. 15	1. —. 7. 6
By James Mitchell	—.—	3. 1. 2. 6
By John Wallbutton	—.—	2.—.15.—
By Wm. Hoskins	—.—	16. 6.— —
By Richard McClure	—.—	1. —. 7. 6
By Capt. John Campbell	3. 2. 5	
By Peter Payne	2. 1.10	1. . . 7
By John Blount	—.—	9. 3. 7.
By Jonathan Parker	4. 3.—	3. 1. 2.
	£18.15	17.12.
		18.15.
		36.
By 1126 Tythables for the year 1743		844.10.
		880.17.
Deducting My Commissions @ 6 per Ct		52.
		£ 828.[*torn*]

Edenton 26 July 1744.

This Day Appeared before Me Peter Payn Sheriff of Chowan County and Made Oath on the holy Evangilist that the above Account is just and True Acct. Nevertheless he Saith that he hopes to receive some more money of those People he[*torn*] Present thinks in Solvents of which he will give a Just acct., to the [church] wardens.

J. Blount J.P.

<114> <*1744*> Ordered that Thomas Luten Sheriff of Chowan County for the year one Thousand Seven hundred and Thirty Nine and forty, and William Luten Esqr. late Sheriff Appear at the Next Vestry to be held for the Parrish of Chowan on the 25th day of August Next at Edenton and then and there to Make up and Settle Their Accounts as the Law Directs Otherwise they May Expect to be Prosecuted According to Law And it is likewise ordered that William Hoskins and Jacob Butler Late Church Wardens Appear at the Same time and Make up their Accounts and pay in the Several Ballances Due from them. It is further Ordered that the Clerk of the Vestry get a Coppy of the list of Tythables for the year one Thousand Seven hundred and thirty Nine, forty, forty one and forty Two at the Parrish Charge Against the next Vestry so as the Said Vestry may be able to Judge of the Different Accounts Exhibited to them by the Different Sheriffs and Churchwardens, And it is Further Ordered that if the Sheriffs and Church wardens do not appear at the Next Vestry and Settle their Accounts According to Law, it is ordered that the Present Church wardens Commence Actions in behalf of the Parrish of Chowan Against the Several Persons so failing without Further Orders.

On Motion of Rachel Pervine Praying that Mr. Thomas Kemsey Might be Appointed by the Vestry to take Care of her on such Terms as Thomas Kemsey be allowed the Sum of one Pound five Shillings Bills per week for Each week he Shall maintaine her and Carry her to Cosandn Springs and So in Proportion for the Year 1744.

Ordered That the Vestry be Adjourned till the 25th day of August Next at Edenton.

John Wilkins
Isaac Hunter, Church wardens

<115> <*1744*> At a Vestry held at Edenton [*torn*] Present Mr. Isaac Hunter, Mr. John Willkins Church wardens, Mr. Richard Bond, Mr. Wm. Walton, Mr. Wm. Hoskins, Mr. Thos. Walton, James Craven Esqr.

Ordered That Benjamin Talbot be Appointed Reader of Edenton at fifteen Pound per year from the Date hereof.

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[1] Rev. Alexander Garden.

[2] The "Act for Establishing the Church..." of 1741.

[3] In the entry following each name, the first column under 1741 represents a multiple of fifteen shillings, and under 1742 a multiple of seven shillings, six pence. These would appear to be poll tax payments denominated in North Carolina currency. The tax rate for St. Pauls Parish for 1741 had been set by the vestry at two shillings proclamation money, and for 1742 at one shilling proclamation. In 1748 the General Assembly set the official par of exchange between currency and proclamation at 7.5 to 1, and it is likely that the unofficial exchange rate was the same at the time these accounts were cast. *See* McCusker, *Money and Exchange in Europe and America*, 215.

1745

At a Vestry held at Edenton the Twentififth day of February 1744. Present Mr. Wm. Hoskins, Mr. John Benbury, Mr. Wm. Walton, Mr. John Halsey, Mr. Richard Bond, Mr. Thoms. Walton. Mr. Isaac Hunter, Mr. Jno. Willkins Church wardens.

(Ordered that Mr. John Halsey be allow'd Ten pounds for Keeping and burying William Coaps.)

Ordered that the Reverend Mr. Clement Hall be Allowed Sixty Pounds Proclamation money per Annum for officiating Two Sundays in three at Edenton and the Next Sunday at one of the Chapples above and to Preach Every Monday at Thomas Waltons Junior at Katherine Creek, that he Preaches at the Knotty Pine Chapple on the Sunday.

Ordered that Mr. John Wilkins and Wm. Hoskins be Impowered to Agree with any Person for a Plantation and to Employ any Person or Persons to repair the Same if Need require to be fit to receive Mr. Clement Hall to live on and Charge the Same to the Parrish and likewise to hire Persons, and Craft or Vessell to remove the Goods and Chattles of the said Clement Hall to the place he is to live on in this Parrish. Isaac Hunter and John Willkins Sign as Church wardens.

At a Vestry held at Edenton May the 9th 1745. Present Mr. James Craven, Mr. Richd. Bond, Mr. Wm. Walton, Mr. Jonathan Parker, Mr. James Farlow, Mr. John Lewiss. Mr. Isaac Hunter Church warden.

Ordered that a Levie be laid on Each Taxable Person within the Parrish of St. Pauls in the County of Chowan for this Present year of Two Shillings Proclamation money to Defray the Debts and Charges of the Said Parrish and to be Collected and Levied as the Law directs.

Ordered that the Vestry meet at Mr. Constant's Chappel on the 29th day of June Next.

And Likewise Ordered that Advertisements be put for all Persons to meet the Vestry at Constant's Chapple and bring in their Demands on the Parrish. Ordered that the Sheriff appear at the Next Vestry and Settle his Accts. then and there on Oath or Send the accts. there with the Ballance thereof Duly Proved.

Isaac Hunter Signs as Churchwarden.

<*1745*> At a Vestry held at Edenton the 19th Day of July 1745. Present Mr. Wm. Hoskins, Mr. Thos. Walton, Mr. Jas. Farlow, Mr. Richd. Bond, Mr. Wm. Walton, Mr. Jonathan Parker, Mr. John Wilkins. Mr. John Benbury, Mr. Isaac Hunter Church wardens.

Ordered that the Church wardens Agree with Doctor Blackall to Put Margaret Nowell and Christian Newton into a Salavation in order to Cure them or to take of a Limb if required.

Ordered that No Sheriff for the future Shall Pay any money on any order of Vestry without the Said Order be Signed by the Present Churchwardings then in being.

Ordered that the Vestry meet at the Dwelling house of Captain James Farlow's on the 21st day of September Next.

Isaac Hunter and John Benbury Sign as Church wardens.

N.B. The following Order of April the 15th 1745, being before omitted are here placed. Videlicet, At a Vestry held at Edenton Aprill the 15th 1745. Present Mr. Jonathan Parker, Mr. John Benbury, Mr. Thomas Walton, Mr. John Halsey, Mr. John Lewis, Mr. Wm. Hoskins, Mr. Jas. Farlaw. Mr. John Wilkins, Mr. Isaac Hunter Church Wardens.

Ordered that Benjamin Talbot be Clerk of this vestry for the present year, and be paid as the year 1744.

Ordered That Mr. John Benbury be Church Warden for this present year In the Room of Mr. John Wilkins.

Ordered that Benja. Talbot be paid Twelve pounds for officiating as Clerk of this Vestry for the year 1744.

Order'd That Robert Fullerton be allowed at the Rate of fifty pounds per year from the date hereof for keeping Christian Newton In all Necessaries for her Support for the year Ensuing.

Ordered That the Vestry meet at the Court House in Edenton on the third Thursday in May.

J. Benbury
Isaac Hunter.

The Parrish of Chowan their Acct. Current with Peter Payne

Dr.

<*1744 Octo. 10th*> To Sundrys furnished Rachael Purvine as per Acct.	20.10.—
To Ballance of Mrs. Thompsons acct. from 22d June to 24th Novembr. @ 25/ per week	20.10.—
<*Janry.*> To An Order to Jos. Ming for Sculps etc.	8.18.—
To Do. To Capt. Henry Bonner	6.15.—
To Do. To John Lewis	4.—.—
<29> To Bills paid Mr. Isaac Hunter as per receipt	23.14. 6
<*Feb. 6th*> To Do. Mr. John Wilkins	20.—.—
<*April. 15*> To Mr. Parkers Order on Do. Accepted	7.16.—
<*Do.*> To Bills paid Mr. Wilkins	10.—.—
To Do. paid Benjamin Talbot for Mrs. Thompsons Board as per Receipt	18.15.—
<*May 11*> To his Order on the Vestry	22. 2. 9
To Thomas Kimsey's Order on Do.	65.—.—
To Bills pd. Mr. Wilkins as per receipt	4. 7. 6
To Do. Mr. Wilkins Order to Mrs. Gregory	15.—.—
	£246. 9. 3
To My Commissions @ 6 per Cent	17. 5. 7
	263.14.10
To Ballance due to this Account	24.—. 2
	£287.15. 0

Contra Cr.

By 1151 Tithables for the year 1744 @ 5/	£287.15.—

Edenton July 19 1745.

Peter Payne Esqr. Personally appeared before me and Proved the above Acct. On Oath to be Just and True and that he hath Given Credit for all the Tythables that he hath Knowledge of (Insolvents Excepted).

Abram. Blackall

<118.> <*1745.*> North Carolina. Att a Vestry held at Mr. James Farlows Dwelling house September the 21st 1745. Present Mr. James Farlee, Mr. Richd. Bond, Mr. Thos. Walton, Mr. Wm. Walton, Mr. John Lewis, Mr. John Halsey. Mr. Isaac Hunter, Mr. John Benbury Church Wardens.

Ordered that, by the virtue of an order of the Vestry made on the 28th Day of June 1744, the old Chappel Standing Near the Sandy Run be Sold at Publick Vendue. Is this day Sold Accordingly for Nineteen Pounds, which Sum is this day paid to the present Church Wardens.

Ordered That Whereas Thomas Luten Esqr. and William Luton Esqr. Late Sheriffs of Chowan County, for the years 1739, 1740, 1741, 1742, Did not appear to Meet the Vestry of the Parish of St. Pauls in the County of Chowan on the 25th day of August 1744, to Settle their Accounts Due to the Said Parish, as the Law Directs, We the Now Vestry Do now in Consideration of Such Default Impower the present Church Wardens, To Commence Action Directly Against the Said Thomas and William Luten Late Sherriffs as aforesaid, In order to bring and Settle the Ballance of all Accounts Due from them to the parish as aforesaid to a Just Account, as the Law Directs.

Order'd That the present Church Wardens take into their possession all the plate and other Ornaments, belonging to the Parish of St. Pauls, that Shall be found in the hands or Possession of any person or persons whatsoever in the parish aforesaid.

Order'd That the Vestry be adjourned till the 19th Day of October Next; and Then to Meet at Captain James Farlee by the Hour of ten of the Clock in the Morning.

J. Benbury Ch. Warden
Isaac Hunter Church Warden

1746

<119.> <*1745*> North Carolina ss. Att a vestry held at Mr. Willm. Arkills On the 27th day of February 1745. Present Mr. Isaac Hunter, Mr. John Benbury Ch. Wardens, Thomas Walton, Wm. Walton, John Halsey, Jonathan Parker, Richard Bond, John Wilkins, James Farlee.

Ordered That the following Drafts be given upon the Sheriff, Videlicet, [*blank*]
To a Draft [*blank*] for [*blank*]

<120.> <*1746*.> North Carolina ss. Easter Monday the 31t day of March 1746. The freeholders of the County and Parish of Chowan met at the Court house in Edenton, and then and there did Elect and Choose the following Gentlemen, for Vestry men, Videlicet,

1. Jams. Craven, 2. John Halsey, 3. John Benbury, 4. William Hoskins, 5. Christian Reed, 6. Henry Bonner, 7. Joseph Blount, 8. John Sumner, 9. Isaac Hunter, 10. Richard Bond, and 11. Thomas Walton, and Jonathan Parker, the aforesaid Eleven of Which Said Gentlemen Qualifyed, by taking the Oaths by Law appointed for the Qualification of Publick Officer and Subscribing the Test, Ordered that the Late Church Wardens lay their Accounts before the Next Vestry.

Ordered That the Vestry meet in the Court house in Edenton On Saturday the 26th day of Aprill 1746.

Saturday April the 26th 1746. Then the Vestry met in the Court House at Edenton, According to Appointment, Videlicet, 1. James Craven, 2. Isaac Hunter, 3. John Sumner, 4. Wm. Hoskins, 5. Joseph Blount, 7. Thos. Walton, who chose (then present, by their own Consent) Messrs. John Halsey and John Benburry Church Wardens for this present year 1746.

Order'd That the Reverend Mr. Clement Hall Clerk be Continued as a Minister for the parish of St. Pauls for the year 1746, at Sixty pounds proclamation money, he attending at Edenton to preach Every other Sunday, and the Same at the Chappels above, videlicet Constants and Knotty pine Chappel.

Ordered That Three Readers be appointed, Videlicet, one at Edenton, one at Constants Chappel, and one at Knottey pine Chappel And Accordingly that Isaac Hunter be, and is hereby appointed Reader at Constant Chappel and be allowed Twenty Shillings proclamation Money for the year; and that William Skinner be and is hereby appointed Reader at Knotty pine Chappel and be allowed the Same Sum; And That Mr. Daniel Grandin be and is hereby appointed Reader in Edenton and be allowed Two pounds proclamation money for this present year 1746, and that he the Said Grandin be, and is hereby appointed Clerk of the vestry <*1746.*> for [*torn*] year 1746, and that [he be] allowed for [*torn*] Sum of one pound Seven Shillings and Six pence like proclamation Money.

Ordered That a Tax be laid of Two Shillings and Six pence proclamation Money On Each Taxable person in the Said Parish, and [*torn*] be Collected as the Law Directs.

Order'd That the Several Sheriffs, as also the Church Wardens for the County of Chowan and Parish of St. Pauls lay their Accounts before Messrs. James Craven and Joseph Blount, for them to Audite and Inspect, and Report to the next Vestry, The Said Craven and Blount giving Notice, and on their or any of their Refusal [to] be prosecuted as the Law Directs, without further orders.

Order'd That the Vestry Meet the Last Tuesday in May Next at Edenton.

J. Benbury
J. Halsey Ch. Wardens

Tuesday May the 27th 1746. Then the Vestry met at the Court House in Edenton, According to appointment, Videlicet Messrs. James Craven, Wm. Hoskins, Joseph Blount, Henry Bonner, Isaac Hunter, and Thomas Walton; with Messrs. John Halsey and John Benbury Church Wardens.

Mr. Jonathan Parker (Then appearing) was Qualifyed as a Vestry Man, by taking the Oaths by Law appointed for the Qualification of Publick Officers, etc. and Accordingly took his place with his Colleagues.

After Reading of the Entries, Examination made, and approbation had of them, from the Minutes, which were omitted to be Entred as well by Benjamin Talbot, as the Minutes of Last Vestry, Ordered the Said Minutes be Cancelled, and the Entries as in the Said Vestry Book to Stand.

Whereas in the order last Vestry Continuing Mr. Hall Minister for this year 1746, on Condition of his preaching Every other Sunday at Edenton, and the same at the Chappels above, Said Mr. Hall not being then present, and he now giving his Reasons why he cannot Comply with the Same, <*[torn]m Messrs. Jas. Craven and Jonathan Parker did not consent to this [torn].*> It is Therefore Considered and ordered of this Vestry, That the said Mr. Hall give his attendance to preach at the places aforesaid According to order and appointment last <*1746*> year, and [*torn*] to [*torn*] plantation where he Now is, as before, till further orders, Together with the Same priviledges in the Discharge of his Duty (as a Missionary) as he Enjoyed last year.

Order'd That the Vestry Meet again at the Court house in Edenton the last Saturday in September next.

J. Halsey
J. Benbury Ch. Wardens

1747

North Carolina Chowan Parish ss. At a Vestry held at Edenton March the 21t 1746. Present John Halsey and Jno. Benbury Church Wardens. James Craven, Willm. Hoskins, Jos. Blount, Isaac Hunter, Richard Bond, Thomas Walton.

Mr. Thomas Walton Exhibited his Account as Church warden for the year 1741 Which was Duly proved and which follows in These words, videlicet as on The following Page.

<*1741.*> The Parish of Chowan, Account Current with Thomas Walton.

Dr.

To Bills pd. Richard Bond as per his Credit	£57. 9.06
To Ditto paid Wm. Freeman as per voucher for R. Purvine	8. 4. 6
To keeping John Marcus and his wife for 23 weeks	45.19. 6
To Bills paid Jams. Gooding for keeping Margt. Rogers	10.10.—
To Do. paid Mrs. Perry for Do. Mary Williams 6 weeks	6.—.—
To Do. paid Mary Andrew for Do. Margt. Rogers 5 months	12.12.—
To Do. paid Isaac Hill for Two wolf Sculps	8.—.—
To Do. paid Thos. Taylor for Do. and 2 wild Catts.	6.—.—
To Do. paid Moses Hill for 1 wild Catt skin and 8 Squirels	1. 4. 0
To Do. for keeping Rachel Purvine	45. 3.—
To Do. for keeping Mary Spight 7 Months	20. 0. 0
To Do. paid Doctor John Williams for Ditto	60. 0. 0
To Do. paid Ephraim Blanshard for a Woolfs Sculp	4. 0. 0
To Do. pd. Thos. Walton Junior for 23 Squerril Sculps	0.16. 6
To Commission @ 3 per Ct. on £186.12.6	5.11. 3
	£291.10. 3

Cr.

By Bills Recd. from Willm. Luton Sheriff	£44.12.[*torn*]
By Do. from Ditto	100.—.[*torn*]
By Ditto from Thomas Evens for a fine	5. 0.[*torn*]
By Ditto from Mary Spights Estate	32. 0.[*torn*]
By Ditto from John Marcus Estate	5. 0.[*torn*]
By Ditto from John Alston Sheriff	40. 0.[*torn*]
By Ditto from William Luton Sheriff	36.12.[*torn*]
Ballance Due to Mr. Thomas Walton	28. 5.[*torn*]
	£291. 1[*torn*]

Chowan Parish. Edenton March 21t 1746.
Errors Excepted per Thos. Walton Ch. Warden.

Chowan County ss. Thomas Walton personally appeared before me, and Made Oath on the Holy Evangelists that the Several Sums Charged in the Account above was Bona fide paid to the Several persons therein Named for the within-mentioned Amounting to Two hundred and Ninety one pounds Ten Shillings and three pence Bills, and that he Received No More than what he hath given Credit for in the Same Account; from the Severall persons mentioned, as Church Warden for Chowan Parish for the year one thousand Seven hundred and forty one.

Sworn before me the 21t Day of March 1746.

J. Halsey

Mr. Richard Bond Exhibited his Account as Church Warden for the year 1741 which [*faded*] follows in These Words videlicet.

The Parish of Chowan Account Current with Richard Bond.

Dr.

<*41.*> To Building a Chappell near Constants	£296. 5. 0
To Commissions on 201.17.6 Recd. from William and Thomas Luton Late Sheriffs at 3 per Ct.	6. 0.10½
	£302. 5.10½

Cr.

<*1741 March 17th*> By Bills Recd. of Wm. Luton Sheriff	£90. 6.[*torn*]
By Ditto from Ditto	100. 0.[*torn*]
By Ditto from Thomas Walton	57. 9.[*torn*]
By Ditto from Demsey Sumner	8. 0.[*torn*]
By Ditto from Thomas Luton Sheriff	11.11.[*torn*]
By Ditto from John Benbury	12. 0.[*torn*]
Ballance Due to Mr. Bond	22.18.[*torn*]
	£302. 5.[*torn*]

Chowan Parish. Edenton March the 21t 1746. Errors Excepted.

Richard Bond Ch. Warden

<*Ordred*> Chowan County ss. Richard Bond personally appeared before me and Made Oath on the Holy Evangelists That the above Account is Just and True, and that The Credit Contains the Several Sums by him Received, and all, as Church Warden for Chowan Parish, for the year one thousand Seven hundred and fourty one.

Sworn before me the 21t Day of March 1746.

J. Halsey

<1747.> [*Torn*] Ordered That The Vestry Do Meet [*torn*] Easter Monday Next.

J. Halsey
J. Benbury, Ch. Wardens

North Carolina ss. At a Vestry Begun and held at Edenton for the Parish of St. Pauls and County of Chowan on the 20th Day of Aprill 1747. Present John Halsey, John Benburry Church Wardens, Messrs. James Craven, William Hoskins, John Sumner, Isaac Hunter, Richard Bond, Thomas Walton Vestry Men.

Ordered That John Williamson be allowed the Sum of five Pounds, Bills, for Reading at Knotty Pine Chapel for Eight Months by Past, and that he Be Continued for the Ensuing year at fifteen Pounds Bills per Annum, And That Mr. Isaac Hunter be Continued at fifteen pounds per Annum.

Ordered That John Alston Esqr. Sheriff of Chowan County have Notice To Lay his Accounts before the Next Vestry.

Mr. William Hoskins Exhibited his Account as Church Warden for St. Pauls Parish for the year 1743 upon oath by which Account, (as on Next page) It appears he hath received

£142.4.2 Bills, and hath paid the Sum of £143.13.9 for the Payment of which Sum he produced vouchers, So That There is a Ballance Due to the [said] William Hoskins the Sum of £1.9.7 Bills, etc.

The Parish of St. Pauls in Chowan County Acct. with Mr. William Hoskins.

Dr.

<*[torn]y. 19th 1743*> To Boarding Mrs. Thompson 5 weeks @ 25s. per week	£6. 5. 0
To Boarding Mrs. Pervine 3 weeks @ Do.	3.15. 0
To Boarding Mrs. Marcus 3 weeks @ Do.	3.15. 0
To Boarding Mrs. Marcus 21½ weeks at Do.	21.10.—
To fetching Mrs. Marcus from Greehall	1.—.—
To fetching Thompson and Pervine from Town and Carrying them Back	1.—.—
To 4 Load and half of Short Wood to Mr. Thomson	3. 7. 6
To Burrying Mrs. Marcus	6.—.—
To pd. to Mr. Champion £10. Do. To Mr. Talbot £14	24.—.—
To Do. pd. to Mrs. Thompson	14. 5. 6
To Do. To Mrs. Havitt	10.—.—
To Do. To Mr. Trotter for Mr. Kimsey	24. 4. 6
To Do. To Sarah Harloe 20s. To Jos. Champion £5.10s.	6.10.—
To Do. pd. to Mr. Adams	2.16.—
To Do. To Mr. Kimsey	11.01. 6
To Commissions for £139.10s	4. 3. 9
	£143.13. 9

Cr.

<*1743.*> By money Recd. of the Parish	143.[*torn*]
Ballance Due to Mr. Hoskins	1.[*torn*]
	£143.13. 9

Errors Excepted per Wm. Hoskins. April the 20th 1747. Then appeared Wm. Hoskins before me and made oath on the holy Evangelist That the above acct. is Just and True and that he Recd. no more than what as above he hath given Credit for, and all, as Church warden for the year 1743.

Sworn before me this abovesaid 20th aprill 1747.

J. Halsey

<127.> <*1747.*> Ordered That Mr. John [*torn*] be Continued, by their own Consent, as Church Wardens [for] this year 1747.

Ordered The Church Wardens find Such Necessary Cloathing for Margret Noel as they or Either of them Shall Think Reasonable and Charge the Same to the Parish.

Ordered That Notice be put for all persons that have any Demand on the Parish to appear at the Next Vestry and Make good their Demand.

Mr. Robert Fullington agreed to Take and keep Christian Nuton at fourty Pounds Bills for the Ensuing year, he to find her Necessary food and Raiment, etc.

Ordered That the Vestry Meet again at Mr. James Farlees the 23d Day of May Next.

J. Halsey
John Benbury Ch. Wardens

May the 23d 1747. Then the Vestry Met at the house of Mr. James Farlees, According to appointment. Present Messrs. John Halsey and Jno. Benbury Ch. Wardens, Messrs. John Sumner, Thomas Walton, Richard Bond, Joseph Blount, Isaac Hunter, Jonathn. Parker Vestry-men.

John Alston Esqr. late Sheriff of Chowan County Exhibited his Account for the Parish Money by him Recd. in Virtue of his office for the year 1745, which he proved upon oath, as on the Next page followeth, Viz.

The Parish of St. Pauls in Chowan their Account Current with John Alston Esqr.

Dr.

<*[174]*5> To Bill Money pd. Mr. Hall per order	£450. 0.00
To Do. pd. Mr. Jona. Parker per Do.	100. 0.00
To Do. pd. Wm. Skinner per Do.	25.—.—
To Do. pd. Thos. Walton per Do.	40.—.—
To Do. pd. John. Benburry per Do.	150.—.—
To Do. pd. Isaac Hunter per Do.	11.—.—
To Do. pd. Richard Bond per Do.	12.—.—
To my Commissions at 6 per Ct.	53. 4.—
To Money pd. Jno. Benbury.	16. 5.—
To Money pd. Jno. Benbury.	29.16.—
	£887. 5.00

Contra Cr.

By 1183 Tythables @ 15s. per £ [*sic*]	£887. [*torn*]
	£887. 5.[00]

Errors Excepted per Jno. Alston

May the 23d 1747. Then the above Named John Alston personally appeared before me, and made oath on the Holy Evangelists of Almighty God That the above Account is Just and True and that he hath Given Credit for all the Tythables That he hath Received for the year 1745.

Sworn before Me.

J. Halsey

also, Then Mr. Isaac Hunter Exhibited his Account as Church Warden for the years 1744 and 1745, which Account follows in These words. Viz.

Chowan Parish Dr. To Isaac Hunter

To pd. To Jno. Gordon for work Done In Meherin Chapel procl:	£ 2.10.—
To Jonathan Parker for work Done in the knotty Pine Chapel	2. 2. 6
To Bread and wine for 2 Communions	0.10.—
To 4 years Salary as Clark @ £15: is	8.—.—
To pd. Jonathan Parker £50	6.13. 4
To Wm. Hunter for Vermin £22	2.18. 8
	£ 22.14. 6
To 3 per Ct. for paying away	13.7¼
To Bread and wine for 3 Comunions (one of them to Come)	.15.—
	£ 24. 3. 1

Contra Cr.

Recd. of Mr. Pain, Bills	£ 50. 0. 0
of Ditto	23.14. [*torn*]
of Do.	8.—. [*torn*]
of Collonell Alston	11.—. [*torn*]
of Eliza. Sumner	9. 7. 6
of Eliza. Tucker	9. 7. 6
of Eliza. Parker	7.10.
of Colonel Allston for fines, of John James and Jas. Youre for Swearing.	5.12. 6
Recd. of Matthew Gumbs	19. 0. [*torn*]
	£143.12.

The above £143.12.0 in proclamation money at 7½ is £ 19. 2.11[,] which makes
the Ballance Due to Isac. Hunter 5. 0. 2
£ 24. 3. 1 [,] which is Bills £37.10.

Errors Excepted per Isaac Hunter.

May the 23d 1747. Then the above Isaac Hunter personally appeared before me and made oath on the Holy Evangelists of Almighty God, that the above Account is Just and True, and that he hath Recd. no more than as above in the said Account [*torn*] hath given Credit for.

Sworn before me.

J. Halsey

So that the above Ballance of £5.0.2 proclamation appearing to be Due to Said Hunter, It is therefore Ordered That the Church Wardens pay the Same unto him in Bills £37.10s.

<130.> <*1747.*> Then Colonell John Alston late Sheriff of Chowan County Exhibited his Account for the Parish Money By him Recd. in Virtue of his office for the year 1746 in the Manner following viz.

The Parish of St. Pauls in Chowan County their Account with John Alston Esqr. Sherriff.

Dr.

<*1747. May 23d.*> To Bill money for 1217 Tythables the year 1746 amounting in the whole to	£1140.18. 9
Contra Cr.	£1140.18. 9

Cr.

By Bills Recd.	1072.10.—
By Commissions at 6 per Ct. on £1140.18.9	68. 8. 9
	£1140.18. 9

May the 23d. 1747.

Mr. Jonathan Parker then also Exhibited his Account before this Vestry which follows in These words, viz.

The Parish of Chowan To Jonathan Parker

Dr.

To Building a Chapel at knotty pine per order of Vestry £42.10s. proclamation @ 7½ per [*illegible*]	£318.15. 0
Contra Cr.	
Recd. of Mr. Hunter	£ 50. 0. 0
Do. of Mr. Wilkins	100.—.—
Do. of Colonell Alston	100.—.—
Do. of Mr. Payne	18.—.—
	£268. 0. 0
Due to J. Parker	50.15.—
	£318.15.

May 23d 1747. Errors Excepted per Jonathan Parker.

This 23d day of May 1747. Then appeared personally the abovesaid Jonathan Parker and made oath on the holy Evangelists of Almighty God That the above Account is Just and True and that the Sums in the above Credit by him given are all that he hath Recd. and that the Ballance of fifty Pounds fifteen Shillings is Justly due to him, before me.

J. Halsey

Whereupon It is ordered by the Vestry that the Church Wardens pay to Said Jonathn. Parker the Ballance as aforesaid.

Then, the Reverend Mr. Clement Hall appearing, It was and is hereby ordered That he be Continued as a Minister of the Parish of St. Pauls for the year 1747, at Sixty Pounds proclamation Money, he giving his attendance to preach and perform other Dutyes Required of him, as he performed last year according to the order and appointment then of the Vestry, Always provided, That as he goes to preach to Constants Chapel, from Lady Day to Michaelmas, he preach on the Saturday at the House of Mr. James Farlow, etc.

Ordered That a Tax (or Levy) be Lay'd of Sixteen pence proclamation Money on Each Taxable person in the Parish for this present year 1747, and be Collected as the Law Directs.

Then, Mr. John Benbury Exhibited his Account in the Manner following, viz.

The Parish of Chowan Their Account Current with John Benbury

Dr.

<*1747. April 20th*> To Bills pd. Mr. Halsey for burying Wm. Copes £10.— Do. to Mr. Pain and Talbot for Bread and wine for the Communion £2.5	£12. 5. 0
To pd. Mrs. Denham for keeping Talbots Children to the 29 Janry. 1745	7. 0. 0
To Howard for attending Margt. Noel in Salivation £12.— To Wm. Benbury per order Vestry £4.10s.	16.10. 0
To pd. Mr. OSheals fee Parish Suit against Luten £11.5s. Do. for Bread and wine for Communion 40s.	13. 5. 0
To Job Charlton on Matthias order £10. To Mrs. Gregory in pt. Keeping Rachl. Pervine £25	35. 0. 0
To Linnin for 4 Shirts, thread and making, for Talbots Children	5.17. 6

To Bills pd. Wm. Benburry in part Rent for Plantation	25.—.—
To Bills pd. Jo. Dear for keeping Talbots Children from 29th Janry. 1745 to the 6th May 1746	15. 0. 0
To Bills pd. Mr. John Halsey for Ballance of former Ch. Wardens account	4. 0. 0
To Bills Pd. John Luten by order Vestry £4.To Do. Richd. Houghton per order of Do. £2.1s	6. 1. 0
To Mr. Anderson's fee £12. in the Suit against Luton, and for wine for Communion £2	14. 0. 0
To 7 yards of Linnin for Shifts for Rachel Pervine £7.17.6 and pair Shoes. 27s.6	9. 5. 0
To Bills pd. Mrs. Sherwin for bread and wine for the Communion	1. 5. 0
To Bills pd. Mr. Blackall for Sallivating Margt. Noell	29.—.—
To a yd. of fine Linnen and thread for Rachel Pervine Caps	1. 7. 6
To Linnin and Thread and making a Shirt for Benja. Talbot	1. 7. 6
To pd. Mr. Halsey for 5 yds. Cloath making a Gound and moving R. Pervine from Mrs. Gregory to Robertson	7.—.—
<*Easter 1747*> To Bills pd. Mr. Halsey by Matthias order Ballance of his order Vestrey	5.—.—
To Bills pd. Mrs. Sherwin for Bread and wine for the Comunion	1. 5.—
<*Nemine Contradicente.*> To Bringing the Parish Suit against Luten and attending the Courts	16.—.—
To My Commission for paying 450 by Draughts and otherwise	12.10. 0
	£237.18. 6
Contra Cr.	
as per Bills Received as follows viz. of Mr. Paine the Ballance of his Accounts	24. 0. 0
of Mr. John Alston Sheriff	179.16.
of Mr. Thomas Luton part of Jean Evins fine for a Bastard Child	2.10.
of Mr. Alston	16. 5.
	222.11.
By Ballance Due	15. 7. 6
	£237.18. 6

May 23d 1747. Errors Excepted per J. Benbury

May the 23d 1747. Then appeared personally the above Named John Benbury before me who made oath on the Holy Evangelists of Almighty God that the above Account is Just and true and that he Recd. of the above Account no more than what he hath given Credit for, So that the Ballance as above Due to him is Bills fifteen Pounds Seven Shillings and Six pence. Sworn the Day and year abovesaid before me.

J. Halsey

<132> <*N. Carolina 1747.*> Whereupon Then the Vestry ordered payment of Said Ballance of fifteen pounds Seven Shillings and Six pence Bills to be made unto the said John Benbury, and after Motion for as well another Vestry Clerk as Another Reader for

Edenton to be Elected for this present year 1747, It was Carryed in the Negative till the Meeting of the Next Vestry, which is left to be at such a time and place in the Parish as the present Church Wardens Shall hereafter think fitt to order and appoint as per order.

Church Wardens

1748

<*1748*> Chowan County.

Be it rembered that the Sherriff of the said County, did return that the Freeholders of St. Pauls Parish, in this County met at the Court house in Edenton, on Easter Monday, being the Eleventh of April 1748. And, pursuant to the Act of the General Assembly, in that Case made and provided; did then and there choose and elect the following Persons for Vestry men To wit, Joseph Anderson, Esqr., John Blount, John Halsey, Joseph Blount, John Benbury, Willm. Arkill, Thomas Walton junior William Walton, Isaac Hunter, William Hunter, John Luten and John Bonner.

And on Thursday the 21st Day of the aforesaid Month of April the said Joseph Anderson, John Blount, John Halsey, Joseph Blount, John Benbury, William Arkill, Thos. Walton, William Walton, Isaac Hunter, William Hunter and John Luten (John Bonner being absent) met at the Court house in Edenton, and were duly qualified by taking the Oaths by Law appointed for the Qualification of publick Officers and subscribing the Test and Declaration prescribed by the aforesaid Act of the General Assembly for the due Qualification of Vestry-men. And the said Vestry having taken their Places proceeded to the Choice of Churchwardens, and unanimously chose John Halsey and John Benbury Church-wardens for this present Year.

Ordered that William Mearns, be, and is hereby appointed Clerk of the Vestry for this ensuing Year; and that he be allowed the Sum of Twenty seven Shillings and six Pence Proclamation Money for the Same: and also that he be appointed Reader in Edenton; and be allowed Ten Pounds Proclamation Money for the Year.

It is order'd that a Levy of sixteen Pence Proclamation-Money, be laid on every taxable Person within this Parish, for defraying the Expence thereof, for this present Year; to be collected at the usual Times and Places of paying the publick Taxes.

Ordered that the late Church-wardins lay their Accounts before the Vestry, at their next Meeting.

It is ordered that the Sheriff of the County lay his Accounts befor the <133.> <*N. Carolina 1748*> Vestry, at their next Meeting; and that he pay the Money, belonging to the Parish, remaining in his Hands.

The Vestry adjourn'd 'till the second Mondy in June next being the 13th Day thereof; when it was order'd that they meet again, at the Court-house in Edenton.

Church wardens

Saint Pauls Parish. Monday the 13th June Anno Domini 1748. The Vestry met at the Court-house in Edenton, according to Appointment. Present, John Halsey, John Benbury Church-wardens. Joseph Anderson, John Blount Esquires, Mr. Thomas Walton, Mr. William Arkill, Mr. William Hunter, Mr. John Luten, Mr. John Bonner Vestry-men.

Capt. James Farlee, petition'd the Vestry, in Behalf of Himself and several of his Neighbours; that John Freeman, might be appointed Reader in their Precinct: The Vestry, after having maturely deliberated upon the said Petition,

Order'd, that John Freeman, be appointed Reader for the said Precinct, and that he be allow'd the same as the other Readers are by the year, which, the Vestry agrees shall commence from Easter-monday last.

Joseph Anderson, Esqr. one of the Justices of this County paid, By the Hands of Thomas Walton, into the Hands of Jonh [*sic*] Halsey, Church-warden, Twenty five Shillings Proclamation, being the Fine he received of Joseph Ledger, for having a Bastard-child, on the Body of Anne Mann.

Col. John Blount produc'd a Receipt of the Vestry from Timothy Yeats, for Fifty Pounds, Bill money; which the Vestry order'd to be enter'd; as it appear'd to them to be the Ballance due in his Hands for the year, One Thousand seven Hundred and thirty eight, being appropriated by Act of Assembly for the Use of the Parish.

<134.> North Carolina.

Mr. John Benbury, one of the late Church wardens of this Parish, pursuant to the Order of the last Vestry; laid his Account of the Parish-moneys he had received from Mr. Alston, the late Sheriff; for the Year, One Thousand Seven hundred and forty six before the Vestry; whereby it appears to this Vestry, that he hath receiv'd, Five hundred and thirty-six Pounds; and that he hath paid, for the Use of the Parish, the Sum of Five Hundred and forty six Pounds, Thirteen Shillings and seven pence, and produc'd the Vouchers for such his Payments; which said Account stands stated as here underneath; and that upon the Same there is a Ballance of Ten Pounds, thirteen Shillings and seven Pence due to him.

St. Pauls Parish, its Account Current with John Benbury

Dr.		£. S. D.
To Bills pd. John Sumner, of his Account to 23 May 1747	£67.11.—	
To ditto pd. Arthur Goley, Ballance of his Accounts to Do.	45.—.—	
Paid John Williamson, Ballance of his Accounts to Ditto	5.—.—	
pd. Thomas Walton the Ballance of his Accounts to Do.	28. 5. 3	
pd. Isaac Hunter, the Ballance of his Accounts to Do.	37.10.—	
pd. Daniel Grandin, the Ballance of his Accounts to Do.	37.—.—	
pd. Richd. Bond, in part of his Account to Ditto	15.—.—	
pd. John Robertson, the Ballance of his Account to Ditto	1.10.—	236.16. 3
pd. Robert Fullinton, in part of his Account to Do.	50.—.—	
pd. Margret Nowal, by Order of Vestry for the year, 1746	10.—.—	

<*January 29th*> pd. Mrs. Shervin, for Bread and Wine for the Communion	2. 5.—	
pd. Wm. Benbury, in part of Rent for the Plantation whereupon the Parson lives	81.—.—	
pd. John Symons in full for keeping Rachel Purvine to the 11th Febry. 1746, and finding her some Cloathing	52.—.—	
pd. the Parson in part of his Account	22.—.—	217. 5.—
pd. Thomas Robertson in part for keeping Rachel Pervine, from the 11th of Febry. 1746 'till the 24 of Do. 1747	25.15.—	
pd. Joseph Deer, in part for keeping Ben. Talbot	8.12. 6	
pd. Messrs. Anderson and Osheal, for carrying on the Suit against Luten	12.40.—	
2 Days Expence for Liquors when the Auditors settl'd Lutens Account	1.10.—	
pd. Kimsey for serving Mr. Luten with the Order of Court	—.10.—	
pd. for 6 yds. Oznaburgs for Rachels Bed, and Thread to make it	4. 6.—	
Ozaburgs Thread and making a shirt for Ben. Talbot	1. 7. 6	
<*Decr. 29.*> Bills pd. for Wine at the Communion	1.—.—	
To Ballance due to me for last year	15. 7. 6	
To 2½ Days of 2 Negroes and Periaugre[1] to move the Parson	3.10.—	
<*Easter 1748.*> To Wine for the Communion	1.—.—	
<*Whitsunday.*> To Bread and Wine. for Ditto	1. 2. 6	76.11.—
To my Commissions at 3 per Cent	16. 1. 4	16. 1. 4
		£546.13. 7

Contra. Cr.

By Half of the 18/9 Parish-tax recd. of John Alston Esqr. the late Sheriff, for 1217 Tithables amounting to	£536.—.—
Ballance due to John Benbury	10.13. 7
	£546.13. 7

<135> North Carolina.

Capt. John Halsey, the other late Church-warden of this Parish, pursuant to the Order of the last Vestry, laid his Accounts of the Parish- moneys he had received from Mr. Alston the late Sheriff, for the Year One Thousand seven Hundred and forty six before the Vestry whereby it appears to this Vestry, that he receiv'd Five hundred and thirty six Pounds; and that he hath paid, for the Use of the Parish, the Sum of Five hundred and thirty seven Pounds four Shillings and nine pence, and produc'd the Vouchers for such his Payments; which said Account stands stated as here underneath: And that upon the Same there is a Ballance of One pound four Shillings and nine pence due to him.

St. Pauls Parish Its Account Current with John Halsey, Dr.

		£ S. D.
<*1747. May 23rd.*> To Bills paid Jonathan Parker, the Ballance of his Account for building the Chappel at Knotty-pine	£50.15.—	
<*24th.*> To Bills pd. Willm. Hoskins, the Ballance of his Order of Vestry	1.10.—	
<*27th.*> To Bills pd. the Minister in part of his Salary for the year 1746	300.—.—	
<*30th.*> To Do. pd. Robert Fullerton, in part of his Order of Vestry for £127.10. for keeping Christian Nuten	50.—.—	
<*June 1st.*> To Bills pd. John Blount, as per Order of Vestry	8.—.—	
<*Novr. 9th.*> To Do. pd. Willm. Benbury, in part of his Rent due by the Parish	10.—.—	
<*Febry. 10.*> To Do. pd. the Minister, in part of his Salary for the year 1746	10.—.—	430. 5.—
To Do. pd. Willm. Halsey, for Boarding Ben. Talbot from Septr. 28 to Janry. 28	10.—.—	
<*March 10.*> To Ditto pd. Thos. Robinson, in full, for boarding old Rachel from the 11th of Febry. 1746, to Febry. 24th, 1747 at £49 per Annum	25.15.—	
<*1748 March 25th*> To Money pd. Joseph Deer, for boarding Ben. Talbot from May 6th 1746 To Septr. 28th, 1747, at 40/ per Month, in full	23. 8.—	
<*April 2nd*> To Bills pd. John Symons toward keeping old Rachel from 11 Febry. 1746	15.—.—	
<*Do. 11th.*> To Do. pd. Thos. Marlow, for nursing a child from 3rd March to 11th April	3.—.—	77. 3.—
To 1 pr. Shoes, for old Rachel Pervine	1.10.—	
To Bills pd. Mr. Richmond for Allom for old Rachel	—. 5.—	
To Cart, Oxen and Leader 2 Days to move the Minister, at 30/per Day	3.—.—	
To a negroe Fellow 2 Days to help him move his Goods, at 10/per Day	1.—.—	
To my Commissions for receiving and paying £536 at 3 per Ct.	16. 1. 9	
<*April.*> To Bills pd. Rachel Peters, for boarding Pat Long from the 15th of Febry. 1747, to the 15th of April 1748 at £4 per Month	8.—.—	29.16. 9
		£537. 4. 9

Contra Cr.

By Bills receiv'd of Colonel John Alston Sherriff, for the Use of the Parish of Saint Pauls	£536.—.—
Ballance due to John Halsey	1. 4. 9
	£537. 4. 9

William skipwith Mearns, only lawful Son of William and Dorothy Mearns; was born at Millikin's on Roanoke River, in the County of Edgcombe and Province of North Carolina; on Saturday the Sixth of July; In the year of our Lord Christ, One Thousand seven Hundred and forty five; about Three of the Clock in the Morning.
<136> North Carolina.

The Vestry, having observ'd the Tediousness and great difficulty that commonly occur'd in canvassing Accounts exhibited to them during their sitting, without previous Notice; have, in Order to facilitate the like Inconvenience for the Future, unanimously resolv'd

That it be observ'd as a Rule by the Church-wardens henceforward That They pay none of the Parish-moneys in their Hands, to any of the respective Persons, before the Claimants produce unto Them a Ticket from the Clerk of the Vestry (For the Time being) which Ticket, having a Receipt upon it, sign'd by the Receiver, shall be allowed a sufficient Voucher for such Payment, when laid before the Vestry.

Ordered that the Justices of this County have Notice to account with the Church wardens for the Fines and Forfeitures, by them receiv'd in Virtue of the several Acts of Assembly, which are appropriated for the Use of the Parish; so that the Church wardens may be able to render an Account thereof at the next Vestry.

J. Benbury
J. Halsey Ch. wardens.

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[1] I.e., "piragua," a word occurring in many variant spellings and meanings "A long narrow canoe hollowed from the trunk of a single tree, and sometimes deepened by the addition of planks along the sides, or widened by being built of two curved sections with a flat bottom inserted between them." *OED*, s.v. "Piragua."

1749

<*1749*> St. Paul's Parish, sc. At a Vestry begun and held at the Court-house in Edenton, for the said Parish, in the County of Chowan; on the third Day of May, One Thousand Seven Hundred and forty nine. Present John Halsey, John Benbury, Ch.-wardens. Joseph Anderson, John Blount, Isaac Hunter, William Hunter, William Walton, William Arkill Vestry-men.

John Bonner, appeared and took the Oaths, etc. appointed by law to be taken by Vestrymen; then took his Place accordingly.

It is resolv'd, by the Vestry; and it is hereby ordered, that the Reverend Mr. Clement Hall, have and receive out of the Parish-tax, for the year, One Thousand seven Hundred and forty eight, the Sum of Sixty Pounds, Proclamation money, for his performing <137.> <*North Carolina. anno Domini 1749.*> divine Worship and preaching in the said Parish for that Year: and also the Sum of Six Pounds thirteen Shillings and four Pence, like Money, for the Rent of a Plantation, or Farm, in Lieu of a Glebe.

It is ordered that the Reverend Mr. Clement Hall, be retain'd as Minister of the Parish of Saint Pauls, for this ensuing Year, One Thousand seven Hundred and forty nine, to Easter-Monday next. He, giving his Attendance at the several Places in this Parish, as was enjoin'd him the foregoing Year; to perform divine Service, preach, and other Duties incident to his holy Function; and that he be paid for his said Service, out of this Years Levy, the Sum of sixty Pounds, Proclamation-money: also the Sum of six Pounds thirteen Shillings and four Pence, like Money, for the Rent of his Farm, in Lieu of a Glebe.

Thomas Marloe, having a Claim upon the Parish, for keeping Judah Shears, an Orphan Child; agrees with the Vestry, to quit the said Claim, and keep the said Orphan, clear off the Parish, untill he arrive at the Age of twenty-one Years: and likewise to teach, or cause him to be taught, to read and write and also to get his Living in an honest and industrious Way, by some lawful Trade, or Calling; in Consideration of the Sum of fifty five Pounds, of the late Current Bills of Credit, to be paid him by the Vestry, in the Behalf of the Parish.

Sarah Deer, agrees to take and keep Rachel Purvine, in Consideration of the Sum of forty five Pounds, of the late Current Bill-mony per Annum.

Henry Clay, agrees, with the Vestry, to take and keep Mary Havit, for the ensuing Year, in Consideration of the Sum of, thirty Pounds, of the late Current Bills of Credit of this Province.

Ordered that William Mearns be continued Clerk of the Vestry and Reader, for this ensuing Year, One Thousand seven Hundred and forty nine, to Easter-monday next; and that he be allowed the Same, as for the preceding year.

It is ordered by the Vestry, that a Levy of one Shilling and eight pence Proclamation-mony, be Laid on every taxable Person within this Parish, for defraying the Expence thereof, for this present Year, to be collected at the usual Times and Places for paying the publick Taxes.

Ordered that Messrs. John Halsey and John Benbury, be continued Church-wardens for this ensuing Year, One Thousand seven Hundred and forty nine, to Easter-monday next.

<138.> North Carolina St. Paul's Parish sc. Ordered that the Vestry meet again, at the Court-house, in Edenton, the third Tuesday in June next ensuing.

J. Halsey
J. Benbury Ch. Wardens.

Saint Paul's Parish sc. <*1749*> At a Vestry, call'd and held for the said Parish, at the Court-house, in Edenton, on Wednesday, the Second of August, in the year of our Lord, One Thousand seven Hundred and forty nine, The Vestry not meeting according to the last Adjournment. Present. John Halsy, John Benbury, Ch. Wardens. Joseph Anderson Esqr., Mr. Isaac Hunter, Mr. William Hunter, Mr. Thomas Walton, Mr. William Walton, Mr. John Luten, Mr. William Arkill Westrymen [*sic*].

Then the Vestry adjourn'd, 'till Three o'Clock in the Afternoon.

The Vestry met according to Adjournment. Present as before.

Mr. Isaac Hunter; one of the Readers of the said Parish laid his Account before the Vestry, as it stands here underneath stated; and vouch'd the Same upon his Oath; whereby it appears, that there is due to him upon the Whole, the Sum of fifty one Pounds of the late current Bills of Credit of North Carolina.

Chowan, Saint Pauls Parish sc. July, the 2nd 1749.

The Claim of Isaac Hunter, stands thus. Viz.

	£. S. D.
To serving as Reader three years at £15.—.— per year	45.—.—
And for finding Bread and Wine Three Times for the Sacrament at forty Shillings per Time	6.—.—
	£51.—.—

<139> North Carolina Saint Pauls Parish sc. <*1749.*>

John Halsey Esqr. One of the Church Wardens of this Parish, laid his Accounts of the Parish Monys he had received for part of the Year One Thousand seven Hundred and forty eight, and the preceeding Part of this present Year, One Thousand seven Hundred and forty nine, before the Vestry; whereby it appears to this Vestry that he hath received the Sum of Six Hundred and Twenty Pounds five Shillings, of the late current Bills of Credit of this Province and that he hath paid for the Use of the said Parish the Sum of four Hundred and Twenty four Pounds, sixteen Shillings and seven Pence; and produced Vouchers for such his Payments: which said Account stands stated as here underneath; and that upon the Same, there is a Ballance of two Hundred and four Pounds, eight Shillings and five Pence, like Money, due to the said Parish from the said John Halsey.

		£. S. D.
<*June 13th 1748.*> Saint Paul's Parish, To John Halsey Dr.		
To Bills pd. the Reverend Mr. Hall, as part of his Salary for the year 1747	£200.—.—	
To Do. pd. Jno. Middleton, for keeping old Rachel, from Febry. 24th 1747 To May the 24th (at £45 per Annum) 1748	11. 5.—	
<*May 2d 1749.*> To Bills paid Mr. Penrice, in full for keeping old Rachel, from May 24th 1748, to May 24th 1749 at £43 per Annum	28. 4. 4	239. 9. 4
To Ditto pd. Penrice, for Cloathing bought for said Rachel	14. 4. 6	
To 3½ yds. Linen bought for Mary Havit, at 13/4 per Yd.	2. 6. 8	
To Bills pd. Henry Clay, for keeping Mary Havit, from Febry. 2d. 1748 to June 2d. 1749, at 50/per Month	10.—.—	26.11. 2
To my Commissions for £130.10. Recd. of Willm. Luten	3.18. 1	
To Ditto on £450 Recd. of Capt. Harron	13.10.—	
To Ditto on £30 Recd. in Fines	—.18.—	
To Bills paid Mr. Hall	130.10.—	
To Ditto pd. Ditto, as per Receipt	10.—.—	158.16. 1
		£424.16. 7
Contra Cr.		
<*June 13th 1748.*> By Bills recd. of Capt. Jos. Harron for the Use of the Parish	£250.—.—	

By Ditto, recd. the same Day of Mr. Anderson, for Anne Manns Fine	9. 7. 6
By Ditto, recd. of Mary Fordice, as her Fine for a bastard Child.	9. 7. 6
By Ditto, recd. as a Fine for the Half of four Oaths swearing	1.17. 6
By two Fines from Susanna Ambrose, for two Bastards	18.15.—
<*June 3rd 1749.*> By Bills recd. of Mr. J. Harron for the Parish Tax, in Part, for 174[*torn*]	200.—.—
By Ditto, recd. of Thos. Luten Esqr. for Nell Oshley's Fine	9. 7. 6
By Ditto recd. of Mr. Willm. Luten, being part of a Judgment recovered against him	130.10.—
	£629. 5.—
Ballance due to the Parish, from Mr. Halsey	204. 8. 5
	£424.16. 7

John Benbury Esqr.

<140.> North Carolina: Saint Pauls Parish sc.

John Benbury Esqr. the other Church Warden of this Parish, laid his Account of the Parish Moneys he had received for Part of the Year One Thousand seven Hundred and forty eight and the preceding Part of this present Year One Thousand seven Hundred and forty nine, before the Vestry; whereby it appears to this Vestry that he hath receaived the Sum of five Hundred Eighty five Pounds six Shillings and eight Pence of the late Current Bills of Credit of this Province; and that he hath paid for the Use of the said Parish the Sum of four Hundred and fifteen Pounds sixteen Shillings and ten Pence, like Mony; and produced Vouchers for such his Payments: which said Account stands stated as here underneath: and that upon the Same there is a Ballance of One Hundred and sixty nine Pounds, nine Shillings and ten Pence like Mony due to the Parish, from the said John Benbury.

<*1749.*> The Parish of St. Paul their Account Current with John Benbury

Dr.		£ S. D.
<*August 2nd.*> To the Ballance due to me by former Account	£10.13. 7	
To Bills pd. the Minister in June 23d 1748	200.—.—	
To Ditto pd. Willm. Benbury, in July 7th 1748, a Ballance then due to him for Rent of the Plantation whereon the Minister dwelt	30.—.—	240.13. 7
To Ditto pd. Mr. Richmond for a Blanket for old Rachel	4.12. 6	
To Commissions for receiving £250 of the late Sheriff	7.10.—	
<*3.*> To Bills pd. Sheldin, towards keeping Mrs. Havit	1. 2.—	
<*April 11th.*> To Ditto pd. Mr. King, for Bread and Wine for the Communion	3. 5.—	

<*5th*> To Ditto pd. Francis Penrice, in part for Keeping old Rachel to the 24 May 1749	14.15. 8	31. 5. 2
<*May 26th.*> To Ditto pd. Mr. King for Wine for the Communion	2.—.—	
To my Commissions of £130.10. recd. of Mr. Lutten	3.18. 1	
To Ditto for receiving £200 of the late Sheriff	6.—.—	
<*8.*> To Bills pd. Joseph Barnes, for a pr. Shoes for Mrs. Havit	1.10.—	
To Ditto pd. the Minister	130.10.—	143.18. 1
		£415.16.10
Contra Cr.		
<*1749.*> By Bills recd. of Jos. Harron, late Sheriff, 13 June 1748	£250.—.—	
By Ditto recd. of Mr. Alston, in part of Dinah Simpsons Fine	4.16. 8	
<*June 15.*> By Ditto recd. of Jos. Harron, late Sheriff, in part of that years Tax	200.—.—	
By Ditto Recd. of Mr. William Luten, in part of a Judgment recover'd against him	130.10.—	
£585. 6. 8		
Ballance due to the Parish, from Mr. Benbury	£169. 9.10	
	£415.16.10	

<141> North Carolina Saint Pauls Parish sc.

The Vestry, in Consideration of the Trouble and Fatigue which Mr. Anderson had in recovering a Sum of Mony due by William Luten, sometime Sheriff of the County of Chowan; Ordered that he be allowed the farther Sum of Eleven Pounds five Shillings of the late Current Bills of Credit of this Province, for the Same.

Ordered that the following Pieces of Church Plate Viz. One Cup and one Plate, now in the Hands of Mr. Miles Gale, be delivered into the Hands of the present Church Wardens; where, and in the Hands of the succeeding Church Wardens, they are hereby ordered to be kept for the Use of the said Parish. It is likewise ordered that the Church Wardens collect all the other Pieces of Church Plate, belonging to the said Parish, now in the Hands of his Excellency Gabriel Johnston Esqr. the Governour; Doctor Plomor, or any other Person or Persons whatsoever, or wheresoever any of the said Church Plate shall, or may be found or discovered.

Ordered that the Widow and Relick of William Skinner deceas'd formerly Reader of Sarum Chappel, be paid the Sum of thirty five Pounds fifteen Shillings of the late Current Bills of Credit, being the Ballance due in Arrear to her Said deceased Husband, for Reading, as aforesaid. Paid.

Ordered that Israel Shelden, be allow'd the Sum of ten Pounds of the late Current Bills of Credit; for keeping Mary Havit four Months. Paid.

The Reverend Mr. Clement Hall, laid his Account before the Vestry, which stands stated as here underneath, whereby it appears to this Vestry that there is a Ballance of four Hundred and sixty three Pounds ten Shillings and eleven Pence of the late Current Bills of Credit of this Province due, by this Parish, to the said Mr. Hall.

<*1748/9.*> The Parish of Saint Paul, in Chowan County, to C. H.

Dr.		£ S. D.
<*Janury. 12th.*> To the Rent of a House and Plantation of Mr. Charles Blount, in Lieu of a Glebe	£50.—.—	
To Arrears, due in the years 1747 and 1748	224. 5.—	
<*1749. March 27th*> (Being Easter Monday)		
To one year's Salary due for the year 1748	450.—.—	724. 5.—
1748/9. Contra Cr.		
<*March 4th.*> By Money recd. of William Luten	£175. 7.11	
By a Bond and Note of the said William Luten	85. 6. 2	
	£260.14. 1	
Ballance due from the Parish, To Mr. Hall	£463.10.11	
	£724. 5.—	

Thomas Marlow, moved the Vestry, that Judah Shears, an Orphan Child might be bound Apprentice to him, by the Church Wardens, pursaunt to his Agreement with the said Vestry, at the Courthouse in Edenton, on the third Day of May last; he giving Security for his Performance as the Law requires in such Cases; and he thereupon produced Richard Sadler, of the said Parish, as his Security, who is, by the Vestry, approved of. Ordered that the Clerk of the said Vestry, prepare the Bond and Indentures.

<142.> North Carolina Saint Pauls parish sc.

1750

<*Anno Domini 1750*> Be it remembred that the Sheriff of Chowan County did return that the freeholders of St. Pauls parish aforesaid In the County aforesaid Met at the Court house in Edenton On Easter Monday being the 16 of April in the year of Our Lord 1750 And pursuant to the Act of the General assembly in that Case Made and provided did then and there Choose and Elect the twelve Following persons for Vestry men To Witt Joseph Anderson, Joseph Blount Esqr., Mr. Wm. Hoskins, Mr. Jas. Trotter, Mr. Wm. Bonner, Henry Bonner, Mr. Jno. Lewis, Mr. Thos. Walton, Mr. Wm. Walton, Mr. Isaac Hunter, Mr. Willm. Freeman, Mr. Jno. Freeman.

And on Saturday the 19th of May the Said Joseph Anderson W. Hoskins James Trotter Henr. Bonner Willm. Bonner Jno. Lewis Thos. Walton Willm. Walton Isaac Hunter and John Freeman Met at the Court house in Edenton and were Duly quallified by Taking the Several Oaths by Law appointed for the qualification of Vestry Men And others.

And the Said Vestry having Taken there places proceded to the Choice Of Church Wardens And unanimously chose Mr. W. Hoskins and Mr. Thos. Walton Church Wardens for this present Year.

Ordred that Henry Bonner be and he is hereby appointed Clerk of the Vestry for this Ensuing year and that he be allowed the Sum of One Pound Seven Shillings and Six pence proclamation Money for the Same.

Resolved agreed that the reverend Mr. Clemt. Hall be Retaind as Clerk and As recter of this parrish to preach and perform Devine Service at times and places as heretofore has been Usual.

Then the reverend Mr. Hall moved to have his Stipend Enlarged £50 proclamation Money which was Carried in the Negative Nemine Contreadicante. Then it was Moved by Mr. Isaac Hunter that the parson be allowed £60 proclamation Money And an Adequate for a Gleabe.

Itt was Objected against by Mr. Trotter and that an allowance of £50 and an Adequate for a Glebe was Sufficient and Moved that it Might be put to the Vote And After Some Debate the question being put The Vestry thereon was divided in Equal Votes.

It is thereupon Resolved that the Question be again put at A fuller Vestry.

<143> <*Anno Domini 1750*> Resolved Nemene Contradicante Ordered that a tax or Levey of Two Shillings and Eight pence proclemation Money be laid On Every Taxable person within this parish for this present year for Defraying the Expence thereof and for raising the Sum of Sixty six pounds thirteen Shillings and four pence like Money to be applyed towards the Inclosing and Finishing the Church at Edenton and that the Said Tax be Collected by the Sheriff at the Usual times and places as is by Law appointed for the Collecting receiveing and paying of publick taxes And that the sheriff So Soon as he has Raised the said Sixty Six pounds thirteen Shillings and four pence Out of the aforesaid tax do pay the Same into the hands of the Church wardens and Vestry to be by them applyed for the purposes aforesaid.

Ordred that the Clerke of the Vestry do Sett up Advertisements at the Courthouse and at Every Chapell within this parish that which do have A mind to undertake the Said worke to give there attendance at the Next Vestry to be held at Edenton On the first Tuesday in June Next [*faded*] With the Church wardes and Vestry for the Same Or with Such Other persons As they shall then and there appoint for that purpose. And it is further Ordred that the Surplusage of the aforesaid Tax and all former Taxes after the debts of the parish are paid for which the Same was Laid be paid into the hands of the Church Wardens and Vestry to be by them applyed for and Towards the finishing the Said Church.

Ordred that the Late Church Wardens and all Others having parish Moneys in there hands do forthwith account and pay the Same Into the hands of the present Church Wardens.

The Vestry adjournd to the first Tuesday in June Next to Meet at the Courthouse in Edenton.

North Carolina St. Pauls Parish ss. At a Vestry begun and held at the Court house In Edenton for the Said parish in the County aforesaid On the fifth day of June One thousand Seven hundred and fifty. Presant Joseph Anderson, Joseph Blount Esqrs., Mr. Jas. Trotter, Mr. Isaac Hunter, Mr. Willm. Walton, Mr. Jno. Lewis, Mr. Jno.

Freeman, Mr. Wm. Freeman, Mr. Wm. Bonner, Henry Bonner. Willm. Hoskins, Thos. Walton Ch. Wardens.

<144> <*Anno Domini 1750.*> Joseph Blount Esqr. and Mr. Willm. Freeman appeard and Took the Oath by Law requird and Accordingly took there places.

Whereas at the Last Vestry the Sum of 66 pounds 13 Shillings and four pence proclamation Money was Ordred to be raised Out of this years Levey for Incloseing the Church at Edenton And Notice given for Any person or persons who are willing to undertake the Said worke to appear at this Vestry to agree for the Same but the Vestry finding it inconveniant there Setting being so Short have thought it Necessary to appoint proper persons to Transact that matter therefore it is by the Church Wardens and Vestry Resolved that Mr. Francis Corbine Mr. James Craven and Mr. John Halsey be and they are hereby appointed And impower'd to agree with Such person or persons who are willing to Undertake the said worke and to See the same finished and performd In Such workman like manner as they Shall contract for and So Soon as the Same Shall be compleated they are hereby impowerd to draw On the Sheriff or Church Wardens for the paying and Discharging there Contracts and agreements aforeSaid.

Mr. John Benbury one of the Late Church wardens Laid his accounts of the parrish moneys he had received for the year 1749 before the Vestry which account has been fully Examined and Stands Stated as follows.

<*1750 June 5th.*> The Parish of St. Pauls to Jno. Benbury

Dr.	
To Bills pd. Robert Fullerton per Order Vestry	£52.10. 0
To Do. pd. the Widow Skinner	33.15. 0
To Do. pd. Israil Shelding	10. 0. 0
To Do. pd. the Minister	20.—.—
To Do. pd. Mr. Mearnes	20.—.—
To Do. pd. Jos. Dear in part for Keeping Mrs. Pervine from the 24 May 1749 till the 24 of May 1750	19. 5. 0
To Do. pd. Thos. Ward for keeping Mrs. Havit the Same year	13.12. 6
To Alloum found for Rachel	—. 2. 6
	£169. 5

<*Cr.*>	
By the Ballance Due to the parish per my former account	169. 9.10

<145> <*Anno Domini 1750.*> Mr. John Halsey the Other late Church warden laid his account of the Parish moneys he had recd. for the year 1749 before the Vestry which account being fully Examined it appears to the Said Vestry that there is a ballance of fifty Six pounds Ten pence late Current bills of Credit due to the said Jno. Halsey which account stands stated as Follows.

<*1749*> Saint Pauls Parish to Jno. Halsey

Dr.	£ S. D.
<*the [faded]*> To bills of [*faded*] Sallery	50.—.—
To bills pd. Isaac Hunter as part of [*faded*] as [*faded*]	20.—.—
<*the 6th*> To money pd. for 5 yds. lining for Old Rachel	2.
<*14th*> To Do. pd. Thos. Marlow as per Order Vestry	55.—.—
<*the 17th*> To bills pd. the Reverend Clet. Hall in part of the Sallery	21.—.—

<*the 18th*> to Do. pd. Jos. Anderson Esqr. as per Order of Vestry	11. 5.—
<*the 20th.*> To do. the blancket bought for Old Rachel	4. 5
To bills pd. Mr. Talord for Minding the Church Plate	1.11.—
To Do. pd. Willm. Benbury for Helping move the parson	1.—.—
<*May 1.*> To Do. pd. King a Several times for three bottles wine for Sacrament	3.—.—
<*the 3rd.*> To Do. pd. Jos. Dear in full for keeping Old Rachel to the 24 May 1750 @ 45 lb.	26.—.—
<*May 21.*> To Do. pd. Clt. Hall in part of his Sallery	58.11. 6
To Moveing Old Rachel from Penrice to Deers	1.10.
To 500 Large pins for Old Rachel	9.—
To ballance of and in my favour settled on the Vestry book 1747	1. 4. 9
to bills pd. Mr. Hatch for a Coppy of the Law for the parish	2.—.
to my Commission @ 3 per Ct. for 654.8.4 in hand pd. @ Several times	1.12. 6
	£260. 9. 3
Contra Cr.	
By Ballance due to the parish as May appear on Acct. in the Vestry Book	£204. 8. 5
Ballance Due Jno. Halsey	56.—.10
	260. 9. 3

<146> <*Anno Domini 1750.*> Mr. Willm. Thomas Laid his account before the vestry for Acting as the Clerk of the vestry which accounts have been fully Examined it doth appear to the said vestry that there is a Ballance Due to the Said Willm. Mearns Of five pounds Eight shillings and four pence proclamation money which account Stands Stated as hereafter follows.

Chowan County. The Parish of St. Pauls To William Mearns as Clk. of the Vestry and reader in Edenton.

Dr.	£. S. D.
<*April the 21.*> To Officiating as Clk. of the vestry for the year 1748	1. 7. 6
Officating as reader in Edenton the Same year	2.—.—
Officiating as Clk. of the Vestry for the year 1749	1. 7. 6
Officiating as reader in Edenton for the same year	2.—.—
Sending Notice in writing to the late Church wardens to lay their accounts before the Vestry per Order of the Vestry	—. 2. 6
Sending Notice in writing to the Several Justices of this Countys account with the Church Wardens for the fines in there hand	—. 5.—
Sending in Writing to the sheriff on the Same account	—. 1. 6
A Lock for the Court House Door	—. 5.—
A Coppy of the Law relating to Vestrys etc.	—.10. 4
	£7.19. 4
A Coppy of the State Oaths etc.	—. 2.—
	£8. 1. 4
Contra Cr.	
By £20 Old bills received of Mr. Benbury August the 21st 1749	2.13. ¾

By Ballance Due	5. 8. 4
	8. 1. 4

<147> <*Anno Domini 1750*> Mr. Tho. Deloach appointed at Mr. Fascis [?] insted of Freeman for this Insuing year to be Allowed 40s. proclamation Money per year.

Mr. Isaac Hunter Continued reader at Constants Chapell and to Be allowed 40s. proclamation per year.

Mr. Jno. Williamson appointed reader at Sarum chappel for this insuing year and to be Allowed 40s. proclamation money per year.

Ordred that the Reverend Mr. Clemt. Hall Be allowed five pounds proclamation Money in lew and Stead of a Gleab for the Insuing year.

<*Joseph Herron*> Ordered that Capt. Joseph Herron Late Sheriff have Notice to attend at the next Vestry and pay the Ballance of his account Due to this Parish to the presant Church wardens.

The Vestry adjourn'd till the third Satturday In July next to meet at the Court house in Edenton.

Wm. Hoskins
Thos. Walton

North Carolina St. Pauls Parish ss. <*1750.*> At a Vestry begun and held at the Court house In Edenton for the Said parish in the County aforesaid on the 21 day of July one thousand Seven hundred and fifty. Presant Jos. Anderson Esqr., Mr. Jas. Trotter, Wm. Walton, Jno. Freeman, Wm. Lewis, Henry Bonner, William Hoskins, Thos. Walton Ch. Wardens.

Ordred that the Church Wardens pay to Isaac Hunter and Jno. Williamson Readers in the upper part of the parish the Sum of fifteen pounds bill money Each for there Service in the year Seventeen hundred and forty Eight.

<*Order to pay to the Parson and Readers.*> Whereas it appearing to the Vestry that the Stipend of Sixty pounds proclamation Money and the Allowance of Six pounds thirteen Shillings and four pence like money in Lew of a Gleab is due to Mr. Clt. Hall the Last year Ending at Easter and forty Shillings Like money Due to Isaac Hunter and Jno. Williamson Each for their Service at the [Parish] Last year Ending at Easter.

<148> <*North Carolina St. Pauls Parish 1750.*> It is Ordered that the Church Wardens pay unto the Said Mr. Hall Mr. Hunter Jno. Williamson the Moneys in there hands in proportion to the Several Times Due to them.

Whereas it has been represented to the Vestry that John Lane is himself in a very Low and Sickly Condition and Not able to provide himself with the Common Necessarys of Life. It is Ordered that the Sum of Twenty pounds Old bills be allowed to him and to be held by Mr. Jos. Harron the Late Sheriff which Sum he Shall be allowd as part payment of the parish moneys in his hands On the Settlement of his account.

<*Joseph Herron.*> Ordered that Mr. Jos. Herron the late Sheriff also Mr. Halsey the present Sheriff Lay their accounts before the Vestry At the third Thursday in October Next at Edenton to which time and place the Vestry is adjourned.

Wm. Hoskins
Thos. Walton

1751

At a Vestry held at Edenton the 17th of January 1750. Presant William Hoskins and Tho. Walton Ch. Wardens. Isaac Huntor, Willm. Walton, Jno. Freeman, Jos. Blount, James Trotter, Henry Bonner, John Lewis, Willm. Freeman, Willm. Bonner.

Ordred that Capt. John Halsey the presant Shireff receive The Leveys for this present year in Old Bills Virga. Curency Or Cuntrey produce according to Act of Assembly.

Ordred that Nathll. Ming be allowed Sixteen pound Ten shillings Late Currant bills for Boarding Mary Quareless two Months and Three Weekes.

Capt. John Halsey presant Sheriff of Chowan County Exhibitted His account for the parrish money by him received in Virtue Of his office for the year 1749 Which he proved upon Oath And is Stated as follows Videlicet.

<(149)> <*Anno Domini 1750*> The Parish of Saint Pauls in Chowan Their accounts Currant with Capt. John Halsey.

Dr.	
1749	
<*Novembr. 1750*> To Bill Money pd. Willm. Horskins as per Receit	£774. 0. 0
To My Commissions @ 6 per Cent	£48.15. 0
	£822.15.
Contra Cr.	
By 1300 Tythables @ 12s. and 6d. per Tythable	£8 [*torn*]
	£822. [*torn*]

Chowan County ssd.

Personally appeared before me John Halsey Esqr. and Made Oath on the holy Evangelists that the Above account Is Just and True.

Sworn before me the 17 Janr. 1750.

Peter Payne J. Peace

<(150)><*[Faded] 1750*> Ordred that Richd. Smith be Allowed Six pound five Shillings Late Curant Bills for boarding Mary Quareless One Month and five Days and finding one pair of Stockings and Two Shirts for her Child.

Ordred That Capt. John Halsey be allowed five pound Tenn Shillings Late Curant bills for Burying Rachel Pervine.

Nathll. Ming agrees to take and Keep Mary Quareless' Child In Consideration of Three pounds Old bills per month Till Easter.

Ordred That Mary Quareless be Allowed Seven yards of Lining for Two Shifts.

Wm. Hoskins
Thos. Walton

<*Chowan County St. Pauls Parish ss.*> <*April 18th 1751*> At a Vestry held at Edenton the 18th day of April 1751. Presant Willm. Hoskins, Thos. Walton Church Wardens, Jos. Blount, Jas. Trotter, Isaac Hunter, Henr. Bonner, Jno. Lewis, Jno. Freeman, Wm. Walton, W. Bonner.

Ordred that Lewis Jones be allowed five pounds Old bills for Looking after and burying of Martha Long.

Ordred That Mr. Isaac Hunter be Continued Reader at Constants Chappel and to be allowed Forty Shillings proclemation Money for this presant year.

Ordred that John Skinner be appointed Reader at Notty pine Chappel in the room and Stead of John Williamson and to be allowed Forty Shillings proclemation money for this presant year.

<(151)> <*North Carolina St. Pauls parish sc. 1751.*> Ordred that a Tax or Levey of Sixteen pence proclemation Money be leveyed on Each and Every Taxable person in this parish for this presant year.

Ordred That the Reverend Mr. Clt. Hall be Continued as Clerk and rector of This parish to preach and perform Devine Service at time and places as heretofore has been Usal and to be allowed fifty pounds proclemation Money for This presant Year.

Ordred that Mr. Willm. Horskins and Mr. Thos. Walton be Continued Church Wardens for this presant year Till Easter Next.

Mr. Thos. Walton one of the presant Church Wardens Laid his accounts before the Vestry for the year 1750 Where by it appears To the Said Vestry that there is a ballance of 31 pound Nine Shillings Due to the Said parish which accounts Stand Stated as followeth Videlicet.

<*April the 6 1750.*> The parish of St. Pauls to Thos. Walton

Dr.

To Bills pd. Isaac Hunter	£30.—.—
To Do. paid John Williamson	30.—.—
To Mr. William Walton Senior	6.15.—
To 1 bushel of Meal for the Wido Crolley	—.16.—
To bills pd. Mr. Clt. Hall	116.—.—
To Do. paid Do.	160.—.—
To 1 bottle of Wine	1.—.—
	£444.11.—
Contra Cr.	
By bills received of Capt. Harron	176.—.—
By Do. recd. of Capt. Halsey	300.—.—
	£476.—.—
	444.11.—
Ballance Due to the Parish	£31. 9.—

Wm. Hoskins
Thos. Walton

<(152)> <*North Carolina St. Pauls Parish sc. 1751.*> At a Vestry held at the Court House in Edenton The 17 of October 1751. Presant Willm. Hoskins, Thos. Walton, Ch. Wardens. John Lewis, John Freeman, Henry Bonner, James Trotter, Wm. Freeman.

Ordred that James Worden have five pounds Virga. Currency For Boarding of Joseph Hackett for this Insuing Year.

Ordred that John Freeman be allowed Five pounds Old Bills for Boarding James Phelps Three Months.

1752

<*Chowan County. St. Pauls Parish ss. 1752.*> Aprile the 28 1752.

Be it Remmenbered that the Sheriff of the Said County Did Return, That the Freeholders of St. Pauls Parish in the County afore said, Mett at the Court House in Edenton, On Easter Mundy being the 29th Day of March, 1752, and Pursuant to An Act of the Generall Assembly, in that Cace Made, and Provided, Did then and there, Chose and Elect, the Folowing Persons for Vestry Men, Viz. Francis Corbin, Peter Payne, Joseph Blount, Thomas Barker, and James Craven, Esqrs., Demcy Sumner, Robt. Bezley, Thos. Bonner, Joseph Spight, Henery Bonner, John Luton, and John Lewis and on Thursday the 23d Day of Aprile, Folowing, Francis Corbin, Peter Payne, Thomas Barker, James Craven Robert Bezley, Henery Bonner John Luten and John Lewis, (Demcy Sumner, Joseph Blount Thomas Bonner and Joseph Spight being abcent) mett at the Court House in Edenton, and were Duly Qualified, by takeing the Oaths by Law Appointed, for the Qualification of Publick Officers, and Subcribing the Test, and Declaration precribed by Law and then Proceeded as Folows Viz.

Joseph Spight not being Willing to Qualify, James Trotter, is by the afore said Vestry Chosen in his Room, and Qulified as Afore said.

Ordered That John McKildo be, and is hereby Appointed Clerk of the Vestry, and Reeder at Edendon for this Present Year, and that he be Allowed the Sum of Six Pounds Proclamation Money for the Same. Robert Bezley and Henery Bonner is by the Said Vestry Chose as Church Wardens.

It is Ordered that a Levy of five Shillings Procklamation Money be laid on every taxable Person Within this Parish for Defreying <(153)> <*St. Pauls Parish ss. 1752.*> The Expence thereof and Finishing the Church at Edenton as far as Such moneys will go for this Present year to be Colected at the Usual times, and Places of paying the Publike Taxes.

Ordered that the Money Appointed for the Finishing the Church be paid to the Order of the Comisioners, appointed for Building, and Finishing the Same.

Ordered, That the Reverend Mr. Hall, Minster of the Parish aforesaid have as a Salary, the Sum of fifty Pounds Procklamation Money for this Present year, and no other Alowance. And that the Remaining Part of the Taxes be for the Finishing the Church, and Other Nececery Charges.

Ordered that the Former Church Wardins Account With this Present Vestry, and pay the Ballance in their Hands at the Next Meeting of this Vestry.

These Proceedings, and Orders were Made, at a Vestery Held at the Court House in Edenton one the 23d Day of Aprile 1752. Present Henery Bonner, Robert Bezley Church Wardens. Frances Corbine, Peter Payne, Thomas Barker, James Craven, Esqrs., John Lewis, John Luten, James Trotter, Vestry Men.

The Vestry Adjornd till the Last Day of the Next County Court in July at the Court House in Edenton.

<*St. Pauls Parish Chowan County sc. 1752.*> At Vestry begun and held at the Court House in Edenton for the Parish aforesaid, on the 24th Day of August Anno. Domini 1752.

Present Robert Bezley, Henry Bonner, Church Wardens. Francis Corbine, Peter Payne, Joseph Blount, Thomas Barker, Esqrs., James Troter, John Lewis, John Luten, William Boyde, Vestry Men.

Ordered that William Wilson keep Joseph Hecket, in the room of James Wordan, and that he be Allowed the sum of five Pounds Virginia Currancy for this Present year, for the same.

<(154)> <*N. Carolina St. Pauls Parish sc. 1752.*> The Petition of John Parish being Read in full Vestry Praying Releif from the Parish towards Maintaining his son, Who is a Criple Ordered that he be Allowed the sum of fifty shillings, Procklamation money for one year, from the date hereof.

James Gordon, is hereby Appointed Redar at Farlees Chaple Ordered that he be Allowed the sum of forty shillings Procklamation money for one year, from the Date hereof, for the same.

John Halsey Esqr. the Late sheriff Laid his Accts. for the year 1750 before this Vestry which being Duly Examined, their Appears to be a ballance of twinty Eight Pounds forteen shillings and one peney, old Tenor Due to the Parish; which Accts. stands thus.

The Parish of St. Pauls, To John Halsey

Dr.	s. d.
<*1750 February 1st*> To old Bils paid Mr. Thomas Walton, Church Warden	£300.—.—
<*27*> To old Bills paid Mr. Hoskins, for the use of the Church	500.—.—
<*March the 10*> To old Bills paid Mr. Hoskins, as per Receipt	124.17.—
<*May the 22d.*> To old Bills paid Mr. Hoskins as per Receipt	164.14. 6
<*July 1751*> To old Bills paid Mr. Hoskins as per Receipt	76.12.—
<*Octobr. 29*> To Do. paid Mr. Hoskins, as per Receipt.	14. 2. 6
To my Commissions for the Receipt of £1306 @ 6 per cent	78. 6. 2
To Bills over paid in my former Accounts	10. 5.—
To Bills paid Henry Bonner for serving as Cleark	8. 8. 9
Errors Excepted per Jno. Halsey	£1277. 5.11
Contra Cr.	
<*1750 January*> By Old Bills Received of 1306 Taxables @ 20s./per Taxable for the use of the Parish and Church	£1306.—.—
Ballance Due to the Parish, in old Bills	028.14. 1

The above Account was proved in full Vestry, in due Cource of Law, Before me

Peter Payne J. P.

<(155)> <*N. Carolina St. Pauls Parish sc. 1752.*> William Luten produced an account, of Fines Received at Sundrie times, for the Crime of Fornication, and stands thus.

From Ann Dilde, Received of William Bond in part old Bills	£2.10. 6
From William Bond	9. 7. 6
From Judith Shive	9. 7. 6
From Margreat Ashley	9. 7. 6
From Mary Griffen	4.13. 9
in old Bills	£35. 6. 9

The Vestry Adjurned to the 13th of October Next.

1753

<*St. Pauls Parish 1753.*> At a Vestry begun and held at the Court House in Edenton on Saterday the fifth Day of May 1753. Present Francis Corbin, James Craven, Thomas Barker, Peter Payne, Joseph Blount, John Lewis, John Luten, Vestry Men. Henery Bonner, Robert Bezley, Church Wardens.

Ordered that the present Church Wardens be Continued Another year.

Ordered that the late Church Wardens Account with, and pay the Ballance in their Hands to the present Church Wardens, and that they Render their Accounts to the Vestry on the 28th Instant.

Ordered Also that the Sheriff pay out of his Colection of the Parish Tax the Ballance in his Hands to the Church Warden.

The Vestry Adjorned to the 28 Instant.

<*St. Pauls Parish 1753.*> At a Vestry begun and held at the Court Hous in Edenton, on Munday the 28 Day of May 1753. Present The Honourable James Craven, Frances Corbin, Esqrs., Peter Payne, John Lewis, Joseph Blount, Esqrs., Thomas Barker, John Luten, William Boyd, Miles Gale. Henry Bonner Church Warden.

<(156)> <*North Carolina St. Pauls Parish 1753.*> The Honourable John Rieuseet Esqr. on of the persons Appointed to fill up a Vacancy, not being Willing to Qualify: The Reverend Mr. Clement Hall, by Writing under his Hand and seal, appinted Mr. Miles Gale, Who Accordingly came in full Vestry and Qualified, by takeing the Oaths Appointed by Law, and Subcrib'd the Test.

Ordered That John McKildo be Contenued Clerk of the Vestry and Reader at Edenton, and to be paid According to his first Agreement with this Vestry. John McKildo Produced his acct. against the Parish for his Acting as Clerk of the Church and Other Services don, amounting to six pounds sixteen shillings which is allowed, and stand thus in Proclamation Money.

April 1752 St. Pauls Parish To John McKildo Dr.

	£ s. d.
To my Attendance on Easter Munday at the Election of Vestry Men taking the Pole etc.	5. 4
To sending Notice in Writeing to the late Church Wardens to lay their Accts. before this Vestry per order of the Vestry	2. 8
To Summonses Isued out to the Constabl, to Summons the Vestry Men etc.	2. 8
<*Septr. 25*> To Diging a Grave and Burieng a Sailors who Died at John Astie's	5. 4
<*Apl. 23 1753*> To my Service as Clerk of the Church and Vestry, for one year	6. 0. 0
	£6.16. 0

John Skiner made a Clame on the Parish, of £4.0.0 Proclamation Money for acting as Reader at Knoty Pine Chapple two years, which Was Allow'd Ordered that he be Contenued Another year Viz. for the year 1753.

John Astie produced an acct. against the Parish for Nursing, Doctors Charge, and Funerall Charge, and other Expencees of a poor Man, amounting to £2.3s.9d. proclamation, which is allowed and stands in these words, to wit;

The Parish of Saint Pauls To John Astie Dr.	£ s. d.
<*August 1752*> To Boarding and Nursing Thomas Wood Deces'd Eleven Days	0. 15. 0
To Doctors Charge	0. 7. 6
To a Coffen	0.10. 0
To a pair of Draus and a Windeng sheet	0. 7. 6
To half Gallond Burnt Rum	0. 3. 9
Errors Excepted per John Astie	£2. 3. 9

<*St. Pauls Parish sc. 1753.*> At a Vestry bgun and held at the Court House in Edenton on Thursday the 31st Day of May 1753. Present The Honorable Francis Corbin, Peter Payne, Joseph Blount, Thomas Barker, John Lewis, Esqrs., Miles Gale, William Boyd, John Luten, vestry men. Henry Bonner, Robert Bezley, Church Wardens.

<(157)> <*North Carolina Chowan County St. Pauls Parish 1753.*> Ordered that a Levey of one Shilling and six pence Proclamation Money be laid on every Taxable within this Parish for this present Year for paying the Minister his Salary and the Readers, and Parish Clerks for Mantaining the poor and for finishing such Chappels as are built by Order of Vestry in such Maner and Such proportions as Shall be Ordered by the Vestry.

Ordered That James Surrengar be Appointed a Reader for this present year to Attend at Farlees Chapple, and that he be Alowed forty shilling Proclamation for the year.

Ordered that a Levy of two Shillings Proclamation Money be Laid on each Taxable Within this parish, to be Applyed towards the finishing the Church already begun att Edenton.

Ordered that the late Sheriff do acct. with the Church Wardens for such Money as he is accountable to them for, and to pay the Ballance Coming to them. And that he render an Account to the Comissioners for finishing the Church, for such Moneys as he is Accountable to them for, That is to say: Eigteen pence (Deducting Comissions) for each Taxable, for which he is by Law Accountable for: to the said Church Wardens, and the Remainder of his Colection of the Parish Tax, to the Comissioners for Finishing the Church.

Ordered allso that all former Sheriffs do Acct. with the Church Wardens and Comissioners of the Church Respectivly for all such Moneys as they are Respectivly accountable to them for.

Ordered that the Fines Colected by every person now or heretofore as Justices Within this County payable to the Church Wardens, be by him paid to the Church Wardens that the same may be applyed agreeable to Law.

David Marshel produced his acct. against the parish for Boarding Nursing and Burying a poor Man amounting to £3 11s. 7½ d. proclamation Money which was Alowed, and foloweth in these Words, to wit etc.

St. Pauls Parish to David Marshel Dr.

To Board and Attendance of Stephen Brown from the 19th of Decemr. 1752 to the 5th Day of February 1753 @ 8s. per week, att sick Quarters	£2.16. 0
To the Doctors Charge	0. 7. 6
To a Coffin for him	0.10. 0
To a Winding Sheet	0. 5. 0
To Rum and suger at the Funerall	0. 5. 7½
To Diging his Grave	0. 1. 3
	£ 4. 5. 4½
Cr.	
By Cash on Acct. 10s./Take out By pairs of Treusars 3/9	0. 13. 9
Ballance Due	£3. 11. 7½

John Freeman Produced an Acct. against the parish for Boarding Nursing and Burying Rachel Purvine amounting to £2.12s.6 Virgin Currancy Which was Alowed and Stands in these Words to wit etc.

<(158)> <*North Carolina St. Pauls Parish 1753.*> The Parish of Saint Pauls To John Freeman

Dr.	£ s. d.
To Boarding Rachel Purvine 2 months	1.10. 0
To Carting the said Purvine to my House	0.10. 0
To Burying the said Purvine	0.12. 6
In Virgina Currancy	2.12. 6

Ordered that the Reverend Mr. Hall be Allowed fifty Pounds Proclamation Money, for performing Devine Service, and officiating as Clerk and Rector of this Parish, this present year; and that he officiat 21 Sundays at Sarum, Constants, and Farlees Chappels, and the rest of his time at Edenton, Except when absent on the Duty of his Mission.

<*Robt. Beasley Gives 1 acre of Ground for a Chappel.*> Ordered that fifteen Pounds proclamation Money be Allowed out of the Parish Taxes for building a Chappel on some part of Mr. Robt. Beezleys Land, he Making a Conveyance in fee simple to one Acre thereof to the Church Wardens for the time being to have and to hold, to them, and there successors forever, for the use of the publick of the Said Parish.

Ordered Mr. Thomas Walton, one of the late Church Wardens, do Satle with the present Church Wardens, and pay the Ballance in his hands Imediatly to the present Church Wardens, and that he have notis of the same.

The Vestry adjurned to the Last Saterday in June.

1754

<*Chowan County St. Pauls Parish 1754.*> April 15th 1754.

Be it remmembered, that the Sheriff of the said County did Return That the Freeholders of St. Pauls Parish in the County aforesaid, mett at the Court House in Edenton on Easter Munday being the 15th Day of this Instant Apl. and Pursuant to an Act of Generall Assembly in that Cace Made and provided, did then and there Chuse and Elect the folowing Persons to serv as Vestry Men for the two Insuing Years Viz.

Francis Corbin Esqr., Henry Bonner, Thomas Bonner, Thomas Bonner, William Hoskins, Robert Beasley, Job Charlton, William Bonner, Charles Roberts, John Luten, John Simons, Nethaniel Houkott.

And on the first Day of May following Messrs. Henry Bonner, Thomas Bonner, William Bonner, Thomas Bonner, Nethaniel Howcott, Charles Roberts, Job Charlton, John Luten, John Simons, and William Hoskins, ten of the aforesaid twelv Mett at the Court House in Edenton and were duely Qualifyed by taking the Oths by Law Appointed for the Qualification of Publick Officers, and Subcrib'd the Test And then Proceeded to the Chois of a Clerk and Reader, and Church Wardens.

<(159)> <*North Carolina St. Pauls Parish sc. 1754.*> Henry Bonner and Williams Hoskins wer Duely Chosen to serv as Church Wardens for the Insueing Year.

Ordered That John McKildo remain Clerk of the Vestry and Reader at Edenton for the Insueing year, and that he have the sum of six Pounds Proclamation for the same.

The Petition of Serah Rutter Red in these Words Viz.; and so forth Praying some Releef towards Maintaining her Daughter who is Lame and Otherwise Destracted that she is not Able to maintain her Any Longer without Some Assistance.

Ordered that she be Allowed the sum of three Pounds Proclamation Money Towards the same.

On Motion of Robert McCleland Praying that Jean Parker may have a Maintainence from this Parish.

Ordered that the said Robert McCleland be Allowed the sume of six shillings Proclamation per mounth for keeping the said Jean Parker.

Ordered that the Former Church Wardens and Former Sheriffs lay their Accoumpts befor this Vestry at their Next Setting on the tenth Day of this Instant And pay the Ballance in their Hands to the Present Church Wardens.

The Vestry Adjurn'd till the tenth of this Instant.

Wm. Hoskins
Henry Bonner Church Wardens

<*St. Pauls Parish sc. 1754.*> Att a Vestry begun and held at the Court House in Edenton, on Fryday the tenth of May 1754. Present Nethaniel Howkot, Charles Roberts, William Bonner, John Luten, Job Charlton, John Simons, Thomas Bonner. William Hoskins, Henry Bonner, Church Wardens.

Henry Bonner, one of the late Church Wardens Produced an account against the Parish amounting to £25.0s.5d. Proclamation which was alowed; And their Appears to be a Ballance due to the said Henry Bonner of £4.14s.2 the Like money; and Stands thus to wit etc.

<*July 1752*> The Paris of St. Pauls to Henry Bonner Dr.

To Acting as Clerk of the Vestry for the Year 1737	£4. 0. 0
To 12 yds. of Oznabrigs for Joseph Hecket for 2 Shirts and 2 pr. Trousars	15. 0
To making 2 Shirts and 2 prs. Trowsars and finding Thread	4. 8
To 1½ yds. of Duffels for Jos. Hacket	9. 0
To making his Jacket and finding Thread	2. 0
To Spining and Kniting a pair of Stokings for Do.	4. 6
To 6 yds. of Oznabrigs for Old Philps	6. 0
To a pair of Shoes for Josh. Hacket	4. 6
To Boarding Hacket from the 6th of Aprill 1752 to the 6th of Feby. 1754 @ £5 Virginia Currency per year	9.15. 3
To Acting as Clerk of the Vestry for the year 1751	1. 7. 6
To Money Paid James Luten on Acct. of Jno. Parish.	2.10. 0
To Do. paid Thoms. Freeman as per Order of the Vestry	3. 9. 4
To looking after Jos. Hacket in his Sickness, and his Funeral Charges	1. 0. 0
To my Comissions	.12. 6
	£25. 0. 5

<*Cr. on the Other Side.*>

<(160)> <*North Carolina St. Pauls Parish sc.*> Contra Cr. to H. Bonner Acct.

<*Jan. 1752*> By Money recev'd of John Benbury	£ 3. 0. 0
<*Aprile 1753*> By Do. receved of Do.	2.10.—
By Money Recev'd of Do.	7. 0.—
<*May 25*> By Money Recev'd of Do.	5. 1. 3
<*May 28 1753*> By Do. recevd of William Hoskins former Church Warden	2.15.—
	£20. 6. 3
Ballance Due to Henry Bonner is	4.14. 2
	£25. 0. 5

<*Anno Domini 1754.*> The Debt on the Other Side; and the Above Cr. Was prov'd in full Vestry, in Due Curce of Law before Thomas Walton Esqr.

Thomas Walton Esqr. on of the late Church Wardens produced his Accounts ageanst the parish for the year 1751 and their Appears to be due to the said Thos. Walton the sume of ten pounds fouer Shillings old Bills, which Was proved in full Vestry in due Cource of Law, before John Halsey Esqr. and stands in these Words to wit etc.

St. Pauls Parish in Acct. Currant with Thomas Walton

Dr.	old Bills
1751	£ s. d.
<*June 13th*> To Bill money paid Mary Philps for Boarding James Philps @ 40s./ per month	4. 0. 0
To 3½ yds of Checks for said Jas. Philps	2. 2. 0
<*1752 Jany. 23d*> To 3½ Do. for Do. @ 20s./ per yd.	3.10. 0
To 2 yds. half thicks for Do. @ 18s./	1.16. 0

<*1753 February 10th*> To 40s./ Cash paid Christean Ward for Boarding James' Philps; In old Bills	16. 0. 0
To my Commissions, on £471. 19s. for 2 years as Church Warden, @ 3 per Ct.	14. 5. 0
	£41.13. 0
To the amount of my Acct. given in for the year 1750 as it is Stated in this Book	444.11. 0
	486. 4. 0
Cr.	
By Cr. given, for Bills Received in the year 1750, as it is already Steated in this Book	476. 0. 0
Ballanc due to Thos. Walton	10. 4. 0
	£ 486. 4. 0
	£ 486. 4. 0

<(161)> <*North Carolina St. Pauls Parish sc. 1754.*> John Halsey on of the late Sheriffs appeard in full Vestry and paid into the Hands of William Hoskings on of the present Church Wardens an Account for a Comunion Cloth, and the sume of forty fouer shillings and six pence proclamation, being the Amount of a Ballance due to the Parish from the said John Halsey in the year 1750.

John Benbury the Late Sheriff produced his Accounts for the year 1751 as his Colections for that year; Also his disbursments sinc that time Which Stands in these Words to Wit etc.

The Parish of St. Pauls in Acct. Currant with Jno. Benbury

Dr.

<*1753 Aprile 22.*> To prock, paid William Hoskins as per Receipt	£ 58. 0. 0
To Do. paid Henry Bonner as per Do.	5.11. 0
To Do. paid Robert Besley as per Do.	5. 0. 0
To Do. paid Henry Bonner as another time	7. 0. 0
To my Commissions for Receiving £85 16 Shillings	5. 3. 7
	£ 80.14. 7
Ballance due to the Parish	5. 1. 5
	£ 85.15. 0

Which Ballance has since ben paid to Mr. Henry Bonner as appears by his acct. Stated on the Other sides.

Contra Cr.

By a 1s./4d. Tax Received of 1287 Taxables for the year 1751 Amounting to	£ 85.16. 0

Ordered that John McKildo the now Clerk of the Vestry and reader at Edenton take in his Possession all the plate and Peuter and Linen belonging to Edenton Church; and Also that he provide Bread and Wine for the Comunion at the Charge of the Parish.

On Motion of John Parish praying some Assistance towards Maintaining his son who is a Criple.

Ordered that he be allowed the sume of twenty five Shillings prock, for the same.

Ordered that a Levy of one shilling and fouer pence procklamation be laid on every Taxable person Within this parish for paying the Minester Clerk and Readers and towards Maintaining the Poor of the said Parish.

The Vestry adjurn'd till the 3d Day of June Next.

Wm. Hoskins
Henry Bonner Church Wardans

<*St. Pauls Parish sc. 1754*> At A Vestry begun and held at the Court House in Edenton on Munday The third Day of June 1754. Present Thomas Bonner, Thomas Bonner, John Luten, Job Charlton, Nethaneal Howcott, Charles Roberts, John Simons, William Bonner. William Hoskins, Henry Bonner Church Wardens.

Thomas Freeman produced an Acct. against the Parish for Boarding James Philps 3 Months, and for Buriing the Said Philps, Amounting to £1.7.6 Virginia Currancy which is allowed and Stand in theses Words to wit etc.

<*Turn Over*>

<(162)> <*Chowan County St. Pauls Parish sc. 1753*> The Parish of St. Pauls to Thos. Freeman Dr.

To Boarding James Philps 3 Months @ 5s. Virga. Currancy per Month	£ 0.15. 0
To his Funerall Charge	0.12. 6
	£ 1. 7. 6

<*Anno Domini 1754*> An acct. of Mr. Isaac Hunters was produced to the Vestry for finding Bread and wine for 3 Sacraments Amounting to 15 Shillings procklamation which is allowed.

Ordered That Abraham Norflet be Reader at Farlees Chaple for the Insuing Year, and that he be allowed 40s. proclamation for the same.

Ordered that Moses Hair be Reader at Sarum Chaple for the insuing Year and that he be allowed 40 Shillings proclamation for the same.

The Honorable Francis Corbin and Mr. Robert Besley Not being Qualified in due time according to the Act of Assembly in that Case made and provided The Vestry did, according to the aforesaid Act, Chuse and Elect the aforesaid Francis Corbin Esqr. and Mr. Robert Besley, Who wer duly Qualified by takeing the Oaths by Law appointed for the Qualification of Publick Office and Subcrib'd the Test.

Ordered that Jacob Hunter serve as Reader at Constants Chaple for the Insuing year, and that he have 40 Shillings proclamation for the same.

The Vestry adjurn'd till Munday the 17th Instant.

Willm. Hoskins
Henry Bonner Church Wardens

<*St. Pauls Parish sc. 1754.*> At a Vestry begun and held at the Court House in Edenton on Munday the 17th of June 1754. Present. The Honourable Francis Corbin, Robert Beasley, Thomas Bonner, Job Charlton, Nethaniel Howkot, Charles Roberts, John Simons, William Bonner, Thomas Bonner. Willm. Hoskins, Henry Bonner Church Wardens.

On the Representation of Mr. Robert Beasley, That a More Conveniant Acre of Land for Building a Chaple for the Benifit of the Inhabitant's of the Loer part of this Parish could be had of Mr. Christopher Butler for that Purpose. It is Ordered, on the Deed being produced for the said Land, That the said Intended Chaple shall be Erected on the Land to be Granted by the said Butlar and the sume of fifteen Pounds Proclamation be paid into the Hands of Mr. Robert Beasley on of the Church Wardens of the said Parish for the purpose aforesaid.

John Ross produced an Acct. against the Parish for Nursing and Buriing Elizabeth Hannah and finding a Coffen for the said Hannah Amounting to forty Shillings Virginia Money Which is Allowed.

Ordered That William Luten pay to this Vestry at their Next Sitting What Money is in his Hands due to the said Vestry Otherwise that he be delt With as the Law Directs. <(163.)> <*Chowan County St. Pauls Paris sc. 1754.*> Mr. William Hoskins on of the late Church Wardens for the year 1750 Produced his Accts. for that year Amounting to £778.4s.6d. old Bills with a Cr. £774 and a Ballance due to him of £4.4.6 Like Money, Which was duely proved in full Vestry before the Honourable Frances Corbin, and Stands thus to Wit etc.

The Parish of St. Pauls To Willm. Hoskins Dr.

<*February the 5th 1750*> To money Paid Mr. Hall	£561. 6.11
To Do. paid Mr. Mearns	44.12. 5
To Do. paid Mr. John Freeman	15. 0. 0
To Do. paid Mary Quarles	5. 0. 0
To Do. paid Thomas Robinson	3. 0. 0
To Do. paid Phillis Brown and Troler	5. 0. 0
To Do. paid for 3 Bottles of Wine	3. 0. 0
To Do. paid to Francis Penrice	2. 0. 0
To Do. paid to Mr. Ward	16. 7. 6
To Do. paid to Mr. Campbell	4. 0. 0
To Do. paid to Mr. Halsey	56. 0.10
To Do. paid to Mr. Midleton	11. 0. 0
To Do. paid to Mr. Dear	1.17. 6
To Do. paid to Mr. Craven for Linnen	7.15. 0
To Do. paid to Mr. John Benbury	3. 0. 0
To Do. paid to John Ware in his Sickness	1.18. 9
To Do. paid Mrs. Parker	2. 5. 0
To Do. paid to Mr. Davis for mending the Court House Windows	1.10. 0
To Do. paid for keeping and Burieng Henry Bully	10. 0. 0
To Do. for a pound of Suggar and half thowsan Pins	0.12. 6
	£755. 6. 6
To my Comissions on the Whole @ 3 per Ct.	22.18. 0
	778. 4. 6

Contra Cr.

	£ s. d.
By Money Receved of Mr. Halsey Late Sheriff for the year 1749	774.—.—
Ballance due to me	4. 4. 6
	£778. 4. 6
	£778. 4. 6

<(164)> <*Chowan County St. Pauls Parish 1754.*> Ordered That the present Sheriff pay to the Present Church Wardens, what money is in his Hands belonging to the Parish, towards Defreying the Charges thereof.

The Vestry adjurned till Saturday the 6th Day of July Next.

Wm. Hoskins
Henry Bonner Church Wardens

1755

<*1755.*> Att a Vestry begun and held at the Court House in Edenton on Saturday the 10th Day of May 1755. Present William Bonner, Charles Roberts, Robert Besley, Nethaniel Howkot, Thomas Bonner, Job Charlton. William Hoskins, Henry Bonner, Church Wardens.

Mr. Henry Bonner one of the Church Wardens Mov'd that som Allouenc might be mad by this Vestry for a Child left on this Parish by Christopher West who went on the Expedition to Ohio.[1]

Order That the sume of Nine Shillings per Mounth be Allowed for the same.

William Hoskins the Other Church Warden Mov'd that some Allowance be made by the Parish for keeping William Dikson an Orphant Boy being Unable to Work for his living.

Ordered that the sume of ten Shillings Per Mounth be Alloued him for the same.

Mr. Robert Besley Produced an Account against the Parish for Sundries Which having ben Prov'd according to Law is Allowed and Stand thus to witt etc.

<*On the Next Sheet.*>

<(165)> <*Anno Domini 1755.*> The Parish of St. Pauls in Acct. Currant with Robert Beasley Church Warden for the year 1752

Dr.

<*1752 Octobr. 10*> To 10 lb. of Bacon to Jean Parker	£ 0. 3. 2
To 2 Bushels of Corn	0. 3. 0
To 1 Qt. of Molasses	0. 0. 8
To 2 Bushels of Corn	0. 3. 0
To ½ Bushell of Wheat	. 1.10½
To 9 lbs. of Hogs Lard	—. 3. 0
To 10 lb. of Baccon	—. 3. 2
To proclamation	—. 7. 0
<*1753 Feb. 3*> To 35 lb. of Pork	—. 5. 4
To 2 Bushels of Corn	—. 3. 0
To 10 pounds of Baccon	0. 3. 2
To 10 lb. of Beff	—. 2. 6
To 1 Bushell of Corn	0. 1. 6
To 1 Qt. of Brandy	0. 1. 0
To 22 lb. of Baccon	—. 7. 0
To 5 lb. of Lard	—. 2. 0
To 1 Bushell of Corn	—. 1. 6

To 1 Qt. of Molases	—.—. 8
To 6 lb. of Baccon	—. 1. 7
To 1 Bushell of Corn	—. 1. 6
<*Septemr. 8*> To paid John Astie by Order of Vestry	2. 3. 9
<*12*> Paid Joseph Dear for Childrens Board	3.10. 0
<*25*> Paid John McKildo for Acting Clerk etc.	6. 0. 0
To Sundrie Charges for keeping and Burying Margret a Woman left by Captain Pollac	1. 5. 0
To my Comissions on £17.3s.4d.	0.10. 3½
	£16. 4. 8
Due to the Parish from Robt. Besley	0. 18. 8
	17. 3. 4
Contra Cr.	
<*Apl. 1753 2d*> Receved of Mr. Jno. Benbury	£ 5. 0. 0
<*Augst. 15*> Receved of Do.	12. 3. 4
	17. 3. 4

<(166)> By virtue of an Act of The General Assembly of North Carolina begun and held at Newbern on The Twelfth Day of December in The year of our Lord One Thousand seven Hundred and Fifty Four, Intitled an Act for Appointing Parishes and Vestries for The Encouragement of an Orthodox Clergy for The Advancement of The Protestant Religion, and for The Diretion of The Settlement of Parish Accounts.

The Freeholders of Saint Pauls Parish, in Chowan County did Meet The Sheriff at The Court House of The said County, on Monday The Sixteenth day of June in The year of Our Lord Christ One Thousand Seven Hundred and Fifty Five and Then and There According to The Directions of The said Act, in due forme did Choose and Elect The following Persons To Serve as Vestry men for The Three Insuing Years. To wit. Demsey Sumner Esqr. Luke Sumner Henry King, Elisha Hunter, Timothy Walton, Richard Bond, Josiah Granbery, Jethro Benton, Henry Bonner, Peter Parker, John Luton, and William Walton who were Summoned by The Sherriff to Meet and Qualifie at The Court House on Tuesday the 17th day of June 1755.

<*1755.*> On Tuesday The 17th day of June 1755. The said Demsey Sumner Esqr., Luke Sumner, Henry King, Elisha Hunter, Timothy Walton Richard Bond, Josiah Granbery, Jethro Benton Henry Bonner Peter Parker, (John Luton Excepted.) and William Walton Eleven of The Twelve Vestery Men met at The Court-House in Edenton and were duly Qualified according to Law by Takeing The Oaths Prescribed by Act of Parliment[2] and Subscribing The Test[3] and Declaration Pursuant to The aforesaid Act of General Assembly[4] for The due Qualification of Vestry Men.

And The said Vestry having Taken Their Places accordingly Proceeded to The Choice of Church Wardens and Unanimusly Chose Demsey Sumner and Henry Bonner Church Wardens for This Present Year.

<(167)> <*North Carolina Chowan County Saint Pauls Parish 1755*> At A Vestry begun and Held at The Court House in Edenton on Tuesday The 17th Day of June Anno

Domini 1755. Present Demsey Sumner, Henry Bonner Church Wardens. Luke Sumner, Henry King, Elisha Hunter, Timothy Walton, Richard Bond, Josiah Granbery, Jethro. Benton, Peter Parker, William Walton Vestry men.

Ordered That Luke Sumner be and he is hereby appointed Clerk of The Vestry and That he Take the Vestry Book into his care and Possession.

Ordered That The several Readers in This Parish be continued Readers for The Insuing year and That They be Allowed The Sum of Forty Shillings Proclamation Money Each for The same to wit John Skinner Continued a Reader at Sarum Chappel, Jacob Hunter at Constants Chappel Abraham Norfleet at Farlees Chappel, and That Mr. Henry Bonner one of The Church wardens do Agree with Some Person to be Reader at Edenton for the Insuing Year in The Room of John McKildo.

Ordered That the Reverend Mr. Clement Hall be Allowed Eighty Pounds Proclamation Money for Performing Devine Servis and Preaching and Officiating as Clerk and Rector of This Parish This Insuing year Provided That he attend and Officiate in The following Manner, (that is to say,) On Sunday the Twenty Second day of June at Farlees Chappel and on the next sunday being the 29th at Constants Chappel on Sunday the 6th day of July at Edenton and The next Sunday following being the 13th of July at Sarum Chappel and so on in that Course and Manner to Proceed and Continue all the Remaining Part of The year or in Proportion There for the Sundays that he shall so Officiate he being a Missionary.

<(168)> <*North Carolina Chowan County St. Pauls Parish 1755.*> Ordered That the Reverend Mr. Clement Hall be Allowed The Sum of Six Pounds Thirteen Shillings and Four Pence Proclamation Money in Lieu of a Gleeb for This Present Year.

Ordered That an Order of Vestry made The 10th day of May Last Allowing Nine Shillings per Month for the Mentainance of a Child Left in This Parish by Christopher West who went on The Expedition To Ohio be Still Continued.

Ordered That Mr. Henry Bonner one of The Church wardens Take into his Care and Possession all The Plate Pewter and Linnin Belonging to This Parish That is now in The Hands of John McKildo.

Ordered That every Justice of The Peace, The former Sherriffs, and every other Person or Persons within this County That have any of The Parish Money in Their hands do appear and Account for The same according to Law with The next Vestry to be held for This Parrish on Satterday the fifth Day of July next at Constants Chappel by Twelve of The Clock and That They have Timely Notice Thereof. It is Further Orderred That a Copy of This order be set up at The several Chappels in This Parish.

The Vestry adjourned Till The first Satterday in July next To Meet at Constants Chappel.

Demsey Sumner
Henry Bonner Church Wardens

At a Vestry begun and held at Constants Chappel on satterday The 5th Day of July 1755 according to Adjournment. Present Demsey Sumner Church warden. Luke Sumner, Henry King, Elisha Hunter, Timothy Walton, Richard Bond, Josiah Granbery, Jethro Benton, Peter Parker, William Walton.

And whereas John Luten Failed to Meet and Quallefie at The Last Vestry, According to Law and not Appearing now, <(169)> <*North Carolina Chowan County St. Pauls Parish 1755.*> The Vestry Proceeds To Choose another Person as a vestryman in his Room And accordingly did Elect John Gordon in his Stead who being Present is at the Same time duly Quallefied by Taking The Oathes by Law Appointed for The Quallefication of Vestry men subscribed The Test and Took his Place Accordingly.

On The Motion of Abraham Norfleet a Reader at Farlees Chappel Praying That he may Read every other sunday at the said Chappel and The other sundays at The House of Mr. Thomas Luten Esqr. which he says will be very agreable and Convenient for The People Granted and Ordered That he do Read at The said Lutens House every Second Sunday untill it appears to be otherwise Then his Allegation. And it is also Considered and Ordered that The other Readers in This Parish may Likewise Read at Such Places as Shall be Most for The Ease of The People not Exceeding every Third Sunday from Their Respective Chappels.

Ordered That The several Readers in This Parish do keep an Exact and True Account of all The sundays That The Parson shall omit Preaching at Each of the Respective Chappels according to an Order of Vestry made The 17th day of June Last and Produce the Said Accounts to The First Vestry That shall be held after next Easter Sunday.

Ordered That A Warrant be Issued To summon Joseph Herron, John Benbury, John Halsey Miles Gale William Luten and The Executors of Peter Payne decd. To meet and Lay Their Respective Accounts of the Parish Moneys in Their Hands before The Next Vestry to be Held for This Parrish at Constants Chappel The Second Satterday in August next by nine o Clock in The Morning, and on Their Refusal or Neglect That the Church wardens do bring suite against Those That fail to appear. As well for the Penalty by Law inflicted, as for a Settlement of Their Respective [Accounts.]

<(170)> <*North Carolina Chowan County St. Pauls Parish 1755.*> Ordered That Sarah Rutter a poor woman be Allowed The sum of Five Pounds Proclamation money for The Mentainance of her daughter who is an Ideot, for The Insuing year or at the Rate Thereof for any Less Time.

Ordered That Mary Holms a widow woman in This Parish be Allowed The Sum of Forty Shillings Proclamation money to be paid out of The Fines due to This Parish towards The Mentainance of Her Young Child.

Ordered That John Williamson be Allowed the Sum of Six pounds per Year for The Board and Mentainance of James Homes a Poor Old Man in This Parish or at The Rate Thereof for The Time he Shall keep him.

Jacob Hunter, Prodused an Account against St. Pauls Parish for fifteen Shillings Proclamation which is Allowed and Stands Stated as followeth. viz.

Dr.

Saint Pauls Parish to Jacob Hunter for Bread and Wine etc. for Three Communions at Costens Chappel at five Shillings Each Time is Fifteen Shillings £ 0.15. 0

July 5th 1755. Errors Excepted per Jacob Hunter.

Chowan To wit Proved in Open Vestry before me.

Demsey Sumner

<*Issued.*> On the Petition of John Parrish seting forth That his son is a helpless Cripple and praying some relief Towards his Support and Mentainance. Granted and Ordered That he be Allowed Twenty Five Shillings for the Insuing Year.

Ordered That The Vestry be Adjourned Till the second satterday in August next To Meet at Constans Chappell by Nine of the Clock in The Morning.

Demsey Sumner

<(171)> <*Chowan County St. Pauls Parish 1755.*> At a Vestry begun and Held at Constants Chappel August the 9th 1755. According to Adjournment. Present Demsey Sumner Church Warden, Elisha Hunter, Timothy Walton, Henry King, Richard Bond, Jethro Benton, John Gordon, William Walton, Josiah Granbery.

Abraham Norfleet Appeared and made Return That he had Personally Summoned Joseph Herron John Benbury John [*torn*] Miles Gale William Luten and The Executors of Peter [Payne] deceased who are Thomas Barker and John Campbell To meet The Vestry This day in Order to Settle Their Several Respective Accounts Pursuant to the Warrant For That Purpose to him Directed. Ordered that he be Allowed Fourteen Shillings Proclamation for [*torn*]

<*Issued.*> Ordered that Abraham Norfleet be Allowed five Shillings for The Elements for a Communion at Farlees Chappel Last Year.

<*Issued.*> Ordered That Josiah Granbery do Purchase for the Three Chappels That is not already Supplyed with Books Three Bibles in [*faded*] and Three Prayer Books in Folio well Bound and that [he] be paid according To his Account for them.

<*Issued.*> Ordered That Jacob Hunter be Allowed forty Shillings Proclamation for Reading at Constants Chappel the year 1753 as per [his] Proved Account.

<*Issued.*> Ordered That five Pounds be Given To John Waters a Poor Old [*torn*] man in This Parish and That it be paid Out of The Fines [paid] To the Parish for this Present year.

<*Issued.*> Ordered That Moses Speights be Allowed Six Shillings and Eight pence per Month for the Time he Shall Keep Robert Alphin a poor Old man.

<*Issued.*> Joseph Alphin came into Vestry and Agreed to Give Six Shillings and Eight Pence a year towards the support of his father Robert Alphin to be Deducted Out of the aforesaid Sum of Six Shillings and Eight pence per Month.

Ordered that The Church Wardens or Either of Them do Give order on John McKildo Who has Some parish money in Hand Payable to The Reverend Mr. Clement Hall [*torn*]

<(172)> [*torn*] John Halsey appeared and Produced his Account of The Parish Money in his Hands and Proved The Same in Open Vestry. The ballance is five Pounds Thirteen Shillings and Nine pence Due To the Parish Which he paid into the Hands of Demsey Sumner One of the Church Wardens at The Same Time and his Account Stands Stated as Follows.

The Parish of St. Pauls in Account with John Halsey

Cr.	£. S. D.
1754 Octobr. 15 By a Fine from Hannah Clay for a Bastard Child	1. 5. 0
By a Fine from William Wilkins for Profane Swearing	1. 5. 0
By a Fine from Elizabeth Ford for a Bastard Child.	1. 5. 0

By a Fine from Sarah Hunter	1. 5. 0
By a Fine from Francis Robins for Swearing	0. 3. 9
By a Fine from Mary Jones for a Bastard-Child	1. 5. 0
	£ 6. 8. 9

the Parish of St. Pauls with John Halsey

Dr.		£. S.D.
To Cash Paid for Burying Jean Parker	0.15. 0	
Ballance Due to the Parish	5.13. 9	6. 8. 9
	£6. 8. 9	

Errors Excepted per J. Halsey.

August 9th 1755. Sworn before me Demsey Sumner, J. P.

Miles Gale who Succeeded Peter Payn in his Last Years Sherifalty. Appeared in Vestry and Paid Thirty five Pounds Proclamation Money in Part of his Parish Collection.

Thomas Walton Produced his Account and Proved the same on Oath and Paid the ballance of The Same being Twelve Shillings and Two pence which Stands Stated as follows.

St. Pauls Parish To Thos. Walton

Dr.	£. S. D.
<*1755.*> To Bills pd. Elizabith Hinton for Curing Robt. Alphins hand	12. 9½
Ballance due the Parish	12. 2½
	1. 5. 0

Contra Cr.

	£. S. D.
1755. By a Fine from Isaac Hill For having a bastard sworn to him	1. 5. 0

August 9th 1755. The Above Account was proved in Open Vestry by the Oath of Thomas Walton and That he has no more Parish Money in His hands. Sworn before me. Demsey Sumner.

Ordered That the Church Wardens or either of Them Pursuant to an Order made The 5th day of July 1755 do Imploy an Attorney To bring Suit against Them That Have failed to Appear and Settle Their Accounts Videlicet Joseph Herron John Benbury and the Executors of Peter Payn decd. as well for The Penalty by Law inflicted as for [*torn*].

<*St. Pauls Parish 1755.*> Ordered that William Luten pay The Reverend Mr. Clement Hall Four Pounds Fourteen Shillings and a Penney Proclamation Money As Appears to be Due From Him to the Parish as per an Account Stated in The Vestry Book the 24th of August in The Year 1752. And That Mr. Hall Account with The Vestry for The Same.

Ordered That The Vestry be Adjourned Till Satterday the Sixth Day of September Next To meet at Constants Chappel.

Demsey Sumner

At a Vestry Met according To Adjournment at Constants Chappel on Satterday The sixth Day of September 1755. Present Demsey Sumner Church Warden. Luke Sumner, Elisha Hunter, Timothy Walton, Richard Bond, Jethro Benton, Josiah Granbery, John Gordon, Peter Parker, William Walton Vestry Men.

On the Motion of the Reverend Mr. Clement Hall it is Ordered That John McKildo be and he is hereby Appointed Clerk or Reader of Edenton Chappel and That he be Allowed The Same as the Other Readers are or in Proportion thereto It being Forty Shillings Proclamation per Annum.

<*Issued for Harris.*> Certificates is Produced To The Vestry This Day for Five Wolves Scalps Killed in This County videlicet George Harriss killed one Wolf <*Issued for Halsey.*> Miles Halsey killed one <*Issued*> Jacob Hunter and <*Issued*> John Gordon One. <*Issued*> Daniel Hunter One for Which <*Copy Issued*> They are Allowed According to Law Ten Shillings Each.

Ordered That William Horskins and Charles Blount Executors of James Trotter Deceased Pay to The Reverend Mr. Clement Hall The Money Due to The Parish from The said James Trotters Estate for Two Years Hire of Negro Dublin at the rate of £50 old Bills per Annum being A Legacey Left to The Parish by The last Will and Testament [*torn*] <*St. Pauls Parish 1755.*> John Mackildo sent to the Vestry by Mr. Clement Hall The Sum of Thirteen Pounds Eight Shillings and Eight Pence Proclamation being Part of The Parish Money in His hands pursuant to an Order of Last Vestry.

Ordered That Warrants be Issued against Each and every Person or Persons That are in Arrear To this Parish for their Respective Leveys That are Unpayed Unless they do appear and pay the same at the Next Vestry to be Held at Constants Chappel on Satterday the 18th Day of October Next and That a Copy of This Order be set up At Each of The Chappels in This Parish.

Ordered That a Tax or Levey of Two shillings and Eight Pence Proclamation Money be Leveyed on Each and Every Taxable Person in This Parish for This Present year to Defray the Contingent Charges, Thereof, and That The Same be Collected by some person To be Appointed by The Vestry at some Meeting before January next which person so Appointed shall Appear and Give Bond and Security according to Law in full Vestry.

Ordered That The Church Wardens or either of Them do Advertise The Tobacco That was Received at Bennets Creek by the Sherriff on Account of The Parish and sell it at Publick Sale to The highest Bidder For The Use of The Parish and Account with The Vestry for The Same.

Ordered The Vestry Meet again at Constants Chappel on Satterday The Eighteenth Day of October Next to which Time and Place they adjourned.

Demsey Sumner Church Warden

At a Vestry begun and held at Constants Chappel on Satterday The 18th Day of October 1755. 1755 according to Adjournment. Present Elisha Hunter, Jethro Benton, Peter Parker, Henry King, John Gordon, Josiah Granbery, William Walton, Richard Bond Vestry Men.

The Vestry Adjourned To Meet again on Satterday the Twenty fifth day of This Instant October at Constants Chappel.

<*[St. Pauls] Parish 1755.*> At A Vestry Met and Held at Constants Chappel On saterday The 25th Day of October Anno Domini 1755. Present Demsey Sumner Church

warden. Luke Sumner, Elisha Hunter, Richard Bond, Jethro Benton, John Gordon, Henry King, William Walton, Peter Parker Vestry men.

The Vestry Takeing into consideration The Law for Settleing the Title and Bounds of Peoples Lands by freeholders appointed To Procession The Same On Oath etc. Accordingly Proceed to Divide The Parish into Convenient Cantons and to Appoint Two Freeholders in Each Canton Processioners to procession The same according To Law as Follows.

Ordered That Francis Sanders and John Minshee do Procession all The Lands from Abraham Adams as The Road Runs to Meherin Ferrey which is bounded between The Road and The River.

Ordered That Edward Hair Juner and Joseph Speight Do Procession all The Lands from the Road that Leads by Abraham Odams to Meherin Ferrey begining at the Cuntry Line so along Sarum Road To Pughs Road and so a Long that Road to the Ferrey.

Ordered That Jacob Odam and James Braddy do procession All The Lands from Pughes Road, begining at the Plantation of Robert Rodgers so along Sarum Road to the Notty Pine Swamp down the Said Swamp to Henry Bakers Mill so along The Road That Leads by William Umphlets to Pughs Road.

Ordered That Jethro Harril and John Skinner Procession All The Lands from Henry Bakers Mill begining at the Mill down Coles Creek to the River, up the River to Cottons Ferrey then a Long The Road to Henry Bakers Mill.

Ordered That Robert Rodgers and John Arline do Procession all The Lands from The Cuntry Line begining near Moses Parish on The New Road [so along] the said Road to the Road where <*[St. Pauls] Parish 1755.*> Sarum Chappel [*torn*] Sarum Road to The Cuntry [*torn*].

Ordered That William Powell Juner and Richard Felton Senior Procession all The Lands from the New Road begining at The head of Bennets Creek down The said Creek To the Mouth of The Honey pot Swamp, up the said Swamp to The Head of it, and so a Cross to the head of The knotty Pine Swamp and down The said swamp To The New Road.

Ordered That William Daniel and James Piland do Procession All The Lands from The new Road begining where The new Road crosses The Notty Pine Swamp. Thence up the said swamp to the head thereof Then a cross from That to the Honey pot Swamp and then down the Same to Bennets Creek and Down the said Creek to The River thence up the River to Coles Creek and up the said Creek to the Notty Pine Swamp and up the Swamp to The New Road.

Ordered That William Powell senior and Edward Arnell Procession all The Lands from The Head of Bennetts Creek begining at the Cuntry Line up Chowan Road to The Loosing Swamp and up the said Swamp by The flat Branch across to Bennets Creek and up the said Bennets Creek to The Cuntry Line and a Long the Line to Chowan Road.

Ordered That Samuel Harrill and John Rice Procession all The Lands from The Loosing Swamp down Perquimons Road to Speights' Plantation Thence by The Cart Road That Leads to Elisha Hunters Then down by Meherin Swamp to Bennets

Creek and up the Creek to The Flat Branch then by the Loosing Swamp to Perquimons Road.

Ordered That Robert Lasiter and Moses Lasiter Procession all The Lands Included from Meherrin Swamp begining at Jacob Hunters Mill up the said Swamp to The piping Branch so along The said Branch to The main Road and Down The said Road to Aaron Blanshards Old Road and a Long the Said Old Road To Bennets Creek road up the said Road to Bennets Creek Bridge and thence up Bennets Creèk To the Mill, on Meherrin Swamp.

Ordered That Jesse Hunter and Benjamin Blanshard do Procession all The Lands included from Bennets Creek Road <*[St. Pauls] Parish 1755*> Begining at Bennets Creek Bridge [*torn*] Bennets Creek Road [to] Catherins Creek Bridge, Down Catharins Creek to The River up The River to The Mouth of Bennets Creek and up Bennets Creek to Bennets Creek Bridge.

Ordered That Abner Eason and Guy Hill do Procession all The Lands Included Begining at Speightses Plantation so along the Road to James Scotts Thence Down Catharin Creek to The Road at Thomas Waltons. Thence along Bennets Creek Road to Blanshards Old Road so along the said Road to Chowan Road and so to The Piping Branch then down the Branch to meherin Swamp and down the Swamp to Elisha Hunters and from thence by his Cart Road to Spightess Plantation.

Ordered That James Sumner and Richard Freeman Procession all The Lands included Between Catharins Creek, The Sandy Run and Perquimons Road begining at James Scots Plantation.

Ordered That William Coupland and Nathan Parker do Procession all The Lands included between The Sandy Run and Indian Town Creek, Chowan River and Perquimons.

Ordered That William Boyd and Luke White do Procession All The Lands Included between Indian Town Creek and Rockahock Creek between the Main Road and Chowan River and make Return Thereof To April Court.

Ordered That William Bond and Charles Roberts do Procession all The Lands Included between Indian Town Creek and Machacoma Creek alis. Garbacon between the main Road and Perquimons County and make Return thereof To Aprill County Court.

Ordered That William Luten and William Westen do Procession all The Lands That Are Included Between Rockahock And Machacoma Creek On The West side of the Main Road Between The Road And Chowan River And That They Make Return Thereof To April Court next.

Ordered that Thomas Bonner and Nathaniel Hocott do Procession all The Lands That are Included between Machacoma Creek alis Garbacon and William [*torn*] Swamp to the River etc.

<*[St. Pauls] Parish 1755.*> [Ordered that J]ohn Benbury and Robert Beasley [do] Procession all The Lands That are Included between William Horskinses Mill Swamp The Sound side and Yeopim River and make Return Thereof To April Court Next according To Law.

Ordered That The Clerk of The Vestry do Set up Advertisements at the Chappels That The Vestry will Meet on The Last Satterday in December Next at Constants

Chappel to appoint a Collector of The Parish Tax, and That any Person Inclinable To Take the Collection of The Same, may Meet The Vestry at That Time and place Provided with Their Securitys.

Ordered That The Vestry be Adjourned Till The Last Satterday in December Next to Meet at Constants Chappell.

Demsey Sumner Church Warden

<*N.B. the Orders For Processioners are all made out per L. S.*>

<*St. Pauls Parish 1755.*> At a Vestry held for St. Pauls Parish at Constants Chappel on Satterday the 27th Day of December Anno Domini 1755. According to Adjournment. Present Mr. Luke Sumner, Mr. Josiah Granbery, Mr. Elisha Hunter, Mr. John Gordon, Mr. Richard Bond, Mr. William Walton, Mr. Jethro Benton Vestry Men.

Ordered That Mr. Jesse Hunter be, and he is accordingly Appointed Collector of The Parish Taxes now due on his Giving Bond and Security in The Sum of One Thousand Pounds Proclamation Money, for his duly Collecting and Settling with the Vestry for The Same, which is Accordingly Given by Mr. Elisha Hunter and Mr. John Gordon his securities, it is therefore Ordered That he do Collect from Each and Every Taxable Person in This Parish The sum of Two Shillings and Eight Pence Proclamation Money being The Parish Tax Leveyed for This Present year and whereas it appears That by Reason of The Sherriffs Death a great Part of The Last years Parish Levey of One Shilling and four <(179.)> Pence Proclamation Money per Pole still Remains due and unpaid it's Therefore Ordered That The said Collector do Collect and Receive The same from each and every Delinquent Together with The Tax for This Present year and That he Account and Settle with The Vestry for The same on or before Easter Monday next.

Ordered That The Vestry be Adjourned Till The Last Satterday In March Next To Meet at Constants Chappel.

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[1] In the spring of 1755 a company of North Carolinians under the command of Edward Brice Dobbs, the governor's son, arrived in Virginia. There they joined General Edward Braddock's force that suffered a humiliating defeat on the Monongahela River in July, at the hands of a combined force of French and Indians. *See* Cain, *Records of the Executive Council, 1755-1775*, xlv.

[2] The act of Parliament referred to is 1 George I, cap. 13 (1714), "An act for the further security of his Majesty's person and government..." By this statute, various named groups in Great Britain, including civil and military officeholders, "all ecclesiastical persons," and others, were required to take the following three oaths of loyalty to the Hanoverian monarchs:

"I A.B. do sincerely promise and swear, That I will be faithful, and bear true allegiance to his majesty King George. So help me God.

"I A.B. do swear, that I do from my heart abhor, detest and abjure, as impious and heretical, that damnable doctrine and position, That princes excommunicated or deprived by the Pope, or any authority of the see of Rome, may be deposed or murthered by their subjects, or any other whatsoever. And I do declare, that no sovereign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, power, superiority, preeminence or authority, ecclesiastical or spiritual, within this realm. So help me God.

"I A.B. do truly and sincerely acknowledge, profess, testify and declare, in my conscience, before God and the world, That our sovereign Lord King George is lawful and rightful king of this realm, and all other his Majesty's dominions and countries thereunto belonging. And I do solemnly and sincerely declare, That I do believe in my conscience, that the person pretended to be prince of Wales during the life of the late King James, and since his decease pretending to be, and taking upon himself the stile and title of King of England, by the name of James the Third, or of Scotland, by the name of James the Eighth, or the stile and title of King of Great Britain, hath not any right or title whatsoever to the crown of this realm, or any other the dominions thereunto belonging; and I do renounce, refuse, and abjure, any allegiance or obedience to him, And I do swear, That I will bear faith and true allegiance to his majesty King George, and him will defend to the utmost of my power, against all traiterous conspiracies and attempts whatsoever, which shall be made against his person, crown or dignity. And I will do my utmost endeavour to disclose and make known to his Majesty, and his successors, all treasons and traiterous conspiracies which I shall know to be against him, or any of them. And I do faithfully promise, to the utmost of my power to support, maintain and defend the succession of the crown against him the said James, and all other persons whatsoever, which succession, by an act, intituled, An act for the further limitation of the crown, and better securing the rights and liberties of the subject, is and stands limited to the princess Sophia, electoress and dutchess dowager of Hanover, and the heirs of her body, being protestants. And all these things I do plainly and sincerely acknowledge and swear, according to these express words by me spoken, and according to the plain and common sense and understanding of the same words, without any equivocation, mental evasion, or secret reservation whatsoever. And I do make this recognition, acknowledgment, renunciation and promise, heartily, willingly and truly, upon the true faith of a christian. So help me God." Pickering, *Statutes at Large*,16:189-190.

[3] "Subscribing The Test" meant making the declaration prescribed for officeholders in England by the act of 25 Car. II, cap. 2 (1672), "An Act for preventing dangers which may happen from popish recusants": "I A.B. do declare, That I do believe that there is not any transubstantiation in the sacrament of the Lord's supper, or in the elements of bread or wine, at or after the consecration thereof by any person whatsoever." Pickering, *Statutes at Large*, 8:389-394. The oath, required of virtually all civil, military, and ecclesiastical officials until the repeal of the act in 1829, excluded Roman Catholics from officeholding by obliging candidates to disavow belief in transubstantiation, a central tenet of Catholicism.

[4] The vestry act of 1754, printed above, includes the required qualifying declaration "I A.B. do declare that I will Conform to the Liturgy of the Church of England, as it is by Law Established."

1756

Satterday March the 27th Day 1756. There not meeting a full Vestry. The Vestry, is To meet by Appointment at Constants Chappel on Satterday The 24th Day of April next.

At a Vestry met at Constants Chappel on Satterday The 24th Day of April 1756 According to Appointment when was Present Demsey Sumner Church warden, Mr. Henry King, Luke Sumner, Richard Bond, Jethro Benton, Peter Parker, William Walton Vestry men.

The Vestry Proceeds To The Choice of Church wardens for The Ensuing Year and accordingly chose Mr. Josiah Granbery and Mr. Timothy Walton who are accordingly Appointed Church wardens.

Ordered That They the said Church wardens or Either of Them do Imploy an Attorney to bring Suits against The Executors of Peter Payne, The Executors of James Trotter deceased and Joseph Herron and The Executors or Administrators of Abraham Blackall for a Settlement of Their Several Respective Parish Accompts. And also for The Penalty by Law Inflicted against Joseph Herron for Refusing To settle his Parish Accompts with The Vestry when Summoned for That Purpose.

<*Issued.*> Ordered That William Umphlet be Appointed Reader at the Knottey Pine Chappel in The Room and stead of John Skiner and That he be Allowed forty Shillings per Annum for the Same <*Issued to A.N.*> and That The several Other Readers

be Continued at the Same Rate <*Issued T. H.*> and That each of The Respective Readers <(180)> <*St. Pauls Parish 1756.*> in This Parish may Read at Some Convenient House From Their Chappels which may be The Most for The Ease of The people not Exceeding every Third Sunday According to The Like Order of Vestry made Last year.

<*Issued to Jno.*> William Hunter Produced a Certificate according to Law for a Wolfs Scalp killed in This Parish. Ordered That he be Allowed Ten Shillings for the same out of The Next Levey and the Certificate Destroyed.

Mr. Demsey Sumner One of The Late Church wardens Produced his Account with The Parish for The Last year which was read Examined and Allowed by which it appears That The ballance is Three Pounds, Twelve Shillings and a half Penney due from The Parish. Ordered That the said Account be Entered in The Vestry book, which stands stated as follows.

1755 St. Pauls Parish in Chowan County to Demsey Sumner

Dr.

To 7 yds. 7/8 Check Lining for James Holms @2/	0.14. 0.
To Cash paid Abraham Norfleet	2.19. 0.
To Cash paid for Regestering Costants Deed	0. 5. 4
To Cash paid Widow Wallace alias Rutter	6. 0. 0.
To Cash paid Jacob Hunter	2.15. 0.
2¾ yds. Bearskin for Robt. Alphen @ 9/	1. 4. 9
To 3½ yds. 7/8 Checks for Do. 2/	0. 7. 0
To 8 yds. Oznabriggs for Do. 1/3	0.10. 0
To 2 Sticks Twist for Do. 6.d.	0. 1. 0
To 2 doz. Buttons for Do. 7½ d.	0. 1. 3
To 1 Linin Handkerchief for Do.	0. 2. 0
To Cash Paid William Harrill Constables fees	0.10. 0
To Cash Paid Mr. Hall	40. 0. 0
To a pr. Shoes for Robt. Alphen	0. 5. 6
To 1 Doz. Coat buttons for James Holms	0. 1. 3.
To Cash Paid John Skiner per account	8. 0. 0.
To Ditto to John Walters a Parish Clame	5. 0. 0
To Cash to John Williamson a Clame	4. 0. 0.
To finding the Eliments for one Communion	0. 5. 0.
To Cash paid Mary Holms Widow	2. 0. 0.
	75. 1. 1.

Cr.

By Mildred Benton a fine for Fornication	1. 5. 0.
By Cash of Capt. Miles Gale	35. 0. 0.
By Do. of Colonel John Halsey	5.13. 9
By Do. of Thomas Walton	0.12.2½
By Thos. Smith a fine for not Voting a Election[1]	1. 0. 0
By Timothy Lilley for Do.	0.17. 6
By John Linch for a fine for Fornication	1. 5. 0
By Iaac Benton for Do.	1. 5. 0

By Mary Trevathan for Do.	0.12. 6
By Cash of John McKildo	13. 8. 8.
By Do. of William Horskins	8.13. 8.
By a Horse Taken from a Negro	0.10. 9
By Moses Benton for Fornication a fine	1. 5. 0
	71. 9.0½
Ballance Due to Demsey Sumner	3.12.0½
	75. 1. 1

Errors and Omittions Excepted per Demsey Sumner.
April 24, 1756.
<(181)> <*St. Pauls Parish 1756*> Ordered That The Vestry be Adjourned To meet at Constants Chappel on Satterday The 22 day of May next being the Fourth Satterday in The Month.

At a Vestry met at Constants Chapel on Satterday the 22d day of May 1756 according To Adjournment. Present Mr. Demsey Sumner, Mr. John Gordon, Mr. Luke Sumner, Mr. Peter Parker, Mr. Elisha Hunter, Mr. Richard Bond, Mr. William Walton Vestry Men, Mr. Josiah Granbery, Mr. Timothy Walton Ch. Wardens.

<*Issued*> Ordered That Josiah Granbery be Allowed his Accompt for Three Quarto Bibles Purchased for the Three upper Chapels in Lew of The Folio Bibles Ordered To be Purchased by him his Acct. being Four Pounds Two Shillings and Six pence Proclamation Money and The Bibles is Received at the Same Time.

<*Issued*> Nicholas Ferrill Produced a Certificate for a Wolfs Scalp killed in This Parrish which is Destroyed and Ordered that he be Allowed according to Law Out of the Next Levey 10/ Proclamation.

Ordered That The Collector of The Parish Tax pay to the Reverend Clement Hall The Sum of Forty Seven Pounds fifteen Shillings Proclamation Money for his Last Years Servises he having Failed to Officiate Twenty one Sundays in the Last year <*Issued*> and Also The sum of Six pounds Thirteen Shillings And four pence Allowed him for the Rent of a Glebe. And the Further Sum of Thirty Three Pounds Six Shillings and Eight Pence towards Arrears due to him before the Election of This Present Vestry being in The whole Eighty Seven pounds Fifteen Shillings Proclamation Money.

Ordered That whereas The Reverend Clement Hall hath Failed To meet The Vestry, To agree with Them for a Sallery for the Ensuing Year and as he Failed to Officiate a great Part of The Last Year, according to Order of Vestry, he being a Missionary, it is Therefore Ordered That he be Allowed The sum of One Pound Ten Shillings and Nine Pence Farthing <(182)> <*St. Pauls Parish 1756*> For each Sunday That he shall Preach and Officiate in this Parish the Insuing Year, in the Following manner, that is to Say begining at the Knottey Pine Chappel on Sunday the 23d Day of May at Edenton on Sunday the 30th day of May At Constants Chappel on Sunday the 6th day of June and at Farlees Chappel on Sunday the 13th day of June and in that Order and Course to Continue the Year about, if he Thinks propper to Comply therewith but if he neglect or Refuse to Comply with the above Order That he be Discharged from the Cure of This Parish.

Ordered That The several Readers in This Parish do keep a True Accompt of The Several Sermons That the Minister shall Preach at Their Respective Chappels for the Ensuing year and Produce The same to The Vestry at the Years End with the Date of Each Time.

Ordered That Archbishop Tillotsons Sermons be sent for or Purchased for The Use of The Chappels in This Parish either In Pocket Vollums or in Folio by Luke Sumner and that he be paid his Accompt for The Same by The Collector of The Parish Tax To be a Set for Each Chappel.

Ordered That The Vestry be Adjourned To meet at Constants Chappel on Satterday the 3d day of July next.

Timothy Walton
Josiah Granbery Ch. Wardens

At a Vestry met at Constants Chapel on Satterday the 3d Day of July 1756. Present Mr. Demsey Sumner, Mr. Elisha Hunter, Mr. Luke Sumner, Mr. John Gordon, Richard Bond, Peter Parker, Henry King, William Walton Vestry men, Timothy Walton Church Warden, Josiah Granbery Church Warden.

<*Issued*> Ordered That Ann Macquire keep the Child of Christopher West at The Rate of four Pounds a Year Till further Order. <(183)> <*St. Pauls Parish 1756*> Pursuant To a former Order of Vestry The Parish Tobacco in the Hands of Mr. James Wilson for which John Mackildo Accounted with The Vestry. Sold This day by the Church Wardens for the Sum of Seven pounds Ninteen Shillings and Six pence Proclamation Clear of Charges and the deduction of 6 per Ct. for Shrinkage To Mr. Richard Bond, who Paid the Money into the Hands of The Church Wardens. £1163 N.B. it sold @ 15/ per Ct.

Ordered That The Vestry be Adjourned to Meet at Constants Chapel on The Last Satterday in September Next by 10 of The Clock in the forenoon.

Josiah Granbery
Timothy Walton Church Wardens
Sign as Church wardens

At a Vestry met at Constants Chapel on sattereaday the Twenty Fifth day of September 1756 when was Presen Demsey Sumner Esqr., Henry Bonner, Luke Sumner, Elisha Hunter, Peter Parker, John Gordon, Richard Bond, Jethro Benton, Henry King, William Walton, Timothy Walton Church Warden.

<*Issued Certificate*> Ordered That Edward Trottman be Allowed according to Law for a Wolfs Scalp killed in This Parish (The Certificate is destroyed).

Ordered That William Simson be Allowed 2/8 for a Wild Cats Scalp Killed in This Parish (and the Certificate Destroyed).

<*Issued to Ds.*> Ordered That William Speights be Allowed out of the Next Parish Levey According to Law for Three wild Catts Scalps Killed in This Parish 2/8 Each (the Certificates destroyd).

Ordered That Richard Walton be Allowed 10/ for his Claim on this Parish for Carrying Ralph Rimington, a poor man To the Docters in Edenton.

<*2/8.*> Ordered That William Fryer be Allowed according to Law 2/8 for a Wild Catts Scalp Killed in This parish to be paid out of The next Levey. The Certificate is Destroyed.

<(184)> <*St. Pauls Parish 1756.*> Mr. Henry Bonner one of The Late Church wardens Produced the Accounts of his wardenship Proved before a Justice of The peace and also produced Propper Vouchers for The money By him paid and the Ballance Appears to be Eight Pounds Seven Shillings and Ten pence Proclamation Due to him from The Parish which is paid by the Collector in Open Vestry and his Accounts Stands Stated as follows.

1754. The Parish of St. Pauls To Henry Bonner, Church Warden

Dr.

May the 18th. To money Paid John Benbury Waltons Order	1. 5. 6
To Ditto paid Elisha Hunter per Order of Vestry	4. 0. 0
To ditto paid Thos. Freeman for burying Jas. Fulks	1. 8.10.
To Do. paid Jno. Rodgers in part for bording Christr. Wests Child	1.15. 0.
To 10 Yds. Oznabriggs for Wm. Dixon	0.13. 4.
To making 2 Shirts and 2 pr. Trowsers for Do.	0. 4. 0
To Money paid Charles Roberts per Jno. Rodgers Order	0.15.10.
To Boarding William Dixon Nine Months and ½ @10/	4.15. 0.
To a ballance due me as per my Account Entered in the Vestry book	4.14. 2
	19.11. 8.

Contra Credit Cr.

1755. June the 16th By Money Recd. of Jno. Benbury	8.15. 2
By Ditto Received of Ditto	3. 0. 0.
By Ditto Received of Wm. Horskins	3. 0. 0.
	14.15. 2
Ballance Due H. B.	4.16. 6.
	£19.11. 8

1755. The Parish of St. Pauls To Henry Bonner with Contra

Dr.

<*July.*> To the above Ballance due me	4.16. 6.
To Money Paid James Luten	3.11.7½
To Money Paid William Horskins	2. 0. 0.
To Ditto Paid William Horskins	2. 0. 0.
	£12. 8. 1.

Cr.

By Money Receeved of Jno. Benbury	4. 0. 3.
By Ballance Due H. B.	8. 7.10.
	£12. 8. 1

Personally Appeared before me Henry Bonner one of The Late Church wardens and made Oath on the Holy Evengelist of Almighty God that The above account of Dr. and Credit is Just and True and That he hath Received no part nor parcell Thereof but what is herein Given Credit for Sworn too before me this 23d September 1756.

James Luten, J. P.

<(185)> <*St. Pauls Parish 1756*> Ordered That William Horskins one of The Late Church wardens whose Accounts was Rejected at a former Vestry for want of Credit to be Given for Money Received from Robert Beasley which being now Paid to the Present Churchwardens and Entered in his Accounts it is Ordered that The Accounts be

Entered in The Vestry Book which being Proved before a Justice of The Peace Stands Stated as follows.

1751. The Parish of St. Pauls in Account with William Horskins

Dr.

<*March 28.*> To Bills Paid the Reverend Clement Hall	311. 1. 3
To Bills paid Nathanl. Ming for Keeping Mary Quarles	69. 0. 0
To Do. paid Elizabeth Middleton for Do. Rachel Pervine	77. 0. 0
To bills paid James Luten for Clothing Do.	17. 2. 8.
To bills paid Jane Parker in her Distress	13. 4. 0
To Do. paid Lewes Jones for burying mathew Long	5. 0. 0.
To Bills paid James Trotter for a yd. of fine Linin	1. 0. 0.
To Do. paid for Four Bottles of Wine	4. 0. 0.
To Do. paid Robt. Kingham for keeping Rachl. Pervine	6. 5. 0.
To fetching and keeping Do. at my house 6 weeks	11. 0. 0.
To bills paid John Ford keeping Joseph Hacket 25 days	3.15. 0.
To ballance Due me for the year 1750	4. 4. 6.
To my Commissions 3 per Ct. on 940.6.0 is	28. 4. 0.
	£551. 6. 5.
Contra Cr.	£ S. D.
<*1751.*> By Bills Recd. of John Halsey	880. 6. 0
By Bills Received of Joseph Herron	60. 0. 0.
	940. 6. 0.
NB. of The above Sum I am to Account with the Commissioners of The Church for 492 pounds	492. 0. 0
The Sum Remaining is	448. 6. 0.
Ballance due me in Old bills is	103. 0. 5.
	551. 6. 5.
<*1752.*> To Proclamation money paid Reverend Clement Hall	30. 0. 0.
To money paid James Worden keeping Jo. Hacket	5.13. 2
To Do. paid John Halsey on Henry Bonners Account	1. 7. 6
To Do. paid John Rumburg for a Coffin for Traveler	0.13. 0.
To money paid Jane Parker in her Distress	1. 0. 0.
To Do. paid John Halsey for burying Mary Havit	0.16. 0.
To my Commissions 3 per Ct. on 38.0.0 is	1.15. 0.
	£41. 4. 8
1752. By Proclamation Received of John Benbury £58.0.0	58. 0. 0.

The ballance due to me in Old Bills being Redused to Proclamation Leaves the ballance Due to the Parish 3.0.8

Chowan County ss. Personally came before me Mr. William Horskins and made Oath That the above Account is Just and True and That he hath Given all Just Credits Sworn to before me This 5th Day of September 1755.

Wm. Horskins

Jos. Blount, J. P.

<(186)> <*St. Pauls Parish 1756*> William Horskins Church Warden Accounts from The years 1753 to The Year 1755 Stand Stated as follows videlicet.

The Parish of St. Pauls To William Horskins with Contra

Dr.

<*1753 Decbr. 10.*> To money paid Jane Parker before she was on the Parish	1.11. 0.
<*Novbr. 5, 1754.*> To Do. paid Robert McClayland for bording Jane Parker	1.16. 0.
<*July 14.*> To Money paid Sarah Rutter	3. 0. 0.
<*May 10.*> To Money paid the Reverend Clement Hall	3.10. 0
<*Sepr. 4, 1755.*> To money paid Robert McClaland for bording Campbells Child	4.10. 0.
<*Febr. 20, 1755.*> To money Paid the Reverend Mr. Hall	40. 0. 0
To money paid Henry Bonner	8.15. 0
To my Commissions for 72. 3. 0 Proclamation	2.18. 0.
	£66. 0. 0.
Ballance Due to the Parish is	5.13. 0
	71.13. 0

Credit Cr.

1753. By Proclamation money Received of John Benbury for the year 1753	65. 0. 0.
By Money Received of Henry Baker For a Fine 25/	1. 5. 0.
By money Received for Two Barrels of Pork That was Condem'd 31/6	1.11. 6.
By Money Received of John Halsey The Ballance of His Account	3.16. 6.
	£71.13. 0.

Chowan County ss. Personally came before me Mr. William Horskins and made Oath That the above Account is Just and True and That he hath Given All Just Credits Sworn before me This 5th Day of September 1755.

William Horskins

Joseph Blount J. P.

<*1756. Sepr. 25.*> To 18/8 Proclamation pd. Elisha Hunter the Error For money Recd. of Robt. Beasley and not Entered in the above Account	0.18. 8.
By Money Recd. of Robert Beazley his Ballance and Omitted in the above Account	0.18. 8.

Entered per Order. Luke Sumner.

<(187.)> <*St. Pauls Parish 1756.*> <*Issued.*> Ordered That Sarah Rutter be Allowed at The Rate of Five Pounds a Year for The keeping her Daughter a Poor Helpless Girl in This Parish.

<*Issued 1757.*> Ordered That John Walters and his wife Two poor Old people in This Parish be Allowed Five Pounds a year for Clothing.

<*Issued 1758.*> Ordered That a Tax or Levey of Sixteen Pence Proclamation Money be Leveyed on Each and Every Taxable Person in This Parish for This Present year To Defray the Contingent Charges There of.

<*Issued.*> Ordered That The Vestry be Adjourned to meet at Constants Chapel on Satterday the 18th Day of December next. Timothey Walton sign as Church Warden.

Timothy Walton Church Warden

1757

At a Vestry met at Constants Chappel on Thursday the 20th day of January 1757. Present Demsey Sumner Esqr., Elisha Hunter, Luke Sumner, Richard Bond, Jethro Benton, Peter Parker, John Gordon, William Walton, Josiah Granbery, Timothy Walton Church Warden.

<*Issued.*> Ordered That James Jones a Constable be Allowed for Summoning Three Vestry men by a summons according To Law @ 12d. Each is Three Shillings.

Ordered That John Lewis of Sarum be Collector of The Parish Tax For This Present Levey of one shilling and four Pence Proclamation money and That he Give Bond and Security in The Sum of five hundred Pounds Like Money which is accordingly done by Demsey Sumner Esqr. his Security.

Ordered That the Reverend Mr. Clement Hall Take The Church Plate, Pewter, and Linen, at Edenton into his care, and That he be Allowed a Reasonable charge for The same.

Ordered That Mr. Daniel Earl be Appointed Reader at Edenton and That he be Allowed forty Shillings per Annum for The same.

Jesse Hunter Collector of The Last years Parish Tax Prodused his Account with This Parish which is Examined Proved and allowed and Ordered That The same be entered in The Vestry Book which is accordingly done.

[Luke] Sumner.

<(188)> Mr. Jesse Hunter Exhibeted his Account as Collector of The Parish Tax for The year 1755 duly Proved which Follows and is in These words videlicet.

The Parish of St. Pauls in Account Currant with Jesse Hunter Collector

Dr.

<*1756.*> To 20/. Paid to Mr. Luke Sumner for 2 Wolfs Scalps per Order	1. 0. 0.
To 40/. Paid to Mr. Abraham Norfleet as Reader	2. 0. 0.
To £5 Paid to Mr. Jacob Hunter as per Order of Vestry	5. 0. 0.
To 10/. Paid to Mr. John Gordon for 1 Wolf Scalp per Order	0.10. 0.
To £4.2.6 Paid to Mr. Josiah Granbery per Order for Books	4. 2. 6.
To £87.15.0 Paid to Mr. Clement Hall for his Sallery and part of Arrears	87.15. 0.
To £6.0.0 Paid to Mr. John Williamson for Keeping James Homes	6. 0. 0.
To £4.16.0 Paid to Ann Mackguire for keeping an Orphan Child	4.16. 0.
To 4 Wild Cat Scalps Taken in for Leveys as per Law	0.10. 0.
To £3.12.0 I Paid to Capt. Demsey Sumner per Order for ballance of his Account	3.12. 0.
To £30.0.0 Paid to Mr. Clement Hall	30. 0. 0.
To £8.7.10 Paid to Mr. Henry Bonner per Order for his ballance	8. 7.10.
To £3.6.8 Paid to Moses Speights per Order for Keeping Robt. Alphen	3. 6. 8.
To £41.3.0 Paid to Mr. Josiah Granbery Church Warden	41. 3. 0.

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[1] The "Act for Appointing Parishes and Vestries" of 1754 (printed above) provided for the imposition of a fine of twenty shillings on any qualified elector who did not vote, "unless prevented by some bodily Infirmity or legal Disability."

To My Commissions @ 5 per Ct. For Receiveing	10.10. 0.
	£208.13. 0
To 52 Taxables @ 2/8 as by a List Rendered of Insolvents and Such other Persons as I could not get the Leveys of	7.18. 4
	£216.11. 4.
Cr.	
<*1756.*> Cr. By 1591 Taxables at 2/8. Each due For The year 1755 is £212.2.8	212. 2. 8.
By 63 Taxables @ ¼. for the year 1754 is 4.8.8	4. 8. 8.
	£216.11. 4.

Errors Excepted per Jesse Hunter.

Chowan County ss. Jesse Hunter came Before me and made Oath That The above is a just and True account of His Collections as Parish Collector Certified per me.

Demsey Sumner J. P.

January 20th 1757.
<(189)> <*St. Pauls Parish 1757.*> Ordered That The Vestry be Adjourned To meet at Constants Chapel on the Last satterday in April next by 12 of the Clock.

Josiah Granbery
Timothy Walton Church Warden

N.B. Churchwardens Chargeable with Possessioners' Fine.
N.B. There was not a full Vestry the Last Satterday in April its Appointed To meet at Constants Chappel the first Satterday in May.

At a Vestry met at Constants Chapel on Satterday the 7th day of May 1757 at which Time and Place was Present Mr. Demsey Sumner, Mr. Elisha Hunter, Luke Sumner, Richard Bond, Henry King, Jethro Benton, Peter Parker, John Gordon, William Walton, Josiah Granbery, Timothy Walton Church Wardens.

Ordered That Luke Sumner and Elisha Hunter be and they are accordingly Appointed Church wardens for This Present year.

<*Issued.*> Ordered That five pounds eleven Shillings and Three pence Due to Robert MackClayland for Boarding Thomas Campbells child Be allowed.

Josiah Granbery one of The Late Church Wardens Prodused his Account of his wardenship which being Proved and Allowed is Ordered To be Entered in The Vestry Book.

Timothy Walton the Other Church warden Produced his Account of his wardenship. Proved Allowed and Ordered to be Entered.

Ordered That Thomas Ming be Allowed 10/. for a Wolfs Scalp killed in This Parish as per Certificate which is Destroyed.

<*Issued to Jo. Alphen*> Ordered That Tobias Lasiter be Allowed 10/. out of The Next Levey for a Wolfs Scalp killed in This Parish.

<*Issued To Rd. Bond.*> Ordered That Joshua Stevens be Allowed 10/. out of The next Levey for a Wolfs Scalp Killed in This Parish.

Ordered That Mr. Elisha Hunter Repair and Tar the Three Chapels Videlicet Constants, Farlees, and Notty Pine Chapels and That he cause good Glass Windows in

Sash to be Fixed. To each of Them and That he be Allowed a Reasonable Charge for The Same.

<Issued for Abm. Norfleet> <Issued to Jacob Hunter.> Ordered That The several Readers be continued for The insuing year and That They be Allowed as for The Last year 40/ aforesaid.

<(190)> *<1756.>* Saint Pauls Parish To Josiah Granbery Church Warden

Dr.	Proclamation money
<May 28th.> To 1 Stock Lock for the Door of Constants Chapple	£0. 3. 4
<June 21st.> To 1 Bottle Red Wine for the Communion at Notty Pine	0. 3. 0
<July 3.> To £8.9.10 Proclamation pd. Clement Hall	8. 9.10
To 2/8. Proclamation pd. Richd. Bond for sending for the parish Clk. Vestry Book	0. 2. 8
<16.> To 3½ yds. Oznabriggs 16d. 1 Felt Hatt 4/6 for Robt. Alphen	0. 9. 2.
<22.> To 7 yds. 7/8. Chex 2/4. 3 yds. Oznabriggs 16d. for James Holmes	1. 0. 4
<Augst. 18.> To 5¾ yds. Oznabriggs for Robt. Alphen, Shirt etc.	0. 7. 8.
<Octor. 25th.> To 1 pr. hose for Robt. Alphen	0. 2. 8.
<Novr. 5.> To 2½ yds. Flannel 3/6. 3¾ yds. Linen 2/10. for Wests Child at Mcguires	0.19. 4½
<16.> To 1 Felt Hatt 4/6. 1 pr. Shoes 5/. for James Holmes	0. 9. 6.
<Decr. 15.> To 3 yds. Cloth 4/. 1 yd. Oznabriggs ¼. for Robt. Alphen	0.13. 4.
<18.> To 20/. Proclamation pd. Robt. McClaland in part of his Acct. for keeping M. Campbell	1. 0. 0
<30.> To 1 pr. Hose and 1 Clap [*sic*] Knife for James Holmes	0. 5. 8.
<1757. Janr. 5.> To Proclamation Bills pd. Dr. Robt. Linox for Boarding Doctoring and burying of Ralph Remington	27.10. 2
To Proclamation Bills pd. Thos. Jones Clk. of the Court for Copys of Blackhalls, Plummers, and Trotters Wills	0. 9. 0
<17.> To Proclamation Bills pd. Clement Hall	6. 0. 0.
<28.> To Ditto	2. 1. 0.
<Febr. 22d> To Ditto per Mr. Gale	2.10. 9
Ballance due St. Pauls Parish	2. 8. 6½
	55. 6. 0

Cr.	
<1756.> May 22nd. By Proclamation Bills recd. from Jacob Hunter for a horse sold him by Demsey Sumner Church Warden	1. 2. 9
<July 3d.> By Proclamation Bills recd. from Richd. Bond for Tobacco sold him, that was in the hands of Jas. Wilson rector.	7.19. 6.
<Decr. 18.> By Proclamation Bills for 2 fines recd. from Jno. Lewis Esqr.	2.10. 0
By Proclamation Recd. from Jesse Huntor Collector of Parish Taxes	41. 3. 0.
<Febr. 22 1757.> By Proclamation Bills recd. from Miles Gale former Sherriff	2.10. 9.
	£55. 6. 0.

May 7th 1757. Errors Excepted per Josiah Granbery.

Chowan County May 7th 1757. Josiah Granbery made Oath That the above Account was Just and True Before me.

Demsey Sumner J. P.

St. Pauls Parish in Account Currant with Timothy Walton Church Warden and Contra.

Dr.

<*1756. Sepr. 25.*> To proclamation pd. Elisha Hunter for a Clame due To Isaac Hunter Deceased .15/	0.15. 0.
<*1757. Apl.*> To 1 bottle Wine for The Communion	0. 3. 0.
Ballance due St. Pauls Parish	0. 0. 8
	18. 8.

Cr.

<*1756. Sepr. 25th.*> By Proclamation Recd. from William Horskins By the Hands of Elisha Hunter	0.18. 8.

Errors Excepted per Timothy Walton.

May 7th 1757. Chowan County. Timothy Walton made Oath before me that the above Account was Just and True.

Demsey Sumner

John Mackildos Account sent to The Vestry but not Entered before stands stated as Follows.

St. Pauls Parish in Account Currant with John Mckildo and Contra

Dr.

<*1753. Apl. 23.*> To the amount of my Account as it Stands on the Vestry book	6.16. 0
<*1754. Apl.*> To my Servis one year as Clerk and Reader	6. 0. 0
<*1755. Apl.*> To Ditto Do.	6. 0. 0
To 1274 lb. Tobacco at bennets Creek Warehouse Inspected and Received for Taxes @ 10/ per Ct.	6. 7. 5.
To my Commissions for Receiveing 34.13.4 @ 6 per Ct.	2. 1. 4.
To proclamation paid the Reverend Mr. Hall at Demsey Sumners Order 13.8.8	13. 8. 8
	£40.13. 5

Cr.

1753. By Proclamation Recd. of Robt. Beasley Church Warden	6. 0. 0
1755. By 520 Taxables @ ¼. per Tax Received at Bennets Creek for the year 1754 is	34.13.[5]
	£40.13.[5]

per John Mckildo

Chowan County. Personaly Appeared before me John Mckildo and made Oath on the Holy Evengalists of Almighty God, That The above Account against St. Pauls Parish is Just and True, and that he Hath given all Just Credits to The Same. Sworn before me This Third of September 1755.

Joseph Blount J. P.

<*St. Pauls Parish 1757.*> Ordered That The Church Wardens Provide for The Three Chapels in this Parish, Three Quart Tankards Three Pewter Pint Cupps or Canns Six Pewter Plates Three Diaper Table Clothes and Three Diaper Napkins and That They be Allowed a Reasonable charge for the Same.

<*Issued.*> The Petition of John Parish a poor helpless Cripple praying An Allowance from the parish for his support is Granted.

<*Do.*> Ordered That he be allowed at The Rate of Six pounds a year for his Mentainance.

<*Issued.*> Ordered That Jeremiah Mitchener be Allowed Twenty Five Shillings for Burying Mary Gulstone a poor Woman in This Parish.

Ordered That Francis Brown a poor Lame man in This Parish be supplyed with cloathes and be sent to Mrs. Elizabeth Hintons in Order to get his Legg Cured.

Ordered That The Reverend Mr. Clement Hall be continued Clerk and Rector of This Parish on The Same Terms and Conditions, and to preach at The Same Times and Places as by The Order of Last year and Copy Delivered him More Fully is Expressed.

Ordered That The Account Currant Settled with The Reverend Mr. Clement Hall According to All The several Former Orders and Agreements of The several Vestrys with him Since his first coming into This Parish be Entered in the Vestry Book.

Ordered That The Vestry be Adjourned to meet at Constants Chapel on The first Satterday in September Next.

Luke Sumner
Elisha Hunter Church Wardens

Memorandom. The Entering of The Account Currant with Mr. Clement Hall and St. Pauls Parish is Postponed at his Request for a Further Examination at The Next Vestry.

Certified per Luke Sumner
Church Warden

<(193.)> <*St. Pauls Parish 1757.*> At a Vestry met at Constants Chapel on Satterday The Third Day of September Anno Domini 1757. Present Luke Sumner, Elisha Hunter Church Wardens. Messrs. Demsey Sumner Esqr., Josiah Granbery, John Gordon, Richard Bond, Timothy Walton, William Walton Vestry Men.

<*Issued*> Ordered That Christian Ward be Allowed her Account Two Pounds seventeen Shillings and Six pence Proclamation For The Board and Burial of Richard Ferrill a poor Man That Died in This Parish. And That She be Paid The same out of The next Levey.

Whereas The Reverend Mr. Clement Hall hath Frequently Suggested To The Vestry That he hath a Large sum of money due To him in Old Arrears From This Parish it was Therefore Ordered That an Estimate of The Several Sums of Money That hath been Leveyed for him from The Year One Thousand Seven hundred and forty Four; Till The year One Thousand seven Hundred and fifty Six be made over Together with an Account of The several Sums of Money by him Received within The Time aforesaid, and on Stateing The said Account it Appears That the said Mr. Hall hath Received Nineteen Pounds Ten Shillings and four Pence Three farthings More Then was due to him for his Minesterial Servise in This Parish. It is therefore Ordered That the said Sum of £19.10.4¾ be Deducted out of The Money That will be due To him for his Servisis for the year 1757. And on Motion it is further Ordered That the said Account be Entered in The Vestry Book to Prevent any Further Disputes of the Like Nature. And Stands Stated as Follows. <*Turn Over.*>

<(194.)> The Reverend Mr. Clement Hall in Acct. Current with Saint Pauls Parish as per vestry Book.

Dr.	Proclamation money
<*1745.*> To £450.0.0 Old Bills per Jno. Alston	£60. 0. 0
<*1747.*> To 310.0.0 Do. per Jno. Halsey	41. 6. 8
<*1748.*> To £22.0.0 Do. per Jno. Benbery	2.18. 8
To £340.10.0 Do. per Jno. Halsey	45. 8. 0
<*1749.*> To £330.10.0 Do. per Jno. Benberry	44.13. 4
To £260.14.1 Do. is per Wm. Luton	48.13.11
<*1750.*> To £20.0.0 Do. per Jno. Benberry	2.13. 4
To £129.11.6 Do. per Jno. Halsey	16.12. 2½
To 376.0.0 Do. per Thos. Walton	50. 2. 8
To £561.6.11 Do. per W. Hoskins	74.16.11
<*1751.*> To £311.1.3 Do. per Do.	41. 9. 6
<*1752.*> To £30.0.0 Proclamation Bills per Do.	30. 0. 0
<*1754.*> To £3.10.0 Proclamation per Do.	3.10. 0
<*1755.*> To £40.0.0 Proclamation per Do.	40. 0. 0
To Ballance Due	67.14. 9½
	570. 0. 0.

Cr.	Proclamation money
1745. By yr. Sallery Allowed you this year	£ 60. 0.
1746. By yr. Sallery Allowed	60.
1747. By yr. Sallery Allowed	60. 0.
1748. By yr. Sallary Allowed	60. 0.
1749. By yr. Sallery £60. and for a Glebe 6.13.4 proclamation	66.13.
1750. By yr. Sallery as by Law £50 and for Rent 6.13.4	56.13.
1751. By yr. Sallery Allowed £50 and yr. Rent	56.13.
1752. By yr. Sallery Allowed per order of Vestry, only	50. 0.
1753. By yr. Sallery Allowed	50. 0. 0
1754. By yr. Sallery Allowed	50. 0. 0
	£570. 0. 0

The Reverend Mr. Clement Hall In Acct. Current with Saint Pauls Parish as per Vestry Book

Dr.	
<*1756.*> To £40.0.0. Proclamation per Demsey Sumner and McKildo	40. 0. 0.
To £87.15.0 Proclamation per Jesse Huntor as per order	87.15. 0.
To £30.0.0 Do. per Jesse Huntor	30. 0. 0.
<*1757.*> To £19.1.7 Do. per Josiah Granberys Acct.	19. 1. 7.
To order on Wm. Luton for £4.14.1	4.14. 1.
To £39.0.6 Proclamation per John Lewis	39. 0. 6.
	£220.11s.2d.

Cr.	
1756. By Ballance of the above Account	67. 14. 9½

At Easter By 31 Sermons Last yr. @ £80 per An. is 27.13.1 and Rent is	54. 6. 5
1757. Easter By 47 Sermons @ 30/9½ is 72.6.2¾ and Rent	78.19.
	201. 0. 9
By Ballance due the Parish	19.10.11
	£220.11.[*torn*]

<*St. Pauls Parish 1757.*> Ordered That a Levey of Two Shillings Proclamation Money be collected from Each and every Taxable Person in This Parish To defray The Contingent Charges Thereof for This Present Year.

Ordered That The Vestry be Adjourned To Meet at Constants Chapel on The First Satterday in January next.

Elisha Huntor
Luke Sumner Ch. Wardens

1758

<*St. Pauls Parish 1758.*> At a Vestry met at Constants Chapel on Satterday The seventh Day of January 1758. Present Demsey Sumner Esqr., Josiah Granbery, Jethro Benton, Richard Bond, John Gordon, Luke Sumner, Elisha Huntor Church Warden.

Ordered That James Bond be Appointed Collector of The Parish Tax due for The Year 1757 and That he give bond and Security in The Sum of Five Hundred pounds Proclamation Money which is Accordingly Given and Mr. Richd. Bond is Security. That he the said James Bond Collect the Same from Each and Every Taxable Parson in This Parish And on Their Non payment to Distrain for The same according To Law in Order To Settle fully with The Vestry The second Satterday in March Next.

Ordered That Joseph Parker son of Thomas Parker be Allowed at The Rate of Six pounds Proclamation Money a year for The Mentainance of his Brother Peter Parker a Poor helpless man in This Parish.

<*Issued.*> Ordered That Moses Lassiter senior be Allowed six Shillings Proclamation Money for making Clothes for Robert Alphen a Poor Parishoner.

Ordered That The Vestry be Adjourned to Meet at Constants Chapel on The second Satterday in March next.

Luke Sumner
Elisha Huntor Church Wardens

<*St. Pauls Parish 1758.*> At a Vestry Met at Constants Chapel on satterday The 11th Day of March 1758. Present Demsey Sumner Esqr., Timothy Walton, Peter Parker, Richard Bond, John Gordon, William Walton Luke Sumner, Elisha Huntor Church Warden.

Luke Sumner One of The Church Wardens Produced his Account with St. Pauls Parish which is Examined Proved and Allowed by which it Appears There is a Ballance of Seven Pounds Eleven Shillings and Ten Pence Proclamation Money Due To him Ordered That The Same be paid by The Collector of The Parish Tax and That The Account be entered in The Vestry Book and is Stated on the next side.

Elisha Huntor The other Church Warden Produced his Account with The Parish Proved and Allowed by which it Appears There is a ballance Due to him of Three Pounds Seven Shillings and Two pence Proclamation. Ordered That The same be paid to him by the Collector of The Parish Tax and That The Account be Entered in The Vestry Book which is as follows.

<*St. Pauls.*> Parish in Account with Elisha Huntor Church Warden

<*Dr.*>	£. S. D.
<*1758. march 11.*> To making 2 Shirts 2 pr. of Trowsers for Poor Parishoners @ 1/ per	0. 4. 0
To making 3 Table Clothes and 3 Napkins for the Chapels @ 10d.	0. 5. 0
To 6½ yds. Oznabriggs for Francis Brown @ 1/4	0. 8. 8
To 1½ yds. frize for britches for Do. @ 6/. per yd.	0. 9. 0
To Thread and Making	0. 2. 6
To 5½ Yds. Oznabriggs @ 1/6	0. 8. 3
To making one Shirt	0. 1. 0
To Boarding Francis Brown 2 months and 20 Days @ 12/6	1.11. 3
To 6 yds. Oznabriggs for Robt. Alphin @ 1/6	0. 9. 0
To 1 Handkerchief for Do.	0. 2. 0
To keeping Robt. Alphen Two Months and Eleven Days @ 15/	1.15. 0
	£5.15. 8.

<*St. Pauls.*> Parish in Account with Elisha Huntor

<*Cr.*>	£ S. D.
By Proclamation Received of Josiah Granbery	2. 8. 6.
Ballance Due to Elisha Huntor	3. 7. 2.
	£ 5.15. 8.

Chowan County ss.

Elisha Hunter came before me and made Oath That The above is a Just Account of his Actings and doings as a Church warden to This Day. Certified This 11th Day of march 1758.

Demsey Sumner

St. Pauls Parish in Account Currant with Luke Sumner (Church Warden).

	£ S. D.
<*May 25.*> To 7 yds. 7/8 Chex for James Homes @ 2/8	0.18. 8.
<*July 5th.*> To 6 yds. Linen for Robert Alphen @ 1/4	0. 8. 0.
To 1 Felt Hatt for Do.	0. 3. 6.
To 1 Linen Handkerchief for Do.	0. 1. 6.
To 3 Copys of The Sunday Law for The Readers	0.17. 3.
<*30th*> To a Copy of The Sunday Act for Sarum Chapel.	0. 5. 9.
<*[torn]br. 15.*> To 2¼ yds. Cloth for Robt. Alphin @ 3/	0. 6. 9.
To 1 Doz. Buttons and 1 Slip Twist for Do.	0. 1. 6.
To 1 pr. Shoes for James Homes	0. 5. 0.
To 3½ yds. Cloth for Ditto @ 3/	0.10. 6.
To 1 Doz. Buttons for Do.	0. 1. 0.
To 3½ yds. Oznabriggs for Do. @ 15	0. 4.4½.

To 1 Slip Hair and 8 Skanes Thread for Do.	0. 1. 6.
<*[torn]mbr. 4.*> To 1 pr. Stockings for Robert Alphen	0. 3. 0.
To 1 yd. Oznabriggs for Do.	0. 1. 3.
To 1 Worsted Cap for Do.	0. 1. 6.
<*21.*> To 2 yds. Cloth for Wests Child @ 2/10	0. 5. 8.
To ½ yd. Linen for Ditto @ 2/	0. 1. 0.
<*[torn]r. 1st.*> To 3 fine Diaper Table Clothes for The Chapels @ 14/	2. 2. 0.
To 3 Diaper Napkins for Ditto @ 4/	0.12. 0.
	£7.11.8½
To The difference in Exchange for Proclamation on the above is	10.1½
	£8. 1.10

1757. September the 30th.

Cr.	£ s. d.
By Thomas Wiggins' Fine for Prophane Swearing 10/. Proclamation Money	0.10.[*torn*]
Ballance Due Luke Sumner	£7.11. 1
	£8. 1. 1

Errors and Omissions Excepted per Luke Sumner.

Chowan County ss. Luke Sumner came before me and made Oath That The above is a Just Account of his Disburstments as Church warden to this Day. Given Under My Hand This 11th day of March 1758.

Demsey Sumner

<*1758. March 11th.*> Luke Sumner produced his Account of Servises done as Clerk of This Vestry which is Examined Approved and Allowed. Ordered that he be allowed four pounds a year being the same as was Allowed to the Last Clerk of the Vestry. The amount of his Accompt is Thirteen pounds, four Shillings Proclamation money to be paid by the Collector of the parish Tax and that The Accompt be Entered in the Vestry Book and is as Follows videlicet.

St. Pauls Parish in Account with Luke Sumner Clerk of the Vestry.

Dr.	£. S. D.
<*1755. June 7.*> To writing 4 Advertisements per Order for Persons to meet and Settle their Parrish Accompts with the Vestry @ 8d.	0. 2. 8
<*July 5th.*> To writing a Warrant and Summons per Order for those That Failed to meet and Settle their parish Accounts	0. 1. 4
To writing Costants Deed for the Chapel Land per Order	0. 2. 8.
<*Sepr. 6th.*> To writing 4 Advertisements per Order for the Delinquint To meet The Vestry and pay their Leveys in Arrear	0. 2. 8.
To an Order drawn on Trotters Executors for the Money Due to this parish for negro Hire	0. 0. 8
<*Octobr. 25.*> To 19 Copys and Orders for possessioners as per Law	1. 0. 0
To 4 Advertisements per Order to Let the Collection of The Parish Tax for this present year @ 8d.	0. 2. 8

<*Decbr. 27.*> To a bond Taken of Jesse Hunter Collector of the parish Tax, with a Copy of The Order and Certificate	0. 1. 4.
<*1757. Janr. 20.*> To a Bond Taken of John Lewis Collector of the parish Tax, and Copy of the Order and Certificate	0. 1. 4
<*Sepr. 3d.*> To an Account Currant drawn per Order with st. Pauls Parish and the Reverend Mr. Clement Hall since his first coming into this parish	0. 1. 4.
<*1758. Janr. 7.*> To a bond Taken of James Bond Collector of the Parish Tax and a Copy of the Order and Certificate	0. 1. 4
To 27 Certificates per Order for Claims etc. due from The parish and to be paid on the same per the Collector	0. 6. 0
To 2 years and nine month servis as Clerk of this Vestry per Order at 80/. per year being The same as was Allowed to John McKildo the Clerk of the former Vestry	11. 0. 0
	£13. 4. 8

Errors and Omissions Excepted per Luke Sumner.

Ordered that Mr. Demsey Sumner and Mr. Timothy Walton do move to the next Assembly by petition for an Allowance for the Value of Negro Dublin a Slave belonging to this parish and was wanted for felloney at Edenton and Valued At forty pounds proclamation and that they be paid a Reasonable Amount Six Shillings Trou[*torn*]

<(199)> <*St. P. June the 6.*> Be it Remembered, That the Free holders of St. Pauls Parish met the Sherrif at the Court House in Edenton on Monday the Twenty Sixth day of June 1758 and did then and there Pursuant To an Act of Assembly Chuse and Elect the following persons to serve as Vestry men for the Three Insuing years Videlicet Demsey Sumner Esqr. Josiah Granbery, Luke Sumner, John Gordon, Elisha Hunter Timothy Walton William Walton, Richard Bond Jethro Benton, Peter Parker, Willis Riddick and Jacob Hunter, who were Summoned by the Sherriff to meet at the Court house In Edenton at 3 of the Clock in the Afternoon of the same Day. At which Time and place the said Twelve Accordingly met and were Duly Quallified by Taking the Oathes by Law Appointed for the Quallification of Vvestrymen and subscribed the Test and Declaration. And then proceeded to the Choice of Church Wardens for this Insuing Year.

Ordered that Willis Riddick and Jacob Hunter be and they are Accordingly Appointed Church Wardens for this Year.

The Vestry Adjourned til the Last satterday in July Next to meet at Constants Chapel.

Willis Riddick
Jacob Hunter Church Wardens

At a Vestry met at Constants Chapel on Satterday the 29th Day of July 1758. Present Demsey Sumner, Luke Sumner, Josiah Granbery, John Gordon, Elisha Hunter, Timothy Walton, William Walton, Richard Bond, Jethro Benton, Peter Parker, Willis Riddick, Jacob Hunter Church Warden.

Ordered that the several Readers be continued for this present year.

Ordered that John Parrish be Allowed six pounds proclamation for the Mentainance of his son who is a poor Helpless Cripple in this parrish.

<*[St. Pauls Parish] 1758.*> [*Blank*] Reader at Sarum Chapel produced his Accompt of Five Sermons Omited by the Parson in the Last year which is proved in Open Vestry.

Ordered that Demsey Jones be Allowed at the Rate of Six pounds proclamation money per year for the Board and Keeping of Robert Alphen a poor Old Man in this Parish.

Ordered that Luke Sumner be Allowed seven pounds One Shilling proclamation for the Purchas of Twenty four Vollums of Bishop Tellotsons Sermons for the Use of the Chappels and that the same be paid to him by the Collector of the parrish Tax.

The Vestry Adjourned to meet at Constants Chapel on Satterday the 9th Day of September next.

Willis Reddick
Jacob Hunter Church Warden

At a Vestry met at Constants Chapel on Satterday the 9th Day of September 1758. Present Demsey Sumner Esqr., Luke Sumner, Jethro Benton, Josiah Granbery, Richard Bond, Elisha Hunter Esqr., Timothy Walton Esqr., John Gordon, Peter Parker, William Walton, Jacob Hunter Church Warden.

Ordered That Joseph Parker be Allowed forty six Shillings proclamation for his charge in keeping his brother Peter, a poor man in this parish, three months and Burying him.

<*Issued*> Ordered that Everard Garret be Appointed Reader at Fearlees Chapel in the Room of Abraham Norfleet and that he be Allowed at the Rate of forty Shillings.

The Vestry Adjourned to meet at Constants Chapel on Satterday the 23 of December next.

<(201)> <*St. Pauls Parish 1758.*> At A Vestry met at Constants Chapel on Satterday The 23d Day of December 1758, when was present The following Vestry men. Elisha Hunter Esqr., Luke Sumner, William Walton, John Gordon, Josiah Granbery, Richard Bond, Jacob Hunter Church Warden.

Ordered That the Church Wardens Apply to the Honorable Francis Corbin for the Money in his hands Due to This parrish for Hire of Negro Dublin.

Ordered that the Church wardens get warrants for John Thack and for the Executors of Thomas Pearce and Isbell Pearce, Decd. in Perquimons County for the Recovery of Taxes Due to This parish and that They be payed for Their Trouble.

Ordered that whereas it Appears by the Vestry book That there is a Large sum of money due to this parish from the Estate of Doctor Abraham Blackall Late of Edenton Deceased, which for want of an Administration on the said Estate The same is Like to be Lost to the parish it is Therefore Ordered That the Church Wardens do Agree with some person to Take Administration on the Said Estate for which the said Administrator shall be Allowed For his Trouble the sum of Fifteen pounds Proclamation Money.

The Vestry Adjourned to meet at Constants Chapel on Easter Monday Next.

Jacob Hunter Church Warden
Sign as Church Warden

1759

<(202.)> <*St. Pauls 1759.*> At a Vestry met at Constants Chapel on Satterday The 24th Day of February 1759 when was Present Demsey Sumner Esqr., Josiah Granbery, Luke Sumner, John Gordon, Elisha Hunter Esqr., Richard Bond, Peter Parker, Jethro Benton, Jacob Hunter Church Warden.

Ordered That the Church Wardens Imploy an Attorney To bring Suits a Gainst Penelope Blackall Administratrix of Abraham Blackall Deceased for the ballance of His Accompt as it Stands stated in the Vestry Book Due to this parish.

And Also to bring suit agains Joseph Herron for a Settlement of his parish Accompt and for the Penalty by Law Inflected for Refusing to settle the Same when summoned so to do.

Ordered That the Reverend Mr. Daniel Earl be Allowed The sum of One hundred pounds proclamation money for preaching and Officiating in This Parish for This ensuing year in The Following maner that is To say Begining at Edenton on Sunday the fourth of march at Constants Chapel on Sunday the Eleventh day of March at Farlees Chapel on Sunday the Eighteenth and at the Knotty Pine Chapel on Sunday the Twenty fifth and so in that Maner and form to continue the year about and That he be Allowed the Further Sum of Twenty pounds Proclamation Money in Lew of a Gleeb for this insuing year.

Ordered That Advertisements be set up At the Chapels That The Vestry Propose to purchas a Plantation for a Gleab in this parish. That any Person that has a good plantation Conveniently scituated to Dispose of may Apply to the next Vestry.

The Vestry Adjourned to Meet at Constants Chapel on the Last Satterday in April Next.

Jacob Hunter

<(203)> <*St. Pauls 1759.*> At a Vestry met at Constants Chapel on Fryday the 25th Day of May 1759. Present Demsey Sumner Esqr., Luke Sumner, John Gordon, Peter Parker, Elisha Hunter Esqr., Josiah Granbery, Jethro Benton, Jacob Hunter Church Warden.

Ordered that Mr. Jethro Benton and Mr. John Gordon be and they are accordingly Appointed Church Wardens for this Present year and that The former Church Wardens settle Their Respective Accompts and pay the ballances into their Hands.

Ordered That The parish Accompts with the Estate of the late Reverend Clement Hall Deceased be Justly Settled which being Done it Appears That there is a ballance of Sixty one pounds Seven Shillings and three farthings proclamation Money due to the Estate from this parish. It is therefore Ordered that the Church Wardens pay the said Ballance to The Executors of the Said Clement Hall Decd. and Take their Receipt for the same and That a Copy of the said Accompt be Entered in The Vestry book.

Ordered that Mrs. Elizabeth Hinton be Allowed Twenty Shillings proclamation for Doctering Francis Brown a poor Man in This Parrish.

Ordered That Mr. Elisha Hunter be Allowed forty Shillings proclamation for his Trouble and Expence above The Administration on Docter Abraham Blackall's Estate for the Benefit of the parish.

Ordered that the Several Readers in This parish be Continued for this year and that they be Allowed as Usual.

Ordered that The Vestry be Adjourned to meet at Constants Chapel on the first Satterday in September next.

Jethro Benton
John Gordon [Church wardens]

<(204)> The Reverend Mr. Clement Halls Estate in Account Currant with Saint Pauls Parish.

Dr.

<*1757.*> To ballance of Account as per vestry book.	5.11.11¾
<*1758.*> To money paid by James Bond	36. 4. 8.
<*1759.*> To Money paid by Jacob Hunter	24. 0. 0
To ballance Due the Estate if no Sermons was Omitted at Farlees Chapel Last year	61. 7. 0¾
	£127. 3. 8½

and Cr.

<*Easter 1758.*> By 45 Sermons @ 30/9¼. Each in Proclamation	69. 4. 3
By 6.13.4 for Rent of a Gleebe	6.13. 4
<*Easter 1759.*> By 29 Sermons in 10 Months @ 30/9¼	44.12.[*faded*]
By Allowance for a Glebe	6.13.[*faded*]
	£127. 3.8½

<(205.)> <*St. Pauls 1759.*> At a Vestry Held at Constants Chapel September [*faded*] Day 1759. Present John Gordon, Jethro Benton Church Wardens, Demsey Sumner Esqr., Josiah Granbery, Jacob Hunter, Richard Bond, William Walton Vestry men.

Jacob Hunter former Church Warden produced his Account proved according to Law whereby it Appears there is a ballance of 104.18.3½ Proclamation Bills Due to the parish which he payed this Day to the present Church Warden John Gordon.

Ordered That a Tax of Two shillings and four pence proclamation Bills be Leveyed on every Taxable person within This parish to Defray the Charge of the parish for this present year.

The Vestry Ordered to meet The first Saturday in Novr. next at Constants Chapell.

John Gordon
Jethro Benton Church Warden

<(206)> Saint Pauls Parish in Account Currant with Jacob Hunter Church Warden

Dr.	£. S. D.
<*1758.*> To proclamation paid Elizabeth Hinton for Doctering, and boarding Ralph Rimington 113/	5.13. 0.
To Cash paid Demsey Jones for Boarding Robert Alphen a parishonar	5.12. 8
To Cash paid on Account of Nicholas Ferril for a Wolfs Scalp to Josiah Granbery	0.10. 0.

To Cloathes for Robert Alphen	1. 5. 0
To Cloathes for Christopher Wests Child	0.13. 0.
To Cash paid Solomon Alphen for Board and Burying Robert Alphen	4. 0. 0
To Cash paid William Jackson Executor of the Reverend Clement Hall Decd.	24. 0. 0.
To Cash pd. Lemuel Riddick for fees and Comission	7. 0. 0
To Cash paid James Jones for Summoning The Vestry to meet	0. 2. 8.
To Elements for the sacrament etc.	0.12. 0.
To Reading for the year 1758	2. 0. 0.
To my Trouble and Expences at Edenton	1.10. 0
	£ 52.18. 4.
Ballance Due the Parish	104.18.3½
	£157.16.7½

Per Contra
Cr.
1758.

By cash Recd. from John Lewis Collector of the Parish Tax July 29th 1758	7.19. 8.
By Cash Receeved from James Bond Collector of the parish Tax Sepr. 9, 1758	5. 1. 4
By John Lewis for cash Recd. Decbr. 23, 1758	2.18. 8
By Cash Recd. from James Bond Decbr. 23d, 1758	8.11. 6
By Cash Receeved from Leml. Riddick on Account of Thomas Barker Executor to Peter Payne at the Suit of the Parish	131. 8.5½
By Cash Recd. of John Thack for 6 Taxables	0.12. 0
By Cash Recd. from Joseph Herron for Mary Baccos fine for fornication	1. 5. 0
	£157.16.7½

Sepr. 1, 1759. The above Account was proved before me According to Law.
Demsey Sumner

<(207.)> <*St. Pauls 1759.*> At a Vestry Held at Constants Chapel on Saturday the [8th] Day of November 1759. Present Elisha Hunter, Jacob Hunter, Josiah Granbery, William Walton, Luke Sumner, Timothy Walton, Richard Bond, John Gordon Church Warden.

<*Issued*> Ordered that Thomas Burket be Allowed at the Rate of four pounds proclamation per Annum for the keeping and mentaining of Martha Clenney a poor Lame Girl in This Parrish.

Ordered that Mr. John McKildo be Appointed Collector of the Parish Tax of Two shillings and four pence proclamation money and that he Give Bond and Security for his Collecting and paying the same to Such persons as the Same is Due to in the Sum of Four Hundred pounds which is done, Elisha Hunter and John Gordon are his Securityes.

Ordered That the Church Wardens Advertise the Leting the Ceiling of The Chapels at Constants to the Lowest Undertaker to be done with Good seasoned ¾Inch Pine plank and Rabeted.

Ordered that the Vestry be Adjourned to meet at Constants Chapel on Easter Monday Next.

John Gordon Church Warden
Sign as Church Warden

1760

<(208.)> <*St. Pauls Parish 1760.*> At a vestry Held at Constants Chapel on Satterday the 26th Day of January 1760. Present Demsey Sumner, Elisha Hunter, Luke Sumner, Timothy Walton, Peter Parker, Jacob Hunter, William Walton, Richard Bond, Josiah Granbery, John Gordon Church Warden.

Ordered That the Reverend Mr. Daniel Earle be Taken in Incumbent of this Parish and that he preach and perform Divine Servis at The Church and Chapels. Alternately and that he be Allowed a Sallery of One Hundred pounds proclamation money per Annum and Twenty pounds Like money in Lew of a Gleebe till one shall be provided. Provided nevertheless that If any future Law shall Alter the Menesters Sallary in This Goverment in such case the above agrement as to the Sallary shall not be binding, but such Law shall be complyed with Annually.

The Vestry Adjourned to meet at Constants Chapel on Easter Monday Next.

John Gordon Church Warden

<(209)> At a Vestry Held at the Church in Edenton the 10th Day of April 1760. Pursuant to a Late Act of Sembly. Present Major Demsey Sumner, Timothy Walton, Josiah Granbery, Richard Bond, Jacob Hunter, John Gordon, Luke Sumner, Jethro Benton, William Walton.

Ordered That The several Readers in This Parish be continued for The Insuing year at four pounds proclamation the year or untill Some Others will do it for Less.

Ordered That Major Demsey Sumner and Capt. William Walton be Appointed Church Wardens for this year.

Adjourned To meet at The Church at July Court.

Demsey Sumner
William Walton Church Wardens

Be it Remembered That Ten of The Vestry met at the Church in Edenton On Monday the 15th Day of September 1760 According to Summons and Then and There Took the Oathes prescribed by Law for the Quallification of Vestry men Subscribed the Declaration and Test when was Present Demsey Sumner, Luke Sumner, Josiah Granbery, Elisha Hunter, William Walton, John Gordon, Richard Bond, Timothy Walton, Jacob Hunter, Everard Garret.

N.B. The Vestry Adjourned to meet at Constants Chapel on Satterday the 27th Day of this Instant September 1760.

<(210)> <*St. Pauls Parish 1760.*> At a vestry met and Held at Constants Chapel on Saterday the 27th Day of September 1760. Present Elisha Hunter Esqr., Luke Sumner, William Walton, John Gordon, Josiah Granbery, Everard Garret, Jacob Hunter.

Whereas Mr. Henry Bonner who was Elected as a Vestry Man for this Parish and Refused to Quallifie according to Law, The Vestry therefore now proceed to Elect another person to serve in his Room, and Accordingly made Choice of Mr. James Sumner. Ordered that he be Notified to meet at The Next Vestry to Quallifie according to Law.

And as Mr. Jethro Benton failed to meet at the Church within Twenty Days after the Election of Vestry to Quallifie occasioned by Sickness. The Vestry Therefore proceed to ReElect Mr. Jethro Benton, a Vestry Man for this Parish Ordered that he be Notified to meet at The next Vestry to Quallifie according To Law.

Ordered that Demsey Sumner Esqr. and Mr. William Walton be and they are Accordingly Appointed Church Wardens for This year.

Ordered that the Vestry be Adjourned to meet at Constants Chapel on Monday the 20th Day of October Next.

William Walton Church Warden

Ordered That Mr. Abner Eason be and he is accordingly Appointed Clerk of This Vestry to keep the Vestry Book and to Attend The several Meeting of the Vestry therewith and that he be Allowed The sum of forty Shillings Proclamation Money a year for Attending and Acting as Clerk of The Vestry.

Ordered that the Vestry Meet at Constants Chapel on Monday the 20th Day of October next.

William Walton Church Warden

<(211)> At a Vestry Held at Constants Chapel on Monday The 20th Day of October 1760.

Present Demsey Sumner, William Walton Church Wardens, Elisha Hunter, John Gordon, Richard Bond, Jacob Hunter, Josiah Granbery.

John Gordon former Church warden produced his Account proved according to Law Allowed and order'd To be recorded.

Ordered That Fearlees Chapel be sealed, withinside with such plank and in the same maner as Constants is and that The Church Wardens do Advertise The same and set it up to be done, To the Lowest Bidder On the Last Satterday in November Next at The said Chapel.

Ordered That a Tax of Three shillings and four pence proclamation money be Leveyed on Each Taxable person in This Parish to Defray the Contingent Charges of the Parish, to be Collected The Insuing year.

Ordered that the Vestry Meet at Constants Chapel on the first Saterday in December next.

Demsey Sumner
William Walton Church Wardens

<(212)> Saint Pauls Parish in Account with John Gordon Church Warden

Dr.

<*1759.*> To proclamation Bills paid Wm. Jackson Executor to Clement Hall June 26th	60. 8. 0
<*Sepr. 1.*> To Ditto paid Ditto	0.19. 0
To Proclamation Bills pd. John Walters	2.10. 0
To Do. paid John Wiliamson per Demsey Sumner	6. 6. 0

<*Novr. 17.*> To Do. paid John Parrish	6. 0. 0
<*Decbr. 6.*> To Proclamation Bills pd. Ann McGuire	2. 0. 0
To Do. pd. Ditto for Clothing	0. 10.10
<*1760 Apl. 17.*> To Do. pd. Everard Garret for Reading	2. 0. 0
To Do. paid Sarah Rutter for Keeping her Daughter.	2. 0. 0
To Bread and Wine for the Sacrament	0. 6. 0
To 40/ proclamation paid Wm. Umphlet per Jethro Benton the 25th May 1759 for Reading	2. 0. 0
To 20/ pd. Elizabeth Henton per Jethro Benton The 15th June 1759	1. 0. 0
To £5. paid Willis Riddick per Do. for Sarah Rutter the 22 of June 1759	5. 0. 0
To 18/. proclamation pd. Elisha Hunter	0.18. 0
To 7 yds. Chex and thread per John Williamson	0.18. 9
<*Octobr 20.*> To pd. Demsey Sumner Church warden	3.19. 8½
	113.18. 3½

Cr.

<*1759.*> June. By proclamation Bills Recd. of Jacob Hunter former Church warden	104.18. 3
By Proclamation Bills Received from The Executors of James Trotter	9. 0. 0
	113.18. 3½

Octobr. 20th 1760. Sworn to before me.

Demsey Sumner

<(213)> At a Vestry Held at Constant Chapel on Saturday the 6th of December 1760. Present Elisha Hunter, John Gordon, Josiah Granbery, James Sumner, Timothy Walton, Jacob Hunter, Richard Bond, Everard Garret, William Walton Church Warden.

James Sumner who was Elected by the Vestry for a Vestry man, Appeared and Took the Oathes Agreable to Law etc. and Took his place in The Vestry.

James Bond a former Collector, Exhibited his Account proved according to Law Allowed and Ordered to be Recorded.

Ordered That the Vestry meet at Constants Chapel on Easter Monday Next.

William Walton Church Warden

<(214.)> Saint Pauls Parish in Accompt with James Bond Collector of the Parish Tax.

Dr.

To 40/. proclamation Bills pd. Abraham Norfleet	2. 0. 0.
To 20/ Do. pd. Moses Measles for 2 Scalps	1. 0. 0.
To 120/. paid Ann McGuire	6. 0. 0.
To 10/. pd. Tobias Laseter for a Woolf scalp	0.10. 0.
To 120/. pd. John Parrish for keeping a poor	6. 0. 0.
To 40/. pd. William Umphlet Reader	2. 0. 0.
To 40/. pd. Daniel Earl	2. 0. 0.
To 20.15.10 paid Luke Sumner	20.15.10.
To 57/6. paid Christian Ward	2.17. 6
To 100/. pd. John Walters and his wife	5. 0. 0.
To 36.4.8. paid Clement Hall	36. 4. 8.

To 40/. pd. Jacob Hunter Reader	2. 0. 0.
To 6.0.0 pd. John Williamson	6. 0. 0
To 30/. pd. William Speights for Wolfs scalps	1.10. 0
To 3.7.2. pd. Elisha Hunter	3. 7. 2
To 10/. paid William Hunter	0.10. 0
To 6/. pd. moses Lasiter	0. 6. 0.
To 10/. pd. Joshua Stevens for a scalp	0.10. 0.
To 3/ paid James Jones	0. 3. 0.
To 5.0.0 pd. Sarah Rutter	5. 0. 0.
To 7.1.0 paid Luke Sumner for Books	7. 1. 0.
To 10/. paid Richard walton	0.10. 0.
To 46/. paid Joseph Parker	2. 6. 0.
To 40/. pd. Ann McGuire	2. 0. 0.
To 5.1.4 proclamation and 8.11.6. pd. Jacob Hunter	13.12.10.
To my Commissions	6.16. 0.
To 2/. pd. Wm. Walton Church Warden	0. 2. 0
	£136. 2. 0
Cr.	
By 1273 Taxes on the List at 2/	127. 6. 0
By 87. Taxes Recd. and not on the List @ 2/	8.14. 0
By 1. Tax from John Goodwin 2/	0. 2. 0
	£136. 2. 0

James Bond Collector of Saint Pauls Parish made Oath before me That This Account is Just and True and he has Accounted With This Vestry for All the moneys he has Receeved as Collector. Decbr. 6th 1760.

Timothy Walton

1761

At a Vestry Met at [Constants Chapel on Easter] Monday the 27th Day of April 1761. Present Elisha Hunter, Timothy Walton, John Gordon, James Sumner, Luke Sumner, Jacob Hunter, Jethro Benton, William Walton Church Warden.

Ordered That James Sumner and Josiah Granbery be And they are Accordingly Appointed Church Wardens for this Insuing Year.

Ordered that The Several Readers in This Parish be Continued for this Insuing year and that they be Allowed at the Rate of four pounds a year for their Servis.

Ordered that the Vestry be Adjourned to meet at The Church on The fourth Monday in July Next.

James Sumner Church Warden

At a Vestry Held at the Church in Edenton October the 9th 1761. Present Elisha Hunter, John Gordon, William Walton, Timothy Walton, Jacob Hunter, Everard Garret, James Sumner, Josiah Granbery Church Wardens.

Ordered That a Tax of Three Shillings and eight pence proclamation Money be Collected from Every Taxable person in This parish in order to Defray the Contingent Charges thereof for This present year To be Collected at the Time of Collecting Publick Taxes etc.

Ordered That James Sumner Imploy a workman To put Good Glass into The Windows of the Church at Edenton where any is broke out, and that he purchas some Tar and have The Ruff well Tared over.

Ordered that The Church Wardens Warrant all persons as is in Arrears for their parish Taxes That have failed to List agreable to Law.

Ordered that the Vestry Meet at the Church on the 26th of Novr. next.

Josiah Granbery
James Sumner Church Wardens

1762

At A Vestry met at the Church in Edentown May the 12th 1762. Present Jethro Benten, Jacob Hunter, William Walton, Timothy Walton, Elisha Hunter, John Gorden, James Sumner, Abraham Hill, Josiah Granbery Ch. Warden.

Ordered that William Walton Keep Mary Floyed at 6 shillings 11D. per Month Clear of the parish untill Some other Person Will keep her for Less money.

Ordered that Elisha Hunter and Abraham Hill be and are Heareby appointed Church Wardens for this Present year.

Orderd that the Vestry meet at the Church in Edenton On the 26th of October 1762.

Elisha Hunter
Abraham Hill Ch. wardens

<*1762*> At a Vestry held at the Church in Edenton October [*torn*] Present William Walton, Timothy Walton, John Gordon, Jethro Benton, Demsey Sumner, Jacob Hunter, Abraham Norfleet, Elisha Hunter, Abraham Hill [Church Wardens].

William Halsey Collector of the Parrish Levy for the year 1760 Produced his Acct. of his Collections and payments for the Said [Parrish] Which is allowed Orderd that the Said acount be Registered in the Vestry Book and is Stated on the Next leef.

John Mckildo Collector of the Parrish Levy for the year 1759 Produced his acct. of his Collectios and payments for the [said Parrish] Which is allowed Orderd that the Said Acct. be Registered [in the] Vestry Book and is Stated on the following Leef.

<*Issued*> Elisha Hunter Produced an acct. of Twenty pounds Th[ree] Shillings and three pence for work and Disburstments [*blank*] Parrish and that he had Recd. of John Gorden a former Church [warden] Ninteen Pounds Two Shilling and four pence. Orderd that the Colector pay to said Hunter one pound Ten Shillings Eleven pence being the ballance Due on the Said Acct.

Orderd that a pole Tax of Three Shillings and four pence Proclamation money be Recd. from each Taxable in this Parrish to Defray the Charges of the Said Parrish for the year And that the Sheriff Collect the Same.

Elisha Hunter
Abraham Hill Church Wardens

<(218)> [*faded*] the year 1760 [*faded*] followeth and is in these words Videlicet.

William Halsey Sheriff of Chowan to the Parish of St. Pauls for the Receiver of the Parish Tax 1760.

Dr.

Receipt of Tythables Listed	934	
Listed	186	
	1120	
Inslovents [*sic*]	57	
	1063 at ¾	£177.3.4

Cr.

<*1762*> By Commissions on £177.3.4 at 6 per cent	£10.12.
<*Janr. 21*> By pd. Jacob Hunter	8
<*27*> By pd. Mr. Earl	121
<*Augst. 7th*> By pd. John Parish	12
	151.12.
Ballance due Parish	25.10
	177. 3.

Edenton October 26 1762.

Errors excepted William Halsey.

Edenton October the 26 1762.

This Day William Halsey Sherif of Chowan Appeared in Open Vestry mett at the Church of Edenton and made Oath on the Holy Evangelist of Almighty God that the above Account is just and True Sworn before me.

Demsey Sumner

<219> Mr. John Mckildo Exhibeted his Account as Collector of the Parish Tax for the year 1759 Duly proved Which followeth and is in these words Videlicet.

St. Pauls Parish in acct. Current with John Mckildo

Dr.	£
To proclamation paid the Reverend Mr. Daniel Earl as part of his Salerey for the year 1759	48. 0. 0
To Do. paid to Do. by Mr. Elisha Hunter for Do.	52.13. 0
To proclamation paid John Williamson by Do.	6. 0. 0
To Do. paid William Walters by Do.	2.10. 0
To Do. paid Jacob Hunter by Do.	5. 1. 0
To Do. paid Edward Vann by Do.	0. 9. 4
To Do. paid Sarah Rhitter by Do.	0.10.
To Do paid John Parish by Do.	3. 0. 0
To paid Mr. Hunter for work Done on Costens Chapel	11.10. 0
To proclamation paid to Jacob Hunter	6. 4. 0
To Commissions on 149.4.4 @ 5 per Ct.	7. 0. 4
To paid Mr. Earl by Mr. Elisha Hunter	1.19. 8
	144.17. 4
Ballance Due to the Parish is	4. 7. 0
	149. 4. 4

Contra Cr.

By proclamation Receved for 1279 Taxables for the year 1759 at 2/4 Each	149. 4.

Errors Excepted John McKldo.
Edenton October 26th 1762
Sworn to before me.

Demsey Sumner

<(221)> <*The Test*>

I do declare that I Believe that there is not any Transubstantiation in the Sacrament of the Lord's Supper; or in the Elements of Bread and Wine at or after the Consecration thereof by any person whatsoever. The Decleration to wit; I will not oppose the Doctrine, Discipline, and Liturgy of the Church of England, as by Law established.

Jethro Benton, William Walton, Hance Hofler, William Bond, William Hinton, James Bond, Abner Eason, Timy. Walton, Elisha Hunter, Jacob Huntor, James Sumner, Demsey Sumner <*27th April 1767.*> Thos. Nash, John Benbury, Sam. Swift, Timy. Walton, Wm. Walton, Jacob Huntor, William Hinton, Sam Johnston, Richd. Brownrigg, Elisha Hunter, James Sumner, Demsey Sumner, Thos. Bonner, W. Boyd.

Vestry Minutes

[*CR 019.927.1*]

Vestry Minutes, St. John's Parish
1742-1763

1742

North Carolina Carteret County. At a Vestry Held in Beaufort on Fryday the 30th day of April 17[42].

This Vestry hath ordered that Mr. John Simpson the Clerk to the last Vestry be paid by the Church Wardens the Sum of Ten pounds Current money for Extraordinary Services done for the Parish of St. Johns besides the Sallery formerly Allowed him to be pd. by the former Church Wardens if they have so much in their Hands.

This Vestry hath Chosen George Read to be Clerk to the Vestry and hath agreed to pay him the Sum of fifteen pounds Current money Per Annum.

This Vestry hath Appointed Col. Thos. Lovick[1] and Major Enoch Ward as Church Wardens for this present year.

Ordered that the Church Wardens agree with a Minister to Come to Beaufort Town in order to Baptise [*torn*].

Agreed with George Read, as Clerk to [*torn*] Service in Beaufort Town every other Sunday Lay (extraordinary Accounts Excepted) for which Read to be paid Thirty pounds Current money for Accts. and the Year to Commence from the 21st day of March last.

<*Jas. Wainright*> This Vestry hath Appointed to Meet the 19th day of May Next.

Thos. Lovick, Enoch Ward, Chas. Cogdell, John Frazier, Jas. Winright, John Shackelford, Edwd. Ward, David Shepard, A. Mabson

[North] Carolina [Cartere]t County. At a Vestry Held in Beaufort Town on Wensday the 19th day of May 1742.

Ordered that Mr. John Simpson be paid the Sum of Eight pounds Twelve Shillings being the ballance of his Account said order to be on the Late Ch. Wardens.

Ordered that the Former Church Wardens Make up their Accounts and Meet this Vestry with their Accounts the Second Tuesday in August Next.

Ordered that Seven Shillings and Six pence Current money be Levyed on each Tithable person in this County for this present year.

Ordered that the Church Wardens Employ persons to putt the Court House and Prison in Repair.

Thos. Lovick, A. Mabson, Jas. Winright, Daniel Rees, David Shepard, Chas. Cogdell, John Frazier, John Shackelford, Tho. Austin

Carteret County St. Johns Parish. The Vestery being Sommoned to Meet on this day being Tuesday the 13th day of July 1742.

On a Complaint made by Joseph Worth that Mary Stinson was disabled and thereby ought to be put on this Parish, and the following Subscribers met which did not make so many Members as would make a Vestery According to Law.

Enoch Ward, Chas. Cogdell, John Frazier, Tho. Austin, David Shepard, Daniel Rees

Carteret County St. Johns Parish. The Church Warden's having appointed fryday the 27th day of Augst. 1742 to Meet at Beaufort Town in order to Settle the Parish Accounts with the former Church Wardens and the following Vestry men Met.

Settled Accounts with Mr. Joseph Bell the former Church Warden for the Year 1739 and the ballance due from said Bell on his Collection for the said Year £5.10*s*.[2]

The Sheriff having desired a longer time to make up his Accounts with the late Ch. Wardens, until the fifteenth day of Septemr. Next, the Vestry hath Consented to Allow the said Church Wardens the same time to Settle and Adjust their Accounts.

Thos. Lovick, A. Mabson, Chas. Cogdell, Jos. Bell, Daniel Rees, David Shepard, Tho. Austin, John Frazor, John Shackelford

Carteret County St. Johns Parish. At a Vestry Met by Appointment on Wensday the 15th day of Septemr. 1742.

Capt. Arthur Mabson and Mr. Joseph Bell made up their Accounts for the Collection for the year 1740 and the ballance due was £20.17.2 1/2*d*. which said Sum Mr. Bell pd. to Col. Lovick also £5.10*s*. which was due from said Bell on the ballance of his former Account. In all £25.11.8 1/2 [*sic*]. Mr. Bell pd. 15*s*.6*d*. which was due to Capt. Mabson.

Col. Thos. Lovick pd. £2. to Henry Smith for killing two wild Catts per Cert.

Col. Lovick pd. Wm. Kitely £4. for a wool [*sic*][3] per Certificate.

Col. Lovick pd. Mrs. Hutson £8. towards the keeping of Mary Story.

Joseph Worth presented an Account for the keeping of Mary Story and this Vestry Referrs until she be able to Meet said Vestry to make answer to said Account.

Thos. Lovick, A. Mabson, Jos. Bell, Daniel Rees, David Shepard, John Frazier, Chas. Cogdell, Thos. Austin

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D. Although no parish was named when the council erected Carteret Precinct in 1722, the 1723 act of assembly incorporating the new precinct's town, Beaufort, remedied the defect by creating the parish of St. John. No vestry minutes earlier than 1742 are known to exist. The originals are held by the North Carolina State Archives.

[1] Thomas Lovick (1680-1759), assemblyman, justice of the General Court, and militia colonel, held a variety of local and provincial offices in the colony. In 1733, he moved to Beaufort from Chowan County. *DNCB*, s.v. "Lovick, Thomas."

[2] *The Sheriff having Craved a longer time to make up his Accounts the late church Wardens and the Vestry hath given him until the fifteenth day of Septemr. Next to make up and settle his Accounts and the former Church Wardens are desired to meet the Vestry at the Same time to settle thier Accounts with this Vestry* written and struck through.

[3] "Wolf" undoubtedly is meant.

1743

Carteret County St. John Parish. At a Vestry Held in Beaufort Town on the 4th day of April 1743 being easter Monday.

Ordered that the Money due to Abraham Ingram for destroying Wolves in the Year 1742 be paid to Jos. Bell junior As per said Ingrams order.

Ordered that the Church Wardens pay unto Mary Hudson eighteen pounds eleven shillings being a ballance on Account for the keeping and Curing Mary Story.

Ordered that the Church Wardens pay unto George Read Thirty pounds for Reading Divine Service the last year.

Ordered that the Church Wardens pay unto George Read fifteen pounds for the last year as Clerk of the Vestry.

Ordered that Mary Story be sommon'd to Appear Next Vestry.

Agreed with Geo. Read to Read Divine Service for the insuing year every other sunday In Beaufort Town and for which he is to be pd. Thirty pounds.

Ordered that Five shillings be Levyed on each Tithable person in this County for this present year.

Ordered that Xtian. Finny be Sommon'd to Appear the Next Vestry that the Church Wardens may proceed According to Law.

Ordered that the Church Wardens Cause the Court House and prison to be put into Good Repair.

Ordered that Daniel Rees Deputy Sheriff make up his Accounts with the Church Wardens before the Next Vestry Meeting Whereas the High Sheriff being dead. April the 4th 1743.

Agreed that the Gentlemen of the Vestry Meet on the Second Fryday In June Next to Settle Accounts with the Church Wardens and that the Church Wardens Meet Them with their Accounts.

Enoch Ward Church Warden, Jos. Bell, Jas.Winright, Tho. Austin, Edwd. Ward, Chas. Cogdell, David Shepard, Daniel Rees, John Frazur, John Shackelford

North Carolina Carteret County. At a Vestry held in Beaufort Town on Fryday the 10th June 1743.

Ordered that in pursuants to An Act of Assembly Entituled an Act Concerning Servants and Slaves[1] that Christian Finny Who hath been Lawfully Convicted of Bringing forth Two Mulatto Children be Immediately sold at Publick Vendue by the Church Wardens for the use of the parish According to the aforesaid Act of Assembly. The aforesaid Christian to be sold for Two years with a provisor that the person who buys her give Security in the Sum of £100 that She Shall not Cohabet with a Negroe Belonging now to Capt. Cary Godby nor go to said Godbys House.

Mr. Joseph Bell produced an order from William Ramsey to pay to said Bell for the said Ramsey killing a Woolf. Ordered that said Bell be pd. the money when it becomes due.

Col. Thomas Lovick and Major Ward hath pd. unto George Read forty five pounds According to the order of the Last Vestry.

Ordered that the Church Wardens pay unto Daniel Rees Two pounds for the Trouble of their House.

Ordered that the Clerk give Notice to the Sheriff to Collect the taxes and Levys that is unpaid.

Major Enoch Ward Received of James Morton and Mary Owen £18.15*s*. for their fines.

Major Enoch Ward hath pd. unto Mary Hudsons order £18.11. According to the former order.

<*£17.13s.*> The Church Wardens have pd. £17.13*s*. on Acct. of killing Vermine as per the list will Appear £1.8*s*. more.

Daniel Rees late deputy Sheriff pd. £71.5*s*. to the Church Wardens and Geo. Read pd. £3.16.05.

Thos. Lovick, Eno. Ward, Jos. Bell, John Shackleford, David Shepard, Jas. Winright, Chas. Cogdell, Daniel Rees, Edwd. Ward, John Frazur, Tho. Austin, A. Mabson

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[1] Enacted in 1741, the statute provided that any white servant woman "delivered of a child begotten by a Negro, Mulatto, or Indian" would be sold by the churchwardens for a term two years after the expiration of her normal term of servitude. The parish retained proceeds of the sale, and the county court bound the child to the servitude to the age of thirty-one. Clark, *State Records*, 23:195.

1744

No. Carolina Carteret County. At a Vestery Held in Beaufort Town on Munday the 26th day of March 1744.

The Sheriff Not having his Accounts Ready desires the favour of this Vestry to Meet the Vestry on the Second Wensday in April Next to Make up their Accounts and he Appeals to the Act of Assembly[1] by Reason that Col. Lovick one of the Church Wardens is Out of the County.

Eno. Ward, A. Mabson, Jas. Winright, Chas. Cogdell, John Shackelford, Daniel Rees, Jos. Bell junior

St. John Parish Carteret County. At a Vestry Held in Beaufort Town on Wensday the 11th day of April 1744.

This Vestry hath Chosen Messrs. David Shepard and John Clitherall Church Wardens for this present year.

This Vestry hath ordered that the Sheriff Meet the former Church Warden in Beaufort Town the 20th Instant to Settle the Collection for the years 1742 and 1743 and that the present Church Wardens then Meet to Settle Accounts with the former Church Wardens.

This Vestry Still Continues George Read Clerk to the Vestry.

This Vestry ordered that fifteen pounds be paid Mr. Winright being so much he gave the Minister to defray his Travelling Charges.

Col. Lovick pd. £2. to Michl. Pacquinet for killing a panter per Vestry Book.

This Vestry hath Laid a Levy of five Shillings Current money on each Tithable person for this present year.

This Vestry order that the Church Wardens pay Danl. Rees £3.18.9*d*. for the Trouble of his House. April 11th 1744.

This Vestry hath Agreed with Geo. Read to Read Divine Service every other Sunday in Beaufort Town and to be pd. £30 for the Same to Commence at the expiration of the last Year.

This Vestry hath agreed to Meet the first Fryday in June Next to Consult the Parish affairs.

John Clitherall Church Warden, David Shepard Church Warden, Thos. Lovick, A Mabson, Eno. Ward, Chas. Cogdell, Jas Winright, Richard Ward, John Shackelford, Daniel Rees, Geo. Read.

Geo. Read Clk. Vestry

St. John Parish Carteret County. At a Vestry Met on Fryday the 8th day of June 1744 According to Agreement.

This Vestry hath ordered that the former Church Wardens do Meet the present Church Wardens on the fist day of August Next in order to Settle the Accounts of the parish and pay the ballance to these present Church Wardens.

John Clitherall Church Warden, David Shepard, A. Mabson, John Shackelford, Richard Ward, Geo. Read.

Test. Geo. Read
Clk. Vestry

St. John Parish. Augst. 1st 1744. The former Church Wardens Mett the present Church Wardens and Major Ward hath Settled his Acct. and the ballance due to him is fifteen Shillings.

Col. Thomas Lovick made up his Accounts and the ballance Due to the parish is £44.12.4*d*.

Test. Geo. Read
Clk. Vestry

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[1] This presumably refers to a provision of the vestry act of 1741 that if a churchwarden died or moved out of the parish before the expiration of his term, the vestry could choose a replacement. Churchwardens were by the same act charged with responsibility of making up the parish accounts. Clark, *State Records*, 23:188.

1745

St. John Parish Carteret County. At a Vestry Met on Monday the 15th day of April being Easter Monday 1745.

Mr. James Winright and Mr. Thos. Gilderk (Mr. Richd. Rustull junior) being dead as Supposed this Vestry hath Chosen Mr. Thomas Austin and Mr. Thomas Gilderkin Vestry men in the Room of the deceased as aforesaid.

Mr. Joseph Bell Sheriff having desired time to Collect the Levys, this Vestry hath ordered that said Sheriff Account with the Church Wardens between this time and the 5th Day of June Next.

This Vestry ordered that the Church Wardens pay unto George Read fifty four pounds for Reading and Clerk of the Vestry and other Charges per Account.

This Vestry hath Received an Account from Danl. Rees amounting to £33.1.3*d*. for work and Services done this Vestry ordered that the same be allowed out of his Bond the former order of £3.18.9*d*. being Included.

This Vestry hath order'd that five pounds eight Shillings Current money be pd. unto Mr. Bell Sheriff for Summoning and Selling Xtian. Finny to be pd. by the Church Wardens.

This Vestry hath agreed with Geo. Read to Read Divine service every Sabboth Day and the said Read to be paid the Summ of Fifty pounds Current money the time to

Commence from the 25th March last, note the said Read is to do the Service in Beaufort Town.

This Vestry hath Continued Geo. Read Clerk of the Vestry.

<*Turn Over*>

Easter Monday Aprl. 15th, 1745.

This Vestry hath ordered that Danl. Rees be paid by the Church Wardens four pounds four Shillings and 4 1/2 for the taking up of a Negro belonging to Owen Jones, as per Certificate and that an Execution Isue against said Jones for the said Sum.

This Vestry hath ordered that a Levy be Laid on each and every Tithable person in this County the Summ of five Shillings Current money.

John Clitherall Church Warden,
David Shepard Church Warden,
Enoch Ward, Chas. Cogdell,
Richard Ward, Daniel Rees, John
Shackelford, Geo. Read

Test. Geo. Read
Clk. Vestry

1746

St. John Parish Carteret County. At a Vestry Held in Beaufort Town on Easter Monday Mar. 30th 1746.

Colonell Thos. Lovick formerly Church Warden hath pd. to Mr. David Shepard Church Warden £44.12.4*d*. the ballance of his Account.

Mr. Joseph Bell formerly Sheriff Desires time to Account with the Next Church Wardens at their first Meeting and Granted.

Mr. Jos. Bell, late Sherriff

Dr.	
To Cash Received of Mr. Shepard Church Warden	40.11.00*d*.
Cr.	
By an order payable to Geo. Read	£40.11
By Jos. Perry 2 wild Catts	2.
By Mary Ann Kersey by order of Court	2.
	£44.11.

Memorandum this Acct. is between Mr. Shepard Church Warden and the parish.

Memorandum the above £40.11 Should not have been Charged and Mr. Bell has lodg'd his Whole Account with the Vestry as per Account and minuted Apr. 29, 1746.

Ordered that the Church Wardens pay unto Geo. Read for Reading Divine Service fifty pounds and for being Clerk of the Vestry fifteen pounds.

Ordered that Danl. Rees be pd. by the Church Wardens Seven pounds for Work etc. as by Account.

Rachel Mugridge having put in a petition this Vestry hath Referr'd it to the Next Vestry.

David Shepard Church Warden, Thos. Lovick, A. Mabson, Eno. Ward, Tho. Austin, Daniel Rees, John Shackelford, Richard Ward, Thomas Gilliken, Geo. Read

Test. Geo. Read
Clk. Vestry

No. Carolina St. John Parish. At a Vestry Met and Held on Tuesday the 29th Day of April 1746.

This Vestry hath Choosen and Appointed Mr. Thos. Austin and Mr. Richd. Ward Church Wardens for this year.

Mr. Joseph Bell late Sheriff Settled his Account for the Collection in the year 1744 and the ballance due to the Parish is £7.13.3*d*. beside Thirty One Tithables by List delivered to Mr. Cogdell Now Sheriff to Collect and to be Accountable to this Vestry or the Church Wardens at five Shillings each Tithible.

<*Entr'd before*> Col. Thos. Lovick formerly Church Warden pd. the ballance of his Account being £44.12.4*d*. to Mr. Shepard late Church Warden.

Major Ward pd. to Mr. Rd. Ward Church Warden Ten Shillings a fine for fighting.

Mr. David Shepard late Church Warden Settled his Account and pd. the ballance being £10.5.3*d*. to Mr. Rd. Ward now Church Warden.

This Vestry order'd that Danl. Rees be pd. by the Church Wardens £8.7.6. for expences and Services last Vestry.

This Vestry order'd that Rachel Mugridge be pd. by the Church Wardens £25.10*s*. for Services done to Mary Duncan in her sickness and Burial etc.

Geo. Read Appointed Clk. Vestry and to be paid as formerly.

This Vestry hath agreed with Geo. Read to Read Divine service as formerly and be pd. the Summ of fifty pounds as by the formerly orders. April 29th 1746.

This Vestry hath order'd that the Church Wardens agree with Readers if to be had to Read one between the East side of No. River and Hunting Quarters, and one Other on the So. West side of New port River at Such Reasonable Sallery as they Can.

This Vestry hath laid a Levy of Ten Shillings Current money on each Tithable person in this County for this present year.

Mr. Cha. Cogdell Sheriff have desired time to make up his Accounts with the Church Wardens and granted and order'd that he Meet the said Ch. Wardens on Thursday the 22d Day of May Next in order to Settle the said Accounts.

Order'd that Mr. Jno. Clitherall late Ch. Warden meet the present Church Wardens on Thusday 22d day of May Next to Settle his Accounts of the Parish.

Tho. Austin Church warden, Richard Ward Church Warden, Thos. Lovick, Eno. Ward, A. Mabson, David Shepard, Daniel Rees, Geo. Read

Test. Geo. Read
Clk. Vestry

1747

No. Carolina Carteret County. At a Vestry Met and Held in Beaufort Town the 20th day of Apr. 1747.

Charles Cogdell Esqr. Sheriff of Carteret County appear'd and was Requested to make up his Accounts and to pay the ballance due on his Account of the Levys Received for the year 1746 being £121. and the Sheriff hath Craved time to make up his Accounts and allowed to said Sheriff until the first day of May Next ensueing when he there is to Meet the Church Wardens In order to pay the aforesaid Ballance.

The Vestry Hath agreed to Meet on the first day of May Next Mr. Joseph Bell former Sheriff hath pray'd time (he being Going on a Voiage to Virga.) to make up and pay the ballance of His Account and granted.

Order'd that Mr. Joseph Bray be paid by the Church Wardens fifteen pounds for Reading Divine Service on the So. West side of New port River and his Levy Free for the year 1746 being Due to Mr. Bray on this day Easter Monday.

Whereas Mr. David Shepard in his Account made an Error in his Acct. four pounds Mr. Shepard hath paid to Mr. Richd. Ward the said four pounds being in full ballance.

Mr. Danl. Rees Hath Received from Mr. Thos. Austin £8 being on his Account and Bond.

Order'd that the Sheriff pay Geo. Read Sixty five pounds for Reading Divine service and Clerk of the Vestry which said Sum Is to be Deducted out of the Sheriffs Account. Whereas the above ballance is yett due from the Sheriff.[1]

Order'd that the Church Wardens pay unto Mr. John Road Twenty Pounds for reading Divine service to this Day.

Whereas Cary Godbe hath been Choosen a Vestry Man for this parish and Hath not Qualififyed this Vestry Hath Choosen Saml. Chadwick a Vestry Man in the Room of said Godby and orderd that he may be summon'd to Meet the Church Wardens on the first day of May Next to be Qualifyed.

Agreed with Geo. Read to Read Divine service in this Parish one Sunday at Beaufort Town and the other Sunday at Mr. Shepards on the So. West side of New port River.

Note Christmass Day at the Town for which Service the said Read is to Receive forty five pounds.

Order'd that the Church Wardens Employ A Reader to Read Divine service on Sundays and other Holy Days at the Best and Cheapest Agreement As they Can agree on the East side of No. River.

Mr. Richd. Ward hath Received £8.7.6. in pt. of a fine of Mary Bell.

George Read Imployed Clerk of the Vestry and to be paid £15 According to former orders.

Tho. Austin Church Warden,
Richard Ward Church Warden,
John Clitherall, David Shepard,
Daniel Rees, Thomas Gilliken,
John Sackelford, Geo. Read

Geo. Read
Clk. Vestry

Carteret County. At a Vestry Held at Beaufort Town June the 4, 1747.

Saml. Chadwick Esqr. hath paid unto Mr. Thos. Austin £9.7.6 being a fine pd. said Chadwick by Joice Styring bringing forth a Bastard Child.

Mr. Thos. Austin hath paid unto Mr. Saml. Chadwick £35. which was due to Thos. Willoughby for keeping an orphan Child of Mary Ann Bolton by order of vestry.

Mr. Thos. Austin pd. Mr. Saml. Chadwick 20*s*. due for killing Vermine.

Mr. Saml. Chadwick hath pd. 20*s*. a Levy due from Jonas Wicker said Levy pd. to Mr. Austin by desire of Capt. Cogdell Sheriff.

Col. Thos. Lovick hath pd. Mr. Austin Twelve pounds due for 12 Levys to the parish and by desire of Capt. Cogdell Sheriff.

Capt. Cogdell late Sheriff hath Requested time to pay the ballance due to the parish and the Vestry hath Order'd that the said Cogdell pay the ballance of his Account to one or both of the Church Wardens.

This Vestry hath Laid a Levy on the parish of St. John's the Sum of five Shillings Current money to be paid by every Titable persons and to be Collected According to Act of Assembly.

Capt. Mabson hath paid £9. to the Church Warden Mr. Austin by desire of Capt. Cogdell Late Sheriff being said Mabsons Levy for the year 1746.

Mr. Thos. Austin hath Received of Capt. Cha. Cogdell late Sheriff £4 being said Austins levy for the year 1746.

Tho. Austin Church Warden, Thos.
Lovick, A. Mabson, David Shepard,
Thos. Gilderkin, Samll. Chadwick,
Geo. Read

Teste. Geo. Read
Clk. Vestry

[1] *when the said Read is paid by the Sheriff the aforesaid Sum of [£121] the aforesaid Sum of £65 pd. to Geo. Read is already discounted with the Sheriff* written and struck through.

1748

St. John Parish Carteret County. At a Vestry Held in Beaufort Town On Easter Monday April 11, 1748.

Charles Cogdell Esqr. Late Sheriff Having Neglected to pay the Church wardens the ballance of his Account order'd that he be Summon'd to meet the Next Vestry on the 2d day of May and pay the said Ballance, which if he Refuse or Neglect order'd that he may be forthwith Prosecuted According to Act of Assembly.

Whereas Cary Godbe Esqr. Now Sheriff hath Neglected to Appear to this Vestry order'd that said Godbe be Scited to Appear on the 2d day of May and make up his Accounts with the Next Vestry and Church Wardens.

Order'd that the Church Wardens pay Eve Lewis Three pounds for the Keeping of Willm. Smith.

Order'd that the Church Wardens pay unto Geo. Read forty five Pounds for Reading Divine Service, the last year.

Order'd that the Church Wardens pay Geo. Read fifteen pounds for being Clerk of the Vestry last year.

Order'd that the present Church Wardens meet the Vestry and the Sucseeding Church Wardens on the 2d day of May Next and make up their Accounts.

Order'd that the Church Wardens pay Mr. Jno. Road Twenty five Pounds for Reading Divine Service the last year.

Tho. Austin, Richard Ward Church Warden, Thos. Lovick, A. Mabson, John Clitherall, Samll. Chadwick, Eno. Ward, David Shepard, Daniel Rees, John Shackelford, Thos. Gilderken, Geo. Read

Test. Geo. Read
Clk. Vestry

St. John Parish Carteret County. At a Vestry Held in Beaufort Town On Monday the 2d Day of May 1748.

Charles Cogdell Esqr. hath paid £7. unto Mr. Richd. Ward being the Levys Due from Major Ward for the year 1746.

Charles Cogdell Esqr. to have Credit for 20*s*. being Mr. Brays Levy by Agreement with the Church Warden.

Ballance Due from Capt. Cha. Cogdell Late Sheriff the Summ of £24.17*s*.

Order'd that Mr. Joseph Bell be Summon'd to the Next Vestry to Render an Account of what Levys he or his Deputy hath Received that were not in the List or not given in According to Act of Assembly.

Charles Cogdell Esqr. late Sheriff desires one Month to pay the ballance due to the Parish which if Neglected to proceed According to the last order of Vestry.

Joseph Bell formerly Sheriff hath pd. to Mr. Thos. Austin £6. and £4.16.8*d*. unto Geo. Read and the ballance due is £4.11.7*d*. and order'd that He forthwith pay the same to the Church Wardens According to Act of Assembly.

Mr. Thos. Austin one of the Church Wardens have made up his Account and is Due to Him 19*s*. save 50*s*. he hath pd. Mrs. Mugridge more than her due which he is to Account for When he Receives it or otherwise to have time.

Due from Mr. Thos. Austin £6.5.6*d*. beside the 50*s*. pd. Mrs. Mugridge Mr. Thos. Austin pd. Mr. Richd. Ward £6.5.0*d*. on Account.

Geo. Read pd. Mr. Richd. Ward £9. per Account for fines and Owen Jones the ballance £9. as aforesaid.

Settled Accounts with Mr. Richd. Ward Church Warden for the Last year 1747. £51.10.3*d*. Due to Said Ward.

Mr. Danl. Rees and Mr. John Shacklford Choosen as Church Wardens for this insueing year.

May 2d 1748.

Whereas Cary Godbe Esqr. Sheriff hath Requested to Settle his Collection for this Parish with the Church Wardens it is order'd that said Godbe Settle said Collection with and pay the ballance to the Church Wardens forthwith.

Order'd that the Church Wardens Imploy a Reader to Read, Divine Service on the N.E. side of No. River and streights and not to Exceed £25 Per year.

This Vestry hath Agreed with Geo. Read to Read, Divine Service at Beaufort Town and on the S.W. side of New port River as formerly at £45. Per year.

Order'd that if the Inhabitants of White Oak River Apply for a Reader that the Church Wardens Imploy one as Cheap as they Can Moderately.

This Vestry hath Imployed Geo. Read as Clerk of Vestry for this year at £15. as formerly.

This Vestry hath Laid a Levy of eight pence proclamation money equal to five Shillings Current money on each and every Tithable in this County.

Daniel Rees Church Warden, John Shackelford Church Warden, Eno. Ward, Tho. Lovick, A. Mabson, David Shepard, John Clitherall, Tho. Austin, Geo. Read

Test. Geo. Read
Clk. Vestry

1749

St. John Parish Carteret County. At a Vestry Met on Easter Monday the 27th Day of March 1749.

Daniel Rees Received of Cary Godbe £24.11*s*. being in pt. of money due from[1]

Richd. Ward at the Last Vestry Settled his Account and ballance Due was £51.10.3. but £35. was Charged in said Account pd. Thos. Willoughby which was not paid due £16.10.3.

Cary Godbe Sheriff being attending the General Court Hath made Excuse to this Vestry praying that they may make order for him to Account with the Church Wardens. This Vestry order that the said Godbe on the 2d Monday in April Next Account with and pay the Money due on his Collection without further Delay.

Mr. Thos. Austin having made an Error in his Last Account this Vestry on Examining said Accounts find the ballance Due to said Austin £12.9.6. and order'd that the Church Wardens pay the said Sum.

Order'd that the Church Wardens pay Mr. John Road £25. old Tenor for Reading Divine Service the Last year.

Order'd that the Church Wardens pay George Read forty five pounds for Reading Divine Service the last year and £15. for being Clerk of the Vestry old Tenor.

March the 27, 1749.

Capt. Arthur Mabson being Dead this Vestry hath Choose Wm. Coale a Vestry Man in said Mabsons Room.

This Vestry greed with George Read to Read Divine Service one Sunday in Beaufort Town and the other on the So. West side of Newport River Christmass day at Town, and to be paid £45. Per year old Tenor.

This Vestry Appoint Geo. Read Clerk of the Vestry and to be paid £15 Per annum old Tenor.

This Vestry order that they Imploy Joseph Bray to Read Divine Service at the Streights etc. One Sunday at Mr. Thos. Gillikins, one Sunday at Mr. Parrats and one Sunday at the School House. On Christmass day at Mr. Gillikins and not to Exceed £25 old Tenor Per year.

This Vestry order that the Church Wardens Summon the Majestrates to give an Account of what fines they Have Received. N.B. the Justices to meet the Church Wardens at June Court Next.

This Vestry hath Laid a Levy of One Shillings proclamation money on each Tithable in this County.

Daniel Rees Church Warden, John Shackelford, Samll. Chadwick, David Shepard, Richard Ward, Tho. Austin, Samuel Whithust, Geo. Read.

St. John Parish Carteret County. At a Vestry Mett on Tuesday the 16 day of May 1749.

Whereas Daniel Linyard and his wife are both dead and left Three Children being Girles the eldest of which Is in a declining Condition, and the Widdow of the said Daniel Little before her death desired that the Middlemost of her Children maybe put to John Shackleford Senior this Vestry make order that the said Girle be taken by the said Shackleford until the Next Court.

And as Richd. Rustall Esqr. is willing to take the Youngest Child, this Vestry order that the said Child be put to the said Mr. Rustull who may Apply to the Next Court.

This Vestry order that the Church Wardens take the eldest Daughter of the said Daniel Lynard, and put her to some Carefull person to Nurse her, and the Charge to be paid by the parish, which said Charge and such others to be Repaid out of the estate of the aforesaid Daniel, and that the Church Wardens take such goods and Chattles of the said Lynard into their Hands and give an Inventory thereof to the Vestry.

Daniel Rees Church Warden, John Shackelford, Tho. Austin, David Shepard, John Clitherall, Richard Ward, Samll. Chadwick, Geo. Read

Geo. Read Clk. Vestry

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[1] *Capt. Charles Cogdell sd. Godbe* written and struck through. Immediately following is a full entry, also struck through and including the marginal notation "error": *Daniel Rees paid £24.11 unto Elias Albertson on Acct. of Money Due to Thos. Willoughby Keeping an Orphan Child of Mary Bostons.*

1750

St. John Parish Carteret County. At a Vestry Mett on Monday the 16th day of April 1750 being Easter Monday.

Cary Godbe late Sheriff settled his Accounts for his Collections for the year 1748 and paid As by Account to Danl. Rees £81.11.0*d*. and is now Due from said Godbe £8.4.5*d*. old Tenor and order'd that said Godbe pay the Same to the Succeeding Church Wardens.

Daniel Rees Church Warden hath produced his Account to this Vestry and find the ballance due to him to be £8.8*s*.0 old Tenor, and order'd to be pd. by the Next Church Wardens but since settled his whole Collection for the year 1749 and paid to this Vestry £159.10.9*d*. and is now Due £9.13.3 old Tenor to be paid to the Next Church Wardens.

This Vestry hath paid to Geo. Read £60 old Tenor for his last years Reading and being Clerk of the Vestry According to Agreement with the Vestry as per Record may Appear.

This Vestry hath paid Mr. Joseph Bray £25 old Tenor for Reading the last year per Agreement with the Vestry.

George Read hath been paid £5.5*s*. old Tenor due to Mr. Winrights estate.

Mr. Joseph Bell Late Sheriff have paid by the Hands of Geo. Read £9.8.3*d*. old Tenor being the ballance of said Bells Account.

Daniel Rees Church Warden, John Shackelford, Eno. Ward, Tho. Austin, Samuel Whithurst, David Shepard, Geo. Read

Six pounds eighteen Shillings Proclamation
Left in the Clerks Hands to be paid to the
Next Church Wardens.
Test. Geo. Read
Clk. Vestry

St. John Parish Carteret County. At a Vestry Mett on Tuesday the 17th day of April 1750.

This Vestry hath Choosen Mr. Moses Holston and Mr. George Bell Senior Church Wardens for the ensuing year.

Order'd that the Church Wardens pay Mr. Rees £3.2.6 old Tenor for the Vestrys expences Easter Monday.

This Vestry hath Employed George Read, to Read Divine Service One Sunday in Beaufort Town and the other Sunday on the So. West side of Newport River, for which he is to be paid by the Vestry £45. old Tenor According to order of the late Vestry.

Joseph Holmes an old Man of no estate hath Apply'd to this Vestry for Relief. This Vestry hath order'd that said Holmes be allowed £[2]5. old Tenor for to Support him for the ensuing year and if said Holmes should Die before the expiration that the person at whose house he dyes to Account with the Vestry for such estate as the said Holmes may Chance to Leave behind him said Allowances to be paid Quarterly.

This Vestry Appoints Geo. Read as Clerk of this Vestry for the ensueing year and to be paid fifteen pounds old Tenor.

Geo. Read Deliverd to this Vestry £6.18*s*.0*d*. proclamation which Was Left with him by the last Vestry.

This Vestry Deliverd Mr. Geo. Bell Church Warden £4.5.0*d*. proclamation money, this Money Received back.

This Vestry hath paid Mr. Moses Holston £2.13. proclamation.

This Vestry hath left with George Read £4.5 proclamation.

This Vestry order that the Church Wardens Summon the former Church Wardens to Mett this Vestry at Beaufort Town on the first Tuesday in June Next to Account for their former proceedings.

This Vestry order that the Clerk keep the aforesaid £4.5*s*. proclamation in his Hands until an order from Both the Church Wardens.

Order'd that the Church Wardens pay Mr. Rees £5.10*s*. old Tenor for their Expences this Day.

Moses Houston Church Warden, George Bell Church Warden, Dederick Gibble, Samll. Noble, Nuel Bell, Nathan Davis, Cary Godbe, Geo. Read, Joseph Fullford jr., John Roberds

Test. Geo. Read Clk.

St. John Parish Carteret County. At a Vestry Held at Beaufort Town on Tuesday the 5th day of June 1750.

Order'd that this Vestry pay unto Willm. Coale £6 old Tenor for Expences of the Vestry in May 1749.

Order'd that this Vestry pay unto Willm. Dennis £5.10*s*. old Tenor for their Expences this day.

Daniel Rees Late Church Warden settled his Account with this Vestry and find the ballance due to the Parish £9.4.0*d*. old Tenor.

Order'd that Danl. Rees pay unto William Coales £6 old Tenor and to be Deducted out of the ballance due from Him to this Parish.

Whereas Joseph Holmes hath put himself on this Parish, and Informs this Vestry that David Lewis has effects in his Hands to the Vallue of £17. old Tenor, and unjustly Detains the Same, and the said Joseph being unable to bring Action at Common Law this Vestry order that the Church Wardens Issue out their Summons to Cause the aforesaid David to Appear before David Shepard Esqr. or Some other Majestrate with some part of this Vestry to Settle the differences, and in Case the said David Refuses to Come to tryal that than Process to Issue against him by the Clerk of the Court in the Name of the Church Wardens. <*Turn Over*>

This Vestry hath and Do Lay a Tax on each and every Tithable person in this County the Sum of Eight pence proclamation Money to Defray the Parish Charges.

Moses Houston Church Warden, George Bell Church Warden, Vall. Wade, Davd. Shepard Junior, Nathan Davis, Joseph Fullford, Dederick Gibble, Samll. Noble, John Robarts, Newel Bell, Geo. Read

Test. Geo. Read
Clk. Vestry

St. John Parish Carteret County. At a Vestry Meet at Beaufort Town on Tuesday the 24th Day of July 1750.

Whereas William Smith an Aged Man (and of no estate) Who had formerly been an Inhabitant in this Parish Apply'd to this Vestry for Support this Vestry hath agreed to give the said William two shirts at the price of four pounds eighteen Shillings old Tenor, and also order'd that the Church Wardens pay Geo. Read the aforesaid Sum he having Provided the said Shirts.

This Vestry having found that the above Mentioned William Smith hath been some time in Onslow County and of Right belong to that County this Vestry hath Agreed to send him thither and hath bargain'd with Newel Bell to Carry said Smith and Land him at Cedar point on the East side of New River, or at the Plantation that was Edward Howerds for which order'd that the Church wardens pay the said Newel Six pounds old Tenor.

This Vestry order that the Church Wardens pay Mr. Newel Bell five Shillings and four pence proclamation for his keeping William Smith for a fortnight past.

Order'd that Mr. Gibble and George Read endeavour to gett a Passage for Joseph Holmes to New England and to fitt the said Holmes in a Reasonable manner for his passage, and the Charge to be paid by the Church Wardens and if the said Holmes Should have a passage to let him have a Warm Jacket and a felt Hatt to be paid for as aforesaid.

Order'd that the Church Wardens pay William Dennis Six pounds Seven Shillings and 6*d*. old Tenor for the Vesty Expence this Day. <*Turn Over*>

<*Brought Over*> George Bell Church Warden, Val. Wade, Cary Godbe, Nathan Davis, Jos. Fullford jr., Dederick Gibble, Davd. Shepard Junior, Newel Bell, Geo. Read.

Test. Geo. Read
Clk. Vestry

1751

St. John Parish Carteret County. At a Vestry Mett at Beaufort Town on Easter Monday the 8th day of April 1751.

This Vestry hath orderd that Daniel Rees be paid £12. old Tenor for 2 Months Keeping John Rine a Sick Person Who happen'd to fall in here.

This Vestry order that the Sheriff pay off those persons When he Collects the Levys for the last year for such Vermin as was allowed on Easter Monday Last.

Order'd that Mr. Danl. Rees be paid 20 Shillings proclamation for Vestry expences this day.

Geo. Read Render'd an Account to this Vestry of the money lodg'd in his Hands and the ballance due from said Read £9.14.6. old Tenor.

Order'd that the Clerk give Notice unto the Several persons that are Indebted to this parish to Come and Account and pay the said Summs in ten days Notice and on Refusal, the Clerk is to Issue process against them in the Name of the Church Wardens etc. and that the Clerk Appear in the Name of the Church Wardens.

Whereas Joseph Holmes hath been at Edward Shepards for Six Months the 13th day of this Month at the Rate of £5.6.8*d*. proclamation Per year, this Vestry order that said Shepard be paid for the above time, and this Vestry hath agreed to keep the said Holmes at the said Shepards at the Rate aforesaid, finding said Holmes Sufficiant meat drink Washing Lodging mending and Making, and if said Holmes wants Cloths It is directed that Mr. Ded. Gibble and Geo. Read provide such Moderate Clothing.

Whereas Joseph Holmes had a pair of Shoes of Mr. Davd. Shepard at five Shillings and 4*d*. proclamation order'd that the same be paid out of the Parish tax. <*Turn Over*>

This Vestry hath Laid a Levy on each and every taxable Persons in this Parish or County of One Shilling proclamation.

Order'd that George Read be paid eight pounds proclamation for Reading the Last year and Clerk of the Vestry Agreed with George Read to be Clerk of this Vestry for the ensuing year and to be paid two pounds proclamation Agreed with George Read to Read Divine service for the Next year, to Read in Town once a Month and the Remainder part of the time on the So. West side of Newport River and to be paid four pounds Proclamation Per year, to Read on Christmiss day at Town.

Order'd that every Majestrate have Notice that at the Next Court they will be Required to Render on Oath an Account to the Church Wardens What fines they have Received.

Order'd that the Sheriff make up his Accounts with the Church Wardens and pay the ballance on the first Tuesday In June Next under the Penalty of the Law.

George Bell Church Warden,
Moses Houston, Val. Wade, Nathan

Davis, Newel Bell, Dederick Gibble, David Shepard Junior, Samll. Noble, Joseph Fullford, Geo. Read, John Roberts

The Majority of this Vestry agree that Geo. Bell Church Warden agree with a Reader to Read Divine Service the Next ensuing year and not to give above £2.13.4. proclamation Per year and that Mr. Houston endeavour to get one on White Oak and allow him the Sum of £2.13.4. proclamation per year.
Test. Geo. Read
Clk. Vestry

1752

St. John Parish Carteret County. At a Vestry met On Eastermonday the 30th day of March 1752 at Beaufort Town.

This Verty [*sic*] order that Edwd. Shepard be paid £5.19.4*d*. proclamation for keeping Joseph Holmes one year to the 13th of April Next and for other Services due as per Account.

Orderd that Geo. Read be paid 12*s*.2*d*. proclamation the ballance of an Account due for Expences for Joseph Holmes etc. per Account.

<*Pd.*> Edwd. Shepard desires that Danl. Rees be paid forty Shillings proclamation out of what is due from the Parish.

Danl. Rees Esqr. Sheriff having Received from John Tibbets 2. Levys for the years 1749 and 1750. Therefore the said Sheriff is to pay the same to the Vestry and said Rees to pay 10*s*. proclamation half the fine.

Wm. Dennis having Received twenty shillings proclamation a fine due from Wm. Bevens order'd that said Dennis be Charged for the Same.

Order'd that George Read be paid four pounds proclamation for Reading last year to the 25 Inst. and two pounds proclamation for being Clerk of the Vestry.

Order'd that Mr. Samuel Noble be paid two pounds thirteen Shillings and 4*d*. proclamation money for Reading last year at White oak.

Order'd that Mr. John Road be paid two pounds thirteen Shillings and 4*d*. proclamation for Reading last year at the Streights.

Hannah Gardner hath paid her fine for having a bastard or base begotton Child being one pound five Shillings proclamation.

Joseph Bell have Confest that he Received a fine from Charles Sherlock for breaking the Sabbath, and to be pd.

Daniel Rees Esqr. Sheriff made his Accounts up for the Collection for the year 1750 and the ballance due to him is two pounds Nineteen Shillings and one penny half penny proclamation.

Paid Moses Houston seven Shillings and Six pence proclamation which is the ballance due to him as per his Account delivered in. <*Turn over*>

Pd. Franciis Coston 2/6. due per book for a killing a Catt.

Pd. Newel Bell 1/4. due to him.

Pd. Newel Bell for killing a Catt 2/6.

Left with the Clerk eleven Shillings proclamation being part of the money Received of Hannah Gardner.

Moses Houston Church Warden, George Bell, Nathan Davis, Davd. Shepard Junior, Val. Wade, Samll. Noble, Joseph Fullford jr., Newel Bell, Geo. Read.

St. John Parish Carteret County. At a Vestry Met and Held at Beaufort Town, On Tuesday the 28th April 1752. The following persons Quallified Thos. Lovick, David Shepard, Joseph Bell, Richd. Ward Esqrs., Jos. Fulford junior, Danl. Rees Esqr., Newel Bell, Geo. Read, Val. Wade, David Shepard junior.

This Vestry order that Mr. Geo. Bell Senior be Summon'd to Appear at Beaufort Town on the Second day of June Court Next with his Accounts and make payment of the moneys Due thereon.

This Vestry hath Choosen Mr. Joseph Fulford junior and Mr. David Shepard junior Church Wardens (if said Shepard Qualifys) for the Next ensueing year. Mr. Shepard hath Qualify'd.

This Vestry hath Received 25*s*. proclamation from Joseph Wallis a fine Due from Ann Ryall.

Whereas Sundry persons on the So. West side of New port River hath by Subscripson Raised a Certain Summ of money towards building a Chappel on the aforesaid side of the River, and the said Subscription is too Little to Defray the Charge, therefore this Vestry order that Eight pounds be allowed towards building the said Chappel and to be paid out of the Tax to be Laid for this Present year, and if any other of the Inhabitants Shall follow the Example of the people on the said So. West Side of Newport River that the Vestry take it into their Consideration as they Have done in this order, the aforesaid Summ of Eight pounds to be Lodged in the Hands of the Church Wardens and if not Apply'd to the Intended use, said Church Wardens to Account with the Vestry for the Same.

This Vestry Lay a Levy of One Shillings on every Taxable in this County and to be Collected by the Sheriff.

This Vestry hath Agreed with Edwd. Shepard to Keep Joseph Holmes the ensuing year (to begin the 19th Inst.) and to find him as by a former Agreement and to be paid £5.6.8. per yr. and so in proportion.

This Vestry hath agreed to Allow Mr. John Road three pounds for Reading this Year on the No. side of No. River.

This Vestry hath Agreed with Geo. Read to Read at Town, and on the So. West side of Newport River, to Read at Town every third Sunday and to be paid five pounds for the year.

This Vestry Agreed With Geo. Read to be Clerk of this Vestry and to be paid two pounds per year.

This Vestry order that if the Persons at White Oak River desire a Reader, that Mr. Thos. Dudley and Mr. Moses Houston Employ one, Not allowing him above three pounds per year.

This Vestry order that the people at Hunting Quarter be allowed twenty Six Shillings and 8d. to Hyre a Reader for one year and that Mr. Willm. Gaskill is Appointed to Get said Reader etc.

The above Summ of twenty five Shillings is Lodged in the Clk. of the Vestrys hand said Money Received of Joseph Wallis.<*Carry'd over*>

Joseph Fullford jr. Church warden, David Shepard Junior Church Warden, Thos. Lovick, David Shepard, Jos. Bell, Richard Ward, Val. Wade, Daniel Rees, Newel Bell, Geo. Read

The Vestry order that Geo. Bell Senior
Account with and pay the moneys Due
from him to the Church Wardens and any
three of the Vestry the 2d day of June
Court Next.
Test. Geo. Read
Clk. Vestry

At a Vestry Mett at Beaufort Town on the 3d day of June 1752.

Daniel Rees Sheriff hath Settled Accounts with this Vestry and paid the ballance £18.1.6*d*. as per Account settled as may appear.

Thos. Lovick Esqr. hath Received 10*s*. for Benja. Brittains fine for Swareing in Court (profainly) and lodged the Same In the Hands of the Clerk of the Vestry.

Pd. Mr. Edwd. Shepard for the Summ of three pounds 12/6. on Acct. of Jos. Holmes and £2. pd. Mr. Rees makes £5.12.6.

Pd. Geo. Read £4.5*s*. and what he Received per Minutes of Vestry makes £6. as per order of Vestry.

Richd. Ward Esqr. hath Accounted with this Vestry hath pd. 12/6. for 1/2 the fine due from Margt. Fulford.

Pd. Mr. Rd. Ward 31*s*.6*d*. for the ballance of his Account.

Pd. David Shepard Esqr. for a pair of Shoes for said Jos. Holmes 5*s*. for a pair of Shoes do. some time ago per Vesty Book.

Deliverd Mr. David Shepard junior £4.9.0. to be Accounted for etc.

Joseph Fulford jr., David Shepard Junior Church warden, Jos. Bell, Newel Bell, Thos. Lovick, David Shepard, Daniel Rees, Geo. Read

1753

St. John Parish Carteret County. At a Vestry Mett and Held at Beaufort Town On Wensday the 6th day June 1753.

This Vestry Appoint David Shepard Esqr. Church Warden for this Present year.

Mr. Pacquenet hath Render'd an Account of his Charge Keeping Eliza. Williams amounting to £2.13. and he hath in his Care a box and Some Woollen Cloth to the Vallue of 16.2*d*. due to said Pacquenet £1.17.0*d*. and order'd to be paid by the Church Wardens.

Order'd that Mrs. Fuller deliver to Mr. Pacquenet a peice of Woollen Cloth which he had to make up for Elisa. Williams.

Settled Accounts with the Sheriff and is due from him £21.7.8 1/2 beside James Shackelfords Levys said Shackleford Not having given in his List.

Order'd that the Sheriff pay unto Geo. Read five pounds for Reading Divine Service Last year and £2. for being Clerk of the Vestry.

Order'd that the Sheriff pay Mr. Road £3. for Reading last year.

Order'd that the Sheriff pay Edward Shepard £5.6.8. for keeping Joseph Holmes the Last year due the 13th April Last.

Order'd that the Sheriff pay unto Mr. Moses Houston £3. to pay the Reader at White Oak.

Order'd that the Sheriff pay to D. Shepard Esqr. 5*s*./4. for a pair of Shoes he pd. Joseph Holmes.

Order'd that the Sheriff pay 5*s*./4. to Newel Bell for a pair of Stockings delivered Joseph Holmes.

Order'd that the Sheriff pay Mr. Moses Houston 7/6. for taking up a Negro belonging to Richard Canaday and that the Church Wardens Levy the Same on said Canaday.

Agreed with George Read to Read Divine Service as he Did the Last Year and to be paid five Pounds as before.

Agreed with George Read as Clerk of the Vestry and be Paid two pounds for the Same.

Agreed that Mr. Roads to Read Divine Service as he did the Last Year and to be paid three pounds for the Same.

Ordered that Mr. Moses Houston Employ a Reader on White Oak River not allowing above three pounds per year.

Agreed that Edward Shepard Keep Joseph Holmes this Present Year and to be Paid five Pounds Six shillings and eight Pence and so in Proportion.

Ordered that Joseph Morss and Edward Shepard prosession the Lands as far as Rustalls Badge and Return the Same to the Next Vestry.

The Sheriff hath Paid to Mr. Joseph Fulford Junior one of the Church Wardens Eight Pounds Ten Shillings and four pence.

Ordered that Mr. Moses Houston and Mr. David Turner Procession the Lands on White oak River from Hunters Creek to the head of white oak River.

This Vestry Lay a Levy of One Shilling Proclamation on each Taxable in this County and to be Collected by the Sheriff.

Jos. Bell, Nathan Davis, Danl. Rees, Geo. Read, Newel Bell, Joseph Fullford jr. church Warden, David Shepard church Warden, Thos. Lovick

1754

Carteret County No. Carolina. At a Vestry Met at Beaufort Town on Easter Monday the 15th day of April 1754.

Joseph Fulford junior one of the Church Wardens gave this Vestry good Reason for his not Rendering his Account to this present Vestry it is ordered that said Fulford Settle his Accounts with the Next Vestry at their Meeting the first time.

The Sheriff hath Render'd an Account to this Vestry for the year 1752 and the ballance due to the parish 16*s*. 10 1/2*d*. beside James Shackleford Levys for the said year 1752 and order'd that he settle his Account for the year 1753 and pay the ballance to the Next Vestry According to Law.

Whearis as Information is made to this Vestry that George Styrin hath taken a poor Woman and Child into his House and since have turned the said Woman and Child out of his house, therefore this Vestry order that order be sent to said Styrin to Carry said Woman out of this County or give Security to keep her and Child off the parish of St. John, said Woman Came from New England Lately the said Styrin to Come Immediately and give such Surety.

Orderd that Edwd. Shepard be paid £8. for keeping Joseph Holmes one year and a half the Half year being the time he kept him before he agreed with the Vestry said Shepard gave Oath that he Never Received any thing for the first half year.

David Shepard, Joseph Fulford, Thos. Lovick, Jos. Bell, Nathan Davis, Newel Bell, John Sanders, Geo. Read

David Lewis greed to keep Jos. Holmes until the Next Vestry at the price Edwd. Shepard kept him.

Carteret County No. Carolina. At a Vestry Met at Beaufort Town on fryday the 10th day of May 1754. Present Thos. Lovick, Joseph Bell, David Shepard, Moses Houston, Joseph Fulford Esqrs., Saml. Noble, Joseph Morss, Val. Wallis, John Roberts, Willm. Dennis, Geo. Read.

Church Wardens Choosen Colonell Thomas Lovick and Capt. Moses Houston.

This Vestry order that Wm. Owens be paid 13*s*./4*d*. proclamation for making Cloaths for Joseph Holmes the Account proved.

This Vestry hath Choosen George Read to be Clerk of this Vestry and to be paid £2. for the same for one year order'd that Geo. Read be paid £2.10 for Sundry Goods for Joseph Holmes per Account delivered in.

Whereas Last Vestry made an order to pay £8. to Edwd. Shepard and since it appears that there is but £5.6.8*d*. for one year due the Half year being paid as per Vestry Book Appears in the year 1751 as may appear by a Vocher by Geo. Reads Book.

Capt. Joseph Fulford have not Ready his Account to Settle, his Account this Vestry order that said Fulford Settle his Account the 2d Day of June Court with the Church Wardens.

This Vestry order that the Sheriff Settle his Account with the present Church Wardens the 2d Day of June Court Next and pay the ballance to said Church Wardens.

Saml. Noble one of the Vestry Confests that he Received of David Shepard junior £2.10.4*d*. per order of Vestry.

Major David Shepard Render'd An Account for his Son David Deceased former Church Warden of the money Received of a Vestry in the year 1752 £4.9*s*. and pd. the same away per Account.

The Inhabitants of White Oak River hath Applyed to this Vestry as the Inhabitants on the So. West side of Newport River, has done for assistance to help build a Chappel this Vestry order that Eight pounds be paid to the Church warden, to be Applyed towards building a Chappel on White Oak River, as the order were for the Building one on Newport River to which shall Referr.

This Vestry Lay a Levy of Sixteen pence proclamation money per every taxable in this County.

This Vestry hath Agreed with David Lewis to Keep Joseph Holmes for one year at £5.6.8 proclamation per year said Lewis to find him meat drink washing and Lodging, and mending his Common Cloaths and to be pd. for keeping him Since Last Vestry.

This Vestry Agree that Geo. Read may Read as he did last year and at the Rate as he had the Last year and to be pd. by the Church Warden.

This Vesty order that Capt. Fulford agree with a Man to Read Divine service on the N.E. of North River not Exceeding giving him above £3 per year.

Ordered that Capt. Houston Mr. Saml. Noble and Val. Wallis agree with a Reader to Read Divine service at White Oak Not Exceeding £3 per year.

<*Carryed over*> Thos. Lovick, Moses Houston Church Wardens, Jos. Bell, Samll. Noble, Vallentine Wallis, David Shepard, Joseph Morss, Joseph Fulford, John Roberts, Willm. Dennis, Geo. Read

Justices Sworn to Render An Account of the fine Received by them.

Col. Lovick - none
Capt. Houston - Do.
Capt. Fulford.

Carteret County. At a Vestry met at Beaufort Town on the fifth day of June 1754.

Whereas Ann Gary is a poor Woman and is very Weak, and not able to assist her self, this Vestry order that Capt. Moses Houston agree with Some Person to keep the said Ann and a Child of the said Ann.

Joseph Fulford late Church Warden Settled his Account and there is due to the Parish £4.15.6. Commission to be deducted 10*s*.10*d*.

Mr. John Roberts is to bring an Account for keeping Ann Gary to the Next Vestry to be Consided on.

Mr. Samuel Noble Imployed as Reader on White Oak River to Read Divine Service and to be paid £3.

Mr. Francis Egleton Imployed to Read Divine Service in the Streights and to be paid £3.

Ordered that the Sheriff Account with Colonell Lovick one of the Church Wardens within Twenty days and the said Church Warden to pay when Receives the money such Lawful Debts due from the parish.

Thos. Lovick Church Warden, Moses Houston Church Warden, Joseph Fulford, Valle. Wallis, Joseph Morss, Samll. Noble, John Roberts, Geo. Read

1755

Carteret County St. John Parish. At a Vestry met at the Court House at Beaufort Town on the Seventh Day of July anno Domini 1755 Prestent meet Colonell Thos. Lovick, Colonell Joseph Bell, Capt. Moses Houston, Major David Shepard, Capt. George Gibbens, Thos. Bell Esqr., Mr. Newll Bell, Mr. John Sanders, Mr. William Deniss, Mr. Ezekeil Hunter, Mr. Cornelus Canady.

Qualified according to Law and Proceeded to make Choice of a Clerk and Said Vestery Chose George Mackane and agreed to Allow him Two Pounds Proclamation Money per annum.

This Vestry have appointed Capt. Moses Houston and Thos. Bell Esqr. Church-Wardens for the Ensuing year.

This Vestry ordered That Mrs. Read Deliver all The Books and Paper Belonging to St. John's Parish unto George Mackane Present Clerk of the Vestry.

Moses Houston Ch. [Warden], Thos. Bell Ch. Warden, Thos. Lovick, Jos. Bell, Newel Bell, John Sanders, David Shepard, Geor. Gibbens, Ezekiel Hunter, William Denniss, Cornelias Canaday

This Vestry adjoun till the first
monday in September
Geo. Mackane
Clk. Vestrey

North Carolina Carteret County. St. Parish. Monday Septr. the 11th 1755.

This Vestry meet according to Adjournment.

<*d*.> This Vestry Agrees to give the Reverend Mr. James Read Twenty Pounds Proclamation for the Ensuing Year upon Condition that he the Said Mr. Read, Read Devine Service in the Parish of St. Johns Six Times in the Year viz. Twice at Beaufort Town Twice at the Chapel by Major D. Shepards and Twice at Capt. Mackhouses on White Oak River According to the Tenor of his Letter to this Vestry etc.

<*d*.> Mr. David Lewis brought to this Vestry An Acct. of Thirteen Shillings on acct. of things Expended at Mr. Holms Deceased Funral etc. this Vestry doth Allow of Said Acct. Also for Keeping Joseph Holm Eleven months £4.17.9.

<*d*.> Ordered that Capt. Moses Houston be Paid for Keeping Ann Garrey and Child makeing Coffin Burial etc. Nine Pounds Eight Shillings.

Ordered that Capt. Moses Houston Imploy a Reader on White Oak River To Read Devine Service to Publish banes of Matramoney etc. To be allowed Twenty Shillings per Public per for the ensueing year.

Order that Mr. Vall. Walliss Imploy a Reader on Pettyford Creek to read Devine Service Publish Banns etc. to be allowed Twenty Shillings by the Parish for this Ensueing year.

Ordered that Colonell Jos. Bell Imploy a reader to Read Devine Service at the Chapel by Mr. David Shepard To be allowed Twenty Shilling by the Parish Per For the Ensueing year.

Ordered that Capt. Geo. Gibbens Imploy a Reader to Read Devine Service at Beaufort Town To be allowed Twenty Shillings per by the parish for the Ensuing year.

Ordered that Thos. Bell Esqr. Imploy a Reader to Read Devine Service one the East Side of North River To be Allowed Twenty Shillings per By the Parish for the ensueing year.

Ordered that Mr. William Gaskill to Imploy a Reader to Read Devine Service at Hunting Quarters and to Be paid Twenty Shilling per by the Parish for the ensueing year.

This Vestry Setteled With Edward Shepard and find the Ballance of the Whole of Said Shepards accts. to be in Said Shepard favour Three Pound Thirteen Shilling and four Pence.

Daniel Rees Esqr. Sheriff Produced his Accts. for the year One Thousand Seven Hundred and fifty Three There Being four Hundred and forty five Taxables at one Shillings Per Taxable Twenty Two Pound five Shillings upon which this Vestry Setteled the accts. for Said Year and do find that the Ballance in Said Reess favour is one Pound four Shillings and Three pence Three farthing N.B. Ths. Paid Michal Pacqunets full accts. for Elizabeth Williams in [*blank*].

This Vestry orders that the Parish Pay William Mosely Eight Shillings for Makeing Mr. Holmss Coffin.

Memorandum Colonell Thos. Lovick informed this Vestry that Mr. Geo. Read and Said Lovick did not fully Settel with the Sheriff Persuant to a former order and Desired This Vestry to Settel with Said Sheriff which is Done as may appear above and Colonell Lovick made it appear that he Paid 2 Shillings and 2*d*. more then was Due to the Parish in the Year one Thousand Seven Hundred and fifty Three.

This Vestry allowes Mr. William Denniss Thirteen Shillings and four Pence for Vestry Expences Some Years Past as per accts. Doth appear.

This Vestry Also Allows William Denniss Three Pounds Nine Shillings for Vestry Expences at their Meeting the Three Last Vestrys.

This Vestry Settel with Daniel Rees Sheriff the Parish Levy for the year one Thousand Seven Hundred and Fifty Four and found the Ballance to be Twenty Six pounds Fifteen Shillings and Three Pence one farthing, and Capt. Moses Houston and Thos. Bell Esqr. Church Wardens Received the Sum of Twenty Six Pound Fifteen Shillings and Two Pence.

This Vestry by Capt. Moses Houston Paid Major David Shepard five Shillings and four Pence.

Capt. Moses Houston Church Warder Paid Eight Pounds To Colonell Jos. Bell for the Chapel on the west Side of New port River which Sum Was Raised Pursuant To a former Order.[1]

Capt. Joseph Fulford Setteled with this Vestry and Said Fulford made it appear that he Paid Francis Egelton Three Pounds for Reading and also Three Pounds to John Roads for Reading which over paid his former Ballance one pound fifteen Shillings and fore pence Which was payd to him by Capt. Moses Holston Church wardin.

This Vestry has agreed to Lay a Levy of Three Shillings and four pence a Taxable for this present Year.

This Vestry appoints Geo. Gibbons Esqr. Collector of the Parish Taxes for this Year He giving Security as the Law directs.

Paid By Capt. holstand Church Warden To William Dennis three pounds Eighteen Shillings it being the Ballance of his acount that apears upon the Vestrey Book the 2th of Septm. 1755.

Payed by Capt. holstand Church Warden To Edward Shepard three pounds thirteen Shillings and four pence it being the Balance that apears upon the Vestry Book for the Keeping of Joseph holms Decesed.

This Vestrey ordereth that David Lewis Rendereth in upon oath an Inventrey of the Clothing and other things Belonging to joseph Holmes Deceased To the Church Warden This afternoon in order for To be set up on publick Vandue in the parish St. Johns acording as the Law Directs.

Moses Houston C.D., Thos. Bell C.D., G. Gibbens, Jos. Bell, David Shepard, Cornelios Canaday, Geo. Mackane Clk. Vestry, Valle. Wallis, W. Denis

This Vestry Hath allowed Willim Denis for Expencys to one pound Eleven and Eight pence.

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[1] *Capt. Moses Houston paid Tho. Bell Esqr. Three pounds for the Reader on the East Side of North River the above is a mistake and Paid Back* written and struck through.

1756

North Carolina Carteret County St. Johns Parish. At a Vestery met at Beaufort Town on the 19th day of April 1756 Being Easter-Monday. Present met Capt. Moses Houston, Thos. Bell Church Wardens, Colonell Thos. Lovick, Colonell Jos. Bell, Newell Bell, Ezekeil Hunter Esqr., mr. William Dennis, Capt. Geo. Gibbens, Valentine Walliss Vestry men.

Upon the Prayer of Major David Sheperd there is allowed to Said Sheperd Two Pounds Proclamation for his Care of, and Buirying a Traveling man that Died Last Winter at house etc. by this Vestry and also to have the Said mans old Cloths.

Upon the Prayer of Mrs. Ann Read this Vestry allows Said Read Ten Shillings Proclamation for her Care of the Same man before he went to Said Sheperds.

Colonell Thos. Lovick Produced an Order from the Reverend Mr. James Read for Twenty Pounds Proclamation for his Performing Devine Service the Last Year this Vestry orders the Church Warder of Said Parish to Pay the Said Sum to Colonell Thos. Lovick Pursuant to Said order.

This Vestry orders that the Church Wardens pay Geo. Mackane Clk. Two Pounds for his Salary Last Year etc.

This Vestry orders that the Church Wardens pay Capt. Moses Houton Nine Pounds Eight Shillings Proclamation being for his Care of and Keeping Ann Garry and Burying her it being Pursuant to a former order.

Capt. Moses Houston Paid Geo. Mackane Clk. Two Pounds proclamation Pursuant to the above order etc.[1]

Capt. Moses Houston and Thos. Bell Esqr. Church wardes paid unto Colonell Thos. Lovick Twenty Pounds Proclamation being Pursuant to an order of Vestry as also accord to an order of the Reverend Mr. James Read and Being for Said Roads Performing Devine Service Last year in this Parish.

This Vestry Orders the Church Wardens to Cite the Executors or administrators of Mr. Joseph Wicker Deceased to render an account to this Vestry Concerning how Mr. Jos. Wicker Paid or accounted for Ninteen Pounds Six Shillings old Tenor Pursuant to a order of a former Vestry which Vestry ordered said Wicker to pay Twelve Pound old Tenor part of Said Sum to Mr. John Simpson Sr. And that the Church wardens make their report to the Next Vestry. Memorandum by Mr. Wickers Last Settelment with the vestry of St. Johns Parish on the 23d day of April 1739 as appears by the Vestry books there is Due the above Sum.

Robert Read Rendered his father Mr. George Read Deceased accts. to be Examined by this Vestry and this Vestry find the ballance in Said Reads favour Eight Pounds Three Shillings and Ten Pence and the Vestry ordered the Church Wardens to Pay the Same.

Capt. Moses Houston paid unto Mr. Robert Read four Pounds Ten Shillings and Ten Pence Part of the above ballance.

Thomas Bell Esqr. Church Warden paid Capt. Moses Houston the Sum of Six pounds five Shillings and four Pence being Part of an above order.

Capt. Moses Houston Prays this Vestry to Chuse a Church Warden in his Stead upon which This Vestry Elected Mr. Valintine Wallis Church Ward in his room.

This Vestry agrees to pay Capt. Ebenezr. Harker Next Eastermonday forty Shilling upon Condition that Said Harke takes and Keep a Certain Child Calld Jemima Smith from Being Chargeable to this Parish and also if Said Harker has Said Child bound to him as Soon as he reasonably Can and Teaches Said Child to Read Modren English.

Ordered that Capt. Moses Houston be paid Two pound for Keeping Jno. Newan Three months and forteen Days and finding him one Check Shirt and Pair of Shoes.

June the 3, 1752. Col. Thos. Lovick pd. to G. Read 10*s*. proclamation he Received of Benja. Brittain for Swaring profanely in Open Court. Pd. to the Vestry.[2]

Memorandum Sepr. 6, 1753. I saw an Advertizement Sett up at Beaufort Town by Grigg Yarborough Concerning a Horse branded m or MM.

This Vestry appoints Capt. Geo. Gibbons Collector an other Year.

This Vestry agrees to Pay Capt. Charles Cogdell Twlve pound a year begining the Twelfth Day of March Last Past and upon Condition that Said Cogdell Keep John Newman the Said Year and finding him meat Drink washing Lodging and Cloths and one Gallon of Rum.

This Vestry agree to pay Mr. Valintine Wallace Twenty Shillings for the use of Eve Lews to be Laid out by him to the best agadvantage.

This Vestry agrees to Pay Mr. William Dennis Twenty Shillings for the use of Jane Prince to be laid out by him to the Best advantage.

This Vestry orders Capt. Geo. Gibbons to pay all Persons that have Claims now Due be as will appear to him by a List of the Several Persons and their respective Dues given him by the Clerk of the Vestry and the Clerk to be accountable to the Vestry for the Truth of Said List of accounts, and the Collector to Swear all Persons that have old accounts to the Truth of their accounts and all in Particular where the Clerk orders So to Done.

Ordered that Colonell Joseph Bell Employ a Reader to Read Devine Service at the Chapel on New port River and to Publish Banns of Matraimony and to allow him Twenty Shillings for one year.

Ordered that Valintine Walliss Church Warden Employ a Reader to Read Devine Service on Pettiford Creek and Publish Banns of Mattraimony and to allow him Twenty shilling for one Year.

Ordered that Capt. Moses Houston Employ a Reader to Read Devine Service on White Oak River and to bublish [*sic*] Banns of Matraimony and to allow him Twenty Shillings for a year.

Ordred Thos. Bell Esqr. Employ a Reader to Read Devine Service on Core Sound and to Publish Banns of Matraimony and to allow him Twenty Shillings for one Year.

Ordered that Capt. Geo. Gibbons Employ a Reader to Read Devine Service at Beaufort Town and Publish the Banns of Matraimony and to Allow him Twenty Shillings for one Year.

Ordered that Mr. William Gaskill Employ a Reader to Read Devine Service and Publish the Banns of Matriamony and to allow him Twenty Shillings for one Year at Hunting Quarters etc.

Ordered that Geo. Mackane be allowed Ten Shillings the following year more then his Common Sallary on account of Several Services that the Clerk has Do [*sic*] by virtue of Some Late acts of assembly.

Ordered that Mr. William Dennis be allowed one pound Seventeen Shillings and four pence for Vestry Expences this Present Setting as also 9/ for a Diner and Club [*sic*].

Ordred that Valintine Walliss and Thos. Bell Church Wardens Endeavour to get the Notes of hand for fines or other Dues and to Sue Such as will not Immeadately pay thier respective Debts.

This Vestry Lays a Tax of one Shilling and Eight Pence for this Present year.

Thos. Bell Church Warden, Valle. Wallis Church Warden, Jos. Bell, Neuel Bell, William Dennis, Cornelios Canaday, Geor. Gibbens, Moses Houston, Geo. Mackane

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[1] *Capt. Moses Houston paid Coll. Thomas Lovick Twenty pounds Proclamation Pursuant to the order of Mr. James Read minister as also agreeable to the above order of this Vestry* written and struck through.

[2] A rectangular box is drawn around this entry and the one immediately following, both of which record events taking place several years before the date of the sitting.

1757

North Carolina Carteret County St. John Parish. At a Vestry met at Beaufort The 11th day of April anno Domini 1757 being Eastermonday. Present Colonell Joseph Bell, Major David Shepard, Mr. Newel Bell, Mr. William Denniss, Mr. Cornelus Canady, Mr. John Sanders, Capt. Geo. Gibbens.

Whereas the former Church-wardens Time of Churchwardenship is Expired and they have Neglected to appear [*torn*]ar this Vestery Proceeded to make Choice of New Churchwardens accordingly they made Choice of Colonell Joseph Bell and Thomas Bell Church Wardens for the Ensuing year.

Memorandum Capt. Geo. Gibbeens paid to Colonell Joseph Bell Church warden the Sum of Thirteen Pounds Eleven Shilling and Six pence and Said Bell paid Geo. Mackane Clk. Vestry Two Pounds five Shillings at the Same Time.

Colonell Joseph Bell by Order of Vestry paid Mr. John Simpson Sr. the Sum of Thirty Two Shillings proclamation money being Eaqual to Twelve Pounds old Tenor which appeared To be Due to Said Simpson by the Old Vestry books.

Also Said Bell paid Cornelus Canady Ten Shillings for the use of Mrs. Ann Read being Due to her by a former order.

Also Paid Geo. Mackane Twenty and Six pence for the use of widdow Eve Lewis Twenty Shilling of which was allowed her by the vestry Towards her Maintainenc Last Year.

Also paid Wm. Deniss four Shilling part of his Claims.

This Vestry Allowed Mrs. Mary Cogdell Three Pounds Three Shillings and four Pence Being her Claim for Keeping John Newman and buring etc. as per accts. rendered.

This Vestry appoints the present Sheriff or his Sussecesor to Collect the Parish Levey for the Ensuing Year Said Sheriff or his Sussecors giveing Bond and Security for his faithfull Discharge of his Office as Collector according as the Law Derits.

Orderd that Capt. Moses Houston Employ a Reader To Perform Devine Service on white Oak River For the Ensuing Year and To Allow Said Reader Twenty Shilling etc.

Ordred that Valintine Walliss Employ a Reader to Perform Devine Service at Petifors Creek and to allow him Twenty Shilling etc.

Ordred that Colonell Joseph Bell Employ a Reader to Perform Devine Service at the Chapel on New port River and to allow him Twenty Shillings etc.

Ordred that Captain Geo. Gibbeons Employ a Reader To Perform Devine Service at Beaufort Town and to allow him Twenty Shillings etc.

Ordred that William Gaskell Employ a Reader to perform Devine Service at Hunting Quarter and To Allow him Twenty Shillings etc.

Ordred that Mr. Thos. Bell Employ a Reader to Perform Devine Service at The Straights and allow him Twenty Shillings etc.

Ordred That William White be paid Twenty Shillings for Performing Devine Service the Year 1755 as appears by a Certificate Produced to this Vestry from Mr. William Gaskill etc.

Geo. Mackane paid Twenty Shilling to this Vestry upon the accts. of Thos. Houston for the use of the Parish Being Part of a soote for Twenty five Shilling Due to Said vestry.

Colonell Joseph Bell paid Major David Shepard Twenty Shillings Being part of a former order.

Ordred that Eve Lewis be Allowed Thirty Shillings towards maintaing her the Ensuing year To be paid into the Hands of George Mackane for her use.

Ordred that Mrs. Jane Prince be allowed Thirty Shillings towards Mantaining her the Ensuing Year to be paid into the hands of Mr. Wm. Dennis for her use.

This Vestry Lays a Levy of one Shilling and Eight pence on all the Taxable persons in the Parish of St. Johns in the County of Carteret To be Collected according to Law Being for the Ensuing year.

Orderd that the Collector (of the Parish Levey) Geo. Gibbeons and the former Church Wardens to witt Thomas Bell Esqr. and Valintine Walliss and also Moses Houston and Thos. Bell the Church wards for the year 1755 be Cited by the Clerk of the vertry to appear at Beaufort Town the Monday before June Court Next To Settel thear Respective accts. with the Present Church-Wardens etc.

Ordred That Mr. William Denniss be Allowed Twenty Three Shillings for Expences this Presnt Vestry etc.

Jos. Bell Ch. warden, Thos. Bell Ch. warden, David Shepard, John Sanders Jr., Newel Bell, Cornilios Canaday, William Denniss

Geo. Mackane
Clk. Vestry

1758

St. Johns Parish Carteret County 10 [May 1758]. On Easter Munday the 27th day of March Last 1758 The following Persons was Chosen Vestry-men (to witt) Joseph Bell Geo. Gibbeons Esqr. Thos. Bell Esqr. mr. Valentine Wallis mr. William Denniss mr. John Backhouse mr. James Williams and mr. Micheal Pacquenet and being Summoned appeared at the Court House in Beaufort Town this Present Instant April the 24th day 1758 and were Quallified by The Subcriber according to Law There being four Vestry men more Chosen (to Witt) mr. William Burden Valentine Wade Esqr. Col. Thos. Lovick Esqr. and mr. John Cogdell who did not appear etc.

Test. Geo. Mackane J.P.

This Vestry first proceeded to Chose a Clerk, and accordingly made Choice of Geo. Mackane Clerk for the Vestry and agreed to allow him Two Pounds Per Annum.

This Vestry Next Chose Church Wardens (to witt) Thos. Bell Esqr. and mr. James Williams.

Whereas The Vestry in the year 1756 did agree with the Reverend mr. James Read to Perform Devine Service four Times a year for the Two years Next Ensuing and agreed to allow him Eight Pounds per year and Col. Joseph Bell Late Church Warden Produced a Receipt for Eight Pounds [paid to] Said Read the Receipt Bearing date April the 22d Day 1757 Which Eight Pounds appeared upon Due Examienation to be the Ballance of Said Bells account Due to the Vestry or Parish of St. Jones.

Ordred that the Sheriff or Collector of the Parish Levy Pay the Sum of Eight Pounds to the Reverend mr. James Reed for Performing Devine Service four Times in the year 1757 and to Easter monday in the year 1758.

Ordred mr. James Williams Church warden Employ the Reverend Mr. James Reed to Perform Devine service four times the Ensuing year To Save the Cure of this parish if Said mr. Reed will agree to Perform Said Service for Eight Pounds.

Whereas Col. Joseph Bell Late Church warden did agree with mr. James Williams to Let Geo. Chambers have Two Hundred and fifty Weight of Beef and Said Williams Produce'd a Receipt from Said Chambers for the Same This Vestry Ordred that the Sheriff or Collector of the Parish Levy Pay Said Williams the Sum of Twenty Six Shilling and Eight pence for Said beef.

Ordered that Geo. Chambers an Object of Charity be allowed Thirty Shillings Towards his Support for the Ensuing year.

Ordred that mr. James Williams Imploy a Reader to Perform Devine service or up White Oak River for the Ensuing year and Allow Said Reader Twenty Shillings Parish money for the same etc.

Ordred that mr. Valentine Walliss Employ a Reader to Perform Devine service at Pettyfeirs Creek for the Ensuing year and to allow him Twenty Shillings Parish money for the same.

Ordred that Col. Joseph Bell Employ a Clerk to Perform Devine service at Newport Chapel the Ensuing year and to Allow him Twenty Shilling for the Same.

Ordred that Mr. William Dennis Employ a Reader to Perform Devine service at Beaufort Town the Ensuing year and to Allow him The sum of Twenty Shillings for the Same.

Ordred that Thos. Bell Esqr. Employ a Reader to Perform Devine Service at the Straits and to Allow him Twenty Shilling for the Ensuing year.

Ordred that mr. William Gaskill Employ a Reader to Perform Devine Service for the Ensuing year and to Allow him Twenty Shillings for the Same.

This Vestry Lay a Tax of one Shillings and Eight Pence on Each Taxable Person in this parish in order to raise money to Pay the Several Parish Debts and other Contingent Charges etc.[1]

Ordred that the Clerk Issue to The Church-Wardens and Vestry Orders that the Church Wardens and Vestry meet on the Monday before and Next to Tuesday June Court Next at the Court house in beaufort Town and to meet at Ten O the Clock in Order to go on with and finish the Parish affairs and Adjouns Untill the Day and Place Aforesaid etc.

James Williams, Thos. Bell, Jno. Backhous, Jos. Bell, Vallne. Wallis, Geor. Gibbens, Micl. Paquinet, William Dennis

Geo. Mackane
Clk. Vestry

St. John Parish June 5th 1758. This Vestry meet according to adjournment and first Chose Jno. Cogdell as Clerk instead of Mr. George McKain deceased, inasmuch that Mr. Geor. McKain agreed for forty Shilling the year and served one Meating and if the said John Cogdell serves more than One meating he is to have in Portion of the forty Shilling and if but Oncee he is to have but Twenty Shillings.

John Cogdell Meet as a Vestryman and took the Oaths and Subscribe'd the Test.

Mr. Thos. Bell Church Warden for the year 1755-1756 and 1757 Renderd in his Acct. upon Oath, that he hath no more Money in his hands and he is Indebted to the Parish One Pounds Eight Shilling and Two Penc Proclamation as appears by his Acct.

Mr. Joseph Bell and Vall. Wallis and Mr. Thos. Bell appointed by the Vestry To Settle with Mr. Geor. Gibbins Collector for the year 1755 and 1756 and finds that he is indebted to the Parish Nine Pounds Twelve Shilling 2*d*. Proclamation which appears by his Acct. Renderd in to the Vestry.

This Vestry hath Appointed the Sherriff to be Collector for Ensueing year, and Mr. Jos. Bell and Mr. Thos. Bell and Mr. John Backhouse Appointed to Take Bonds of the Sherriff for his Performance with Surety.

As it appears to this Vestry by a former order Past that Ewd. Fuller was Order to give Acct. of some Cloath he had in his hands of Eliz. Williams Deceased and we also find that he hath not done it, therefore we Order that he shall be Sighted to Appear before Michael Pacquenet and Thos. Bell to Settle with him for the Said Cloath.

As Willm. Borden was Elected as Vestryman and he has Neglected to Appear and Qualify therefore the Vestry thought proper to Chuse Robert Read as a Vestry man in his Rome.

William Dennis Produced his Acct. upon Oath of Twenty Nine Shilling and four Pence proclamation on the Acct. of Jane Prince and Allowed.

Order'd that Forty Shilling be Allowed Jane Prince for her Assistance for the insueing year to be left in the hands of Willm. Dennis for her Use and to be dealt Out to her as he thinks there is Nead.

Order'd that Thirty Shilling being Allowed Eve Lewes for her Assistance for the insueing year and to be left in the Hands of Mr. Vallin. Wallis to be dealt Out to her as he thinks There will be Nead for.

This Vestry Orders that the Thirty Shilling which was Allow'd for the Last year 1757 for the Widow Eve Lewes was Orderd in the Hands of Mr. Geor. McKain deceased, and Now is Order in to the Hands Mr. Vall. Wallis and he is to pay Mr. Thos. Austin Seniors Acct. after Prove'd and the Overpluse to be paid to the Widow McKain if Due if not due to her to be paid to Eve Lewes.

Settled with the Sherriff Jos. Fullford Junior as the Acct. is Stated below.

To 470 Taxables @ 1/8		
	£ *s. d.*	£39.3s. 4d.
By John Cogdells Ticket	3. 3. 2	
By Chrisr. Dudley Do.	10.—	
By Jas. Williams Do. Chambers	1. 6. 8.	
By John Starkey Do.	7. 6	
By Caleb Bell Do.	5.—	
By Malicha Bell Do.	10.	
By Mr. Jos. Bell Do.	2. 6.	
By Cash in Part	17.—. 6	£23. 5. 6
	£15.17.10	
The Sheriff stands indebted to Parish	£ s. d.	
of the Sum of	15.17.10	

Rec'd. of the Sheriff Seventeen Pounds and Six pence Proclamation and the Vestry Paid it into the Hands Mr. Jas. Williams Present Church warden of the Above Sum he paid to Vallin. Wallis Two Pounds being for John Piggot for performing devine Service on Petifords Creek in the year 1755 and 1756 and likewise Thirty Shillings for the Use of Eve Lewes Parishner and likewise One Pound 9*s*.4 Proclamation being for the Use Jane Prince Parishner pd. Will. Dennis and likewise Ten Shilling Pd. to Wallis for Sells. Steaven and Two Shilling Six penc to Wm. Dennis for Jos. Morse and likewise forty Shilling being given to Mr. Geo. Paul Minister for Preaching Two Sermones.

Paid Mr. Jno. Backhouse five shillings Proclamation being for Two Certificates Due to Chrisr. Dudley.

William Dennis Allowed for his Accts. for the Last Vestry and this Present Vestry which being Two Pounds Seven Shilling for the Whole.

The Church Wardens and Vestrymen Adjorn'd till Easter Monday Next in Order to go on with and finish the Parish Affairs.

James Williams Ch. [Warden],
Thos. Bell Ch. [Warden], Jos. Bell,

Jno. Backhouse, Micl. Pauinet, Vallite. Wallis, William Dennis

John Cogdell
Clk. Vestry
June 8th 1758.

The Vestry Meet and Col. Thos. Lovick and Robert Read Qualified as the Law directs.
John Cogdell Clk. Vestry

St. John's Parish. At a Vestry begun and Held at the Court House in Beaufort Town on the Sixth day Sepr. 1758.

Order that John Roads Senior become a Parish Charge if Require'd and that Joseph Roads be call'd before the Next Vestry to give An Acct. of What good he Rec'd. in his hands at the time when his Father John Roads Senior Came to his house first.

St. Johns Parish. Mr. James Williams Produced a Reciet from the Reverend Mr. James Read's which Reciev'd Eight Pounds Proclamation being in part of five Sermons for the year 1757.

This Vestry Order that the Church Warden Mr. Jas. Williams agree with the Reverend Mr. Jas. Read to perform Devine Service and not Exceeding Tenn times in the year and To be paid as Ussual and also to pay forty Shillings To Said Mr. Jas. Read for the year 1757.

Order that the Church Warden pay Mr. Saml. Noble his Charge for the year 1756 and 1757 being in the whole forty Shillings.

Orderd that John Cogdell pay Jas. Williams Church Warden twenty Shillings for Saml. Noble and forty for Mr. Jas. Read.

James Williams CH. [Warden], Thos. Bell CH. [Warden], Thos. Lovick, Jno. Backhouse, Vallte. Wallis, Jos. Bell, John Cogdell

Jno. Cogdell
Clk. Vestry

[1] *Ordered that the Clerk of the Vestry issue a summons to the* written and struck through.

1759

St. John's Parish. Att a Vestry began and held at the Court House in Beaufort Town on Easter Monday on April 16th 1759. Present Mr. Jas. Williams Church Warden, Col. Jos. Bell, Mr. John Backhouse, Mr. Rot. Read, Mr. Willm. Dennis, John Cogdell, Mr. Thos. Bell Church Warden.

Mr. Jas. Williams Church Warden [*torn*] Produced a Rect. of Forty Shillings Paid by Reverend Mr. Jas. Read being in full for his Performing Divine Service in the year 1757.

This Vestry Order that the Sherrif Pay Mr. Jas. Williams Church Warden Ten Pounds Proclamation for the Use of the Reverend Mr. Jas. Read for Performing Divine Service five Times between Easter Monday 1758 and Easter Monday 1759.

This Vestry Order's that the Collector of the Parish Taxes Pay Willm. Davis Twenty Shillings for Reading Devine Service on the East Side of North River in the year 1758 being Imploy'd by Thos. Bell. Ch. Warden.

This Vestry Order's that the Collector of the Parish Taxes Pay Andrew Bell Twenty Shillings for Reading Devine Service at the Chaple on the West Side of Newport River in the year 1758 being Imploy'd by Colonell Jos. Bell.

This Vestry Order's that the Collector of the Parish Taxes Pay John Piggott Twenty Shillings for Reading Devine Service on Petifords Creek in the year 1758 and being Imploy'd by Vall. Wallace.

This Vestry Orders that the Collector of the Parish Taxes Pay unto John Cogdell [clerk vestry] Two Pounds being for his Saleray for the year 1758.

This Vestry Orders that [Jas. Williams] V[allintine] Wallis C[*torn*] Bell [*torn*] Imploy Reader [*torn*] Devine Service in the Several D[istricts] [*torn*] Mentioned for the Insueing year.

This Vestry Orders That David Le[wis] [William Read] be appointed as Vestrymen in the [room] of Colonell Thos. Lovick [*torn*] Vallin. Wallis a Summons to be Issued for them to appear the Monday before June Court.

Mr. Vallin. Wallice Produce'd a Rect. of Forty Shillings Proclamation Due To John Piggott for Reading Divine Service for the 1756 [*torn*].

Mr. Valln. Wallace Produc'd a Rect. of Ten Shillings Proclamation being Due to Selvenus Stevens for One Woolf Sculp.

Mr. Vall. Wallis Produce'd a Rect. of Twenty One Shillings and four Pence from Mr. Thos. Austin Senior for One Hundred Wt. Pork and 1/2 bushell Corn Advance to Eve Lewes Parishner.

Mr. David Lewis appear'd and Qualified as a Vestryman According to Law.

This Vestry Order's that there be a Summons Issue'd for the Sheriff to Meet on the Monday before June Court to Acct. with the Vestry for the Parish Taxes.

This Vestry Adjourn's Till the Monday before June Court [*illegible*] paid and finish the Parish affaires.

Ordered [*torn*] Continued as Clerk [*torn*] Annum Orders [*torn*] that Mr. Vallin. Wallis [*torn*] [Church] Warden in the Room of Mr. Jas. Williams.

This Vestry Adjourn's till the Monday before June Court then to Meet and finish the Parish Affairs.

[Thos. Bell] Church Warden, Vallite. Wallis Church Warden, David Lewis, John Backhouse, Jos. Bell, James Williams, Robt. Read, Willm. Dennis, Jno. Cogdell, John Wallis

Jno. Cogdell
Clk.

This Vestry orders that Mr. Andrew Bell Thos. Gilderkin Sr. be Appointed Vestrymen and Likewise the Clerk to Oficiate at Summon's to mett at Beaufort on the Tenth Day of April then and there to Qualifie.

<*Pd.*> This Vestry Orders that the Collector of St. Johns Parish to pay unto Col. Joseph Bell the Sum of Seven Pounds two Shillings and Ten pence it being for the Board and Cloths for Mr. John Roads Sr. Parishner.

<*Pd.*> This Vestry orders that the Collector of St. Johns Parish pay unto Mr. Andrew Bell William Davis John Piggott and Robt. Read each One Pound for Reading Divine Service at their Several Destricts.

<*Pd.*> This Vestry Orders that the Collector of St. Johns Parish to pay Robt. Read the Sum of two Pounds being for his Service for the year 1759.

<*Pd.*> This Vestry Orders that the Collector of the Parish Tax pay unto Mr. James Williams the Sum of One Pound Ten Shillings being for the Sustinance of George Chambers Parishner.

<*Pd.*> This Vestry orders that the Collector of the Parish Tax pay unto the Reverend Mr. James Read for Preaching Divine Service for Nine Times it being Eighteen Pounds.

This Vestry Appoints Col. Joseph Bell Mr. Wm. Dennis Mr. James Williams Mr. Vallentine Wallis to Imploy Readers in the Several Destricts as per former orders and Likewise Thos. Bell to Imploy One at the Streets.

This Vestry Agrees that Mr. Michel Pacquenet Take Mr. John Roads Parishner at ten Shillings for Eight months and four the winter months at fifteen Shillings per and to keep him One whole year and if the said John Roads Should fall Sick and Troublesom he is to be Alow'd what the Vestry thingks Reasonable; and to find him Cloths that is Necessary and to be Allow'd for the Same.

This Vestry Ajorns untill thursday tenth of this Instant.

Micl. Paquinet Church Warden, Robt. Read Church Warden, Jos. Bell, James Williams, Jno. Backhouse, David Lewis, Wm. Dennis

Test. Robt. Read

1760

April 10th 1760. This Vestry meet According to Ajornment.

Mr. Andrew Bell Quallified and Mr. Vollen. Wallis as Vestrymen

According to Law. Mr. Michel Pacquinet, Rob. Read Church Warden, Col. Joseph Bell, Mr. Valle. Wallis, Mr. James Williams, Mr. Andrew Bell, Mr. David Lewis, Mr. Wm. Dennis, Mr. Thos. Bell.

<*Pd.*> This Vestry Orders that the Collector of the Parish Tax pay unto Mr. Samuel Noble the Sum of One Pound for Reading Devine Service at White Oak.

<*Bought*> This Vestry orders that the Church Wardens Bring An Action Against Mr. Joseph Roads for the Parish Charges of his Father John Roads as Soon as they Convenanently Can and Likewise to Sommons Such Evidences as is Necessary.

<*Pd.*> This Vestry orders that the Collector of the Parish Tax pay unto Mr. Vallentine Wallis the Sum of One Pound ten Shilling for the Maintainance of Eve Leiws for the year 1759.

<*Pd.*> This Vestry Agree with Mr. Vollentine Wallis for One Pound ten Shilling for Eve Leiws to be Laid out for her at the Best Advantages for the year 1760.

<*Pd.*> This Vestry Agree with Mr. Wm. Dennis for two pound for Jane Prince to be Laid Out for her at the Best Advantage for the year 1760.

This Vestry Appoint Col. Joseph Bell to Agree with the Reverend Mr. James Read to Preach as follows twice at the Chappel; for Once at Town and the Streets.

Mr. Nathan yeomans Prodused A Receipt for ten Pound which he paid unto the Reverrend Mr. James Reed for Preaching in this Parish five Times from Ester 1758 to Easter 1759.

This Vestry orders the former Church wardens Settle with the Present Church Wardens and Likewise with Capt. Ebnezer Harker Late Sheriff for year 1758 and Likewise Capt. Joseph Fulford present Sheriff.

This Vestry Lays A Tax for the year 1760 One Shilling and Eight pence per Head.

Mr. Thos. Bell Appeared and Quallifide As A Vestry man According to Law.

Mr. Wm. Dennis Produced his Account for money paid Jane Prince Parisherner for One Pound Seventeen and Eleven pence for the year 1759 and Likewise An Account of the Expence of the Vestry Two Times Eastermonday fourteen Shilling and April 10th One Pound two Shilling and four pence 1760.

This Vestry Ajorns to Eastermonday Next etc.

Micl. Paquinet Church Warden, Robt. Read Church Warden, Jos. Bell, Jas. Williams, David Lewis, Andrew Bell, Thos. Bell, Wm. Dennis

Text. Robt. Read

Col. Joseph Bell Allowd for the Board of Mr. John Roads Ten Shiling per month and Cloths to be Alowd by the Vestry besides and Incase the said Roads be Sick then to be Alowd as the Vestry Thinks Reasonable.

This Vestry Allows mr. Geo. Chambers One pound Ten Shilling for this present year for his Subsistance as A parrishenner.

This Vestry Allows Jane Prince two pounds for her Assistance for this present year.

Eve Leiws Allowd One pound Ten Shilling for this Ensuing year.

Mr. James William paid to mr. Vollin. Wallis Church Warden fourteen Shilling Recd. of Geo. Gibbens Collector for the year 1755 and 1756.

Mr. Vollen. Wallis Allowd five Shilling for Bringing mr. John Roads Bed and Cloaths from his Son Joseph Roads.

Mr. Nathan yeomons paid the Vestry three pounds and Deliver'd to mr. Vollentine Wallis Church Warden and the said Wallid paid mr. James Williams One pound Ten Shilling for the use of Geo. Chambers Parrishenner.

This Vestry orders that Mr. Thos. Bell Church Warden Settle with Capt. Joseph Fulford Collector of the Parish Tax for the year 1757 and pay the Ballance to the said Thos. Bell. Esqr.

This Vestry Allows mr. William Dennis the Sum of Two pounds three Shilling for the Vestrys Expences for the Last Vestry and this present Vestry etc.
This Vestry Ajorns to Next Ester monday.

Thos. Bell, Vallte. Wallis, James Williams, Jos. Bell, David Lewis, Wm. Dennis, Robt. Read

Test. Robt. Read Clk.

St. John Parish. At A Vestry begun and held at Beaufort Town on Easter monday April 7 1760. First We Continue Robt. Read Clkerk and We Chuse the following Persons Church Wardens. Mr. Michel Pacquenet Church Warden, Mr. Rob. Read Church Warden, Mr. Joseph Bell, Mr. John Backhouss, mr. David Leiws, mr. Wm. Dennis, mr. James Williams.

The Vestry appoint the Church Wardens, to agree with some Proper person to Take John Roads Parishoner, this present Year as Cheap as Possiable.

This Vestry Allows, Mrs. Ann Read Fourteen shillings for keeping John Chew, Junior.

This Vestry agree with Mr. Michel Paquenet, to keep John Roads Parishoner, this Present year, as he kept, him the year 1760.

This Vestry appointed that Collonel Joseph Bell and Mr. Cornelius Canady Serve as Church Wardens for this Present Year.

Mr. Cornelius Canady appeared and Qualified as a Vestryman, according to Law.

This Vestry orders that the goods of the late deceased John Chew, Parishoner, be exposed to public Sale at the Discretion of the Church Wardens of said Parrish.

This Vestry lays a Tax for this Present year of Two shillings and eight pence.

This Vestry orders the Collector of the parish Tax To pay the Reverend James Read the sum of Eight pounds for Services.

Mr. Jos. Fulford Settled with this Vestry for the year 1759 and Ballance Due to him one pound fifteen shillings and eight pence.

This Vestry orders that Mr. Davd. Shepard be Paid eight shillings for a Burrying sheet for John Chew, deceased <*Turn Over*> which was Omited in his Accompt.

This Vestry orders that the Church Wardens settle with the Sherif at some Convenient time.

This Vestry orders that the Collector of the Parish Tax pay to Mr. Andrew Bell, William Davis John Tolston each Twenty shillings for Reading one year likewise Wm. Robertson Ten shillings for Six months.

Cornelius Canaday Church Warden, David Shepard, Moses Houston, Newell Bell, David Lewis, Robt. Read, Vol. Wallis, Willis Prescot

Test. Jacob shepard
Clerk Vesty

June th 3 day 1760 the Church Wardens meet and Settle with old Church Wardens etc. and Settle with Thos. Bell and Ballance Due to the Parish is three Pounds Proclamation.

Mr. Vallintine Wallis Produced An Account and Ballance Due to him the Sum of One Pound Six Shillings.

<*Pd.*> The Church wardens order that the Collector of the Parish Tax for the year 1758 pay to mr. Vallin. Wallis the Sum of One Pound Six Shillings etc.

Robt. Read Church Warden
Mcl. Pacquenet Church Warden

Test. Rob. Read

St. John Parish Carteret County. At a Vestery held at the Chappell on the South side of Newport River on the 19th Day of September 1760 and Quallifyed According to Law.

This Vestery appointed John Shepard Clark of said Vestery and to be allowed Forty Shillings a year for the same.

This Vestery Appointed that Mr. Samuel Noble and Mr. Robert Read Serve as Church Wardens for the present year.

Mr. Joseph Bell Exhibited a Petetion from the Hunting Quarter People Concering building a Chappell, and According to a former Order of Vestery we Allow them Eight Pounds Provided they give a Deed to the Parish for the Land and Proceed in Building.

This Vestery hath appointed Mr. Samuel Noble as Reader at White oak and Mr. Wm. Davis at Hunting Quarter And Mr. John Toalson Reader at Ports mouth and they Shall be Allowed Twenty shillings each to be paid by the Parrish.

This Vestery finding one and eight pence not Sufficient do lay a further Tax of one shilling ahead.

This Vestery Orders that Mr. Robert Read Church Warden Provide a place for John Chew and his Child Parishoners as Cheap as he Can and that David Shepard and Elizabeth Jones be allowed for the time they have Kep't him at the same Rate.

This Vestery Orders that four Pounds be Lodgd in the Hands of Thomas Bell Towards the Support of Edward John an Indian to be dealt out as Occasion may be.

Samuel Noble Church Warden, Robt. Read Church Warden, Jos. Bell, Newel Bell, John Sanders, Moses Houston, David Shepard, David Lewis

Test. John Shepard
Clark of the Vestery

1761

St. Johns Parrish Carteret County ss. At a Vestry held at the Chappel on the South side of Newport River on the 23rd day of March being Easter Monday 1761 and Quallified according to Law.

This Vestry made Choice of Jacob shepard, as Clerk of the present year at Two pounds Per Annum. David Shepard Product his acct. for entertainment Disburstments, for John Chew, Parishoner, for Three pound Eighteen shillings and eight pence, and allowed.

Elezibeth Jones produc't her acct. for entertaining John Chew, Twenty six Days and allowed Thirteen shillings etc.

Volintine Wallice produc't his acct. for Sundry Disburstments expended on Eve Lewis Parishoner to the Amt. of Fifteen shillings and five pence and allowed for the year 1760.

Michel Paquenet Product'd his acct. for entertaining John Rhoads one year and with Sundry Disburstments to the amt. of Eleven pound eight shillings it being for the year 1760, and Allowed.

This Vestry allows John Bell Junior the sum of Three pounds five Shillings and Four pence for keeping Jno. Chew Junior six months and Finding some Cloths.

This Vestry allows Robt. Read Ten shillings for Reading Divine Service, at Beaufort Town, and Ten Shillings for the expences of the Church Wardens While settleing the Parrish affairs for the year 1759.

This Vestry allows Saml. Noble one pound for Reading Divine Service for year 1760.

This Vestry appoints Mr. Samuel Noble to Read Divinee Service at White oak River st. Johns Parrish And to allow, him the sum of Twenty Shillings.

Likewise Mr. Thomas Austin Senior Reader on Petefords Creek, and to allow, him as above etc.

This Vestry Appoint's Mr. David Lewis to agree with some proper Person, to Perform Divine Service in the Chappel on the South side of Newport River for the Present year and to allow him Twenty shillings for the Same.

This Vestry appoint's Mr. Michel Paquenet to agree with some proper person to Read Divine Service in the Court house in Beaufort Town, For the Present Year and to allow Twenty shillings for the same etc.

This Vestry appoint's Mr. Jos. Fulford to agree with a Reader to perform Divine Service at the Streights, for the Present Year and to allow, him as above.

This Vestry appoints Mr. William Davis, to Read Divine Service at, the Hunting Quarter, for this Present Year and to allow, him as above.

This Vestry allows Willim Chambers one pound Ten shilling Towards the Support, of him for this present Year.

This Vestry allows Eve Lewis, one Pound Ten shillings towards her Subsistance to be Delt out by Vol. Wallis, to her this Present year, for her Support.

This Vestry allows Jane Prince Four Pounds for her support this present Year and to be Delt to her by Mr. David Lewis, as he shall Think Proper.

This Vestry agrees with Mr. Jno. Bell Junior To Take John Chew Parishoner, at Six pound for this Present year and to find him a Sufficientcy of Cloaths.

<*Brought Forward*> Order that the Collector of the Parrish Tax pay Robt. Read One Pound for Reading Devine Service at Beaufort Town 1761.

Order that the Collector of the Parrish Tax pay Jacob Shepard the Sum of Two Pounds for being Clerk for the year 1761.

This Vestry Put One Pound three Shillings and four pence into the hands of Rob. Read being the money Recd. for the fine of Ann Hawkins for A Bastard Child.

Capt. Joseph Fulford Produced his Account of the Parrish Tax for the year 1757 To the Vestry and finding A mistake of five Pounds ten Shillings and Seven pence by Dalinquets and Allowing his Commissions being A mistake in the Same Account Settled in the year 1758 *and Remains A ballance* Due on the Same Account of but ten Pounds Seven Shillings and three pence.

Capt. Joseph Fulford Prodused Sundry Tickets to the Amount of Six Pound Seven Shillings and Six pence and the Ballance Due to the Parrish three Pounds Nineteen Shillings and Nine pence for the year 1757.

Capt. Joseph Fulford Brought in his Account for the year 1760 the Number of Taxes Exclusive Delinquents 482 @ 2*s.*/8 Per Head to the Amount of Sixty four Pounds five Shillings and four pence and Which he has Prodused Vouchers to the Amount of 37 Pounds fifteen Shillings and one penny and Likewise One of the Amount of two Pounds twelve Shillings and four pence and his Commissions three Pound Sixteen Shillings and Nine pence and Ballance Due for the said year twenty Pounds One Shilling and two pence and the Ballance of Both these Account is twenty four Pounds and Eight pence <*Carred Over*> <*Brought Over*> of Which he had An Ballance of his Account for the year 1759 of One Pound fifteen Shillings and Eight pence To be Taken Out of th said Sum of £24 and 8*d.*

This Vestry allorws Jane Prince four Pounds for her Sustinence for the year the year Ensuing if Required and Like wise Michel Pacquent is Appinted to find her Such things as is Necessary to the Amount of the Same if wanting.

This Vestry Allows Eve Lewis two Pounds ten Shillings for her Sustinance for this Ensuing year and Like wise Willis Prescott Appinted to find her what is Necessary.

This Vestry Allows Sarah Johnston One Pound ten Shillings for her Sustinance for this Ensuing year and Likewise Mr. David Shepard Appointed to Deal the Same Out as Nead Required.

Agreed with Col. Joseph Bell to Take Indian Ned Parisher at Nine Shillings per month and if he Should fall Sick to be Allowd more; the Parrish finding Cloths.

Agreed that any Proper person Take John Chew and Allow Six Pound to the said person so that the Person Clear, the Parrish of the Charge for the Time to Come.

Agreed with Andrew Bell to Read Divine Servise at the Chappell on New port River for th Ensuing year.

Agreed with Robt. Read to Read Divine Service at Beaufort Town for the Ensuing year and Thos. Austin to Read on Bogue Sound; and Likewise Appont Mr. Thos. Bell to Agree with Som Proper Person to Read at the Streits and Capt. John Backhouse to Imploye One to Read at white Oak. <*Turn Over*>

<*Brought Over*> Wm. Salter Apointed to Imploye A Reader for to Read Divine Service at Hunting Quarters and Allowing One Pound A peice for the Same.

Order that Capt. Joseph Fulford pay to the Inhabtants on th East Side of North River Eight Pounds on Acct. of Building the Chappell on the East Side of North River.

This Vestry Lays A Tax for this Ensuing year One Shilling per Head.

This Vestry Chooses Thos. Meads Vestryman and that the Sheriff Summons him to Appear and Quallyfye on Easter monday Next.

Moses Houston Church Warden,
David Lewis Church Warden,
David Shepard, Jos. Bell, Samll.
Noble, Vallte. Wallis, Neull Bell,
Willis prescott, Andrew Bell

Saml. Noble paid to Rob. Read
£1.5 for A fine belongin to the
Parrish of St. Johns paid by
Capt. Fullor.
Thest. Robt. Read
Clk. Vestry

Mr. David Lewis Settled with Capt. Harker August 22th 1762 and the Ballance Due to the Parrish the Sum of Sixteen Pounds two Shillings.

David Lewis Church Warden

Test. Robt. Read

1762

St. Johns Parrish Carteret County. A Vestry begun and Held at the Chapple on Newport River on the 20th Day of May 1762. Joseph Bell, David Shepard, Moses Houston, Newel Bell, Vollintine Wallis, Samuel Noble, Willis Prescott.

The Freeholders of St. John's Parrish Meet at Beaufort Town on Easter monday Last and Chose Joseph Fulford and Ross Bell William Salter Joseph Davis; and Refuseth to Quallyfye; and we have Choosen the Several Persons in there Roomes as Follows Videlicet the Several Persons Appeared and Qualified, Mr. David Lewis, Michel Pacquenet, Andrew Bell.

This Vestry Appint Robt. Read Clerk of the Vestry for this Ensuing year and to be Allowd forty Shillings for the Same.

This Vestry Appint Mr. Moses Houston and Mr. David Lewis Church wardens.

Mr. David Lewis Prodused An Acountt and Proved for Sundrys Delivered Jane Prince; Parrishner To the Amount of Seven Pounds five Shillings from March 7th 1761 To April the 8th 1762 and order that the Colector of the Parrish Tax pay the Same.

Mr. Vollentine Wallis Produced An Accountt of One Pound thirteen Shillings and three pence for Sundrys Delivered Eve Lewis Parrishner, from 1761 to 1762 and order that the Collector of the Parrish Tax pay the Same.

Michel Pacquenet Prodused An Acountt of Thirteen Pounds two Shillings on Account of John Roads Parrishner and that the Collector of the Parrish Tax pay the Same. <*Pd.*> <*Turn Over*>

<*Brought Over*> Mr. Michel Pacquentt Delivered An Inventory of the Goods of John Roads Parrishner and orderd that the Church Wardens Take Charge of them and make Sail of the Same for the use of the Parrish.

<*Pd.*> This Vestry order that the Collector of the Parrish Tax pay the Reverrend mr. James Read Six Pounds for Preaching three Sermonds in St. Johns Parrish.

<*Pd.*> This Vestry Allows Seth Robens three Pounds thirteen Shillings and four pence for the Nursing of Joseph Harvards Child and orders that the Collector of the Parrish Tax pay the Same.

<*Pd.*> Mr. William Dennis Produced An Account of two Pounds twelve Shillings and four pence for Sundry Delivered Jane Prince Parrishener for the year 1760; and order that the Colletor of the Parrish Tax pay the Same.

<*Pd.*> Order that the Collector of the Parrish Tax pay unto John Bell jr. for the Maintainance of An Orphan Child from Eastermonday 1761 To Eastermonday 1762.

Paid Ross Bell Esqr. in the Vestry One Pound three Shillings and four pence being part of the fine of Ann Hawkins for having A Bastard Child.

<*Pd.*> Order that the Collector of the Parrish Tax pay Andrew Bell One Pound for Reading Divine Service at the Chappell on Newport River 1761.

Order that the Collector of the Parrish Tax pay William Davice One Pound for Reading Divine Service at Hunting Quarter Chappell 1761.

Order that the Collector of the Parrish Tax pay to Thos. Austin Sr. One Pound for Reading Divine Service at Bogue Sound 1761.

<*Pd.*> Order that the Collector of the Parrish Tax pay Samuel Noble One Pound for Reading Divine Service at White Oak 1761. <*Carred Forward*>

[*Torn*] the Colector of the Parrish Tax pay [*torn*] One Pound for Reading Devine Servis at White Oak 1762.

<*Paid*> Order that the Colector of the Parrish Tax pay Mr. Thos. [*torn*] the Sum of One Pound for Reading Devine Servis on Bogue Sound the year 1762 and the Same for the year 1763.[1]

Order that Robert Read be paid One Pound for Reading Devine Servis at Beaufort Town the year 1762 and the Same for 1763.

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[1] From this ponit to the end of this set of minutes, the wording of several entries suggests that minutes from a sitting in 1764 have been conflated with the preceding ones of May 20, 1762.

1763

<*Paid*> Order that the Colector of the Parrish Tax pay the Reverrend James Reed Six Pounds for Preaching Devine Servis in [*torn*] Twice from Easter Monday 1762 to Easter Monday [1763].

<*Paid*> A Greed with Wm. Coale Esqr. to Provide A Surplus for the Parrish and Like wise to Provide Glass for the Church; [*torn*] be Allow'd for the Same.

This Vestry Lays A Tax to Defray the Charges of the Parrish One Shilling and Eight pence for the year 1764.

This Vestry Adjourned untill the Next Occation.

Wm. Coale Church Warden, David Lewis Church Warden, Jos. Bell, David Shepard, Newel Bell, Andrew Bell, Caleb Bell

Test. Robt. Read

St. Johns Parish Carteret County. At A Vestry begun [and Held] on Newport River on Saterday the 15th Day of October 176[ ]. John Backhouse and Vol. Wallis Esqr. and Moses Houston and Michel Pacquenet meet and Quallified and Subscribed the Test.

Robert Read high Sheriff Rendred his Account for the year 1761 for 544 Taxables, and paid the Ballance as to us doth Appear.

Mr. Michel Pacquenet Rendred his Account for finding Jane Prince Provisions for the year 1762 and Ballance Due to him the Sum of three Pounds fourteen Shillings and Eleven pence. Order that the Colector of the Parris Tax pay the Same.

This Vestry Agreed to Allow Henry Hatchel the Sum of Two Pounds for finding Eve Lewis Parrihener Provisions Sence Easter monday 1763. And order that the Colector of the Parris Tax pay the Same.

This Vestry A Greed with Mr. John Addoms to Take Sophia Simmons An orphan Garl at Ten Shillings per month, and finding Necessary Cloths; and to be Allowed for said Cloths by the Vestry and in Case She Should Prove Sick So to want more help then [*torn*] be Alowed and if Better to A beat Somthing.

Mr. Newel Bell to be Allowed the Same as mr. Addoms for the Board of the above orphan for the Time he had her.

This Vestry Chooses Mr. Richd. Wallise for A Vestry man in Mr. John Sanders Room, and order for him to be Summonsed.

Wm. Coale Church Warden, David Lewis [Church Warden], Jos. Bell, [Andrew] Bell, Newel Bell, Vallte. Wallis, Caleb Bell

Test. Robt. Read

Cart. County St. Johns parish on acount of Indain Ned.

Dr.	£ s. *d.*
<*1762 June 30th.*> To 6 yds. of ozenbrigs @ 2s.4d. per yd.	.14.—
To making 1 Shirt and trowsers and thread @	. 3.—
<*Der. 9th.*> To 1 pear Shoose @	. 6.—
To 3 yds. of Cloath 4s. per yd. and making 1 Jacket and thred	.16.
<*1763 March 4th.*> To 6 yds. of Coten and wool Cloath at 3s.4d. per yd.	1.—.—
To makeing 1 Shrit and trowsers and thread.	. 3.—
<*May 24th.*> To 1 pear of Shoose @	. 5.—
<*Octr. 25th.*> To 9 1/2 yds. of Ozenbrigs @ 2s. per yd.	.19.—
To making 2 Shirts and threed	. 3.—
To making 1 pear of trowsers and threed	. 1. 4.
<*Decbr. 24.*> To 1 pear of Shoose @	. 6.—
<*1764 Jary. 24th.*> To 3 3/4 yds. of Cloath @ 4s. per yd.	.15.—
To making 1 jacket and threed @	. 4. 8
To 14 mounths at 9s. per mounth	6. 6.—
To 5 Do. as he was Sick and Sum times very Sick and by agreement I was to be alowed	3. 0. 0

	12.22. 0
<*April 7th.*> he Departed this Life	
To 39 ten peney nails	0. 2.—
To plank	0. 4.—
To making the Coffen	0. 4.—
To 1 old Sheet	0. 7.—
To a bought a quart of Rum	0. 1. 6
	£15.19. 6
<*1763 May 24.*> By Credit in parts of the above acount By the hands of Mr. Robert Read	£ 7. 8s. —d.
Errors Excepted per Jos. Bell this 6th of August 1764.	
John Chew 2 mounths at 9s. per mounth 18s	£ 0.18. 0
	15.19. 6
	16.17. 6

[*Endorsed*:]
Col. Bells Account
Allowed

The Debt Brought Over	£16.17. 6
Cr. By Cash paid by Read	7. 8.—
	9. 9. 6
	5. 4.
	£ 4. 5. 6

[*Torn*] David Shepard, Mr. Newel Bell, Mr. Andrew Bell, Mr. Caleb Bell. Which Vestry men Quallified Repeted and Subscribed.

This Vestry Agreed with Robt. Read to be Clerk and Agreed [*torn*] him two Pound per Annum.

This Vestry hath Choosen and Appointed Willm. Coale David Lewis Esqrs. Church Wardens untill Easter monday Next.

<*Paid*> Joseph Bell Esqr. Rendered his Account upon Oath for [*torn*] of Indian Ned, and Board of John Chew orphant the Amount [*torn*] Pounds seventeen Shillings and Six pence and order that the Colector of Tax pay the Same.

<*Paid*> David Shepard Esqr. His Account for Sundrys Delivered Sarah Jo[nes] Parrishner to the Amount of One Pound fourteen Shillings, and that the Colector of the Parrish Tax pay the Same.

<*Paid*> David Lewis Late Church Warden Rendered his Account [for the] years 1762, 1763 and 1764 and the Ballance Due to him the [*torn*]teen Shillings and Nine pence and order that the Colector of the Parrish Pay the Same.

<*Paid*> Order that the Colector of the Parrish Tax pay Mr. John Sanders [the] Sum of Eight Shillings for making John Chews Cloth. <*Carred Over*>

[*Torn*] Robert Read find [*torn*] Cloths as is Necessary [*torn*] Same.

[Mr.] Thos. Austin find Eve Lewis [*torn*] Necessary [for the] ensuing year to the Amount of three Pounds Per year.

Moses Houston is Appinted to Imploy A Reader on White Oak [*torn*] twenty Shillings per year.

This Vestry Appints Mr. Thos. Austin to Read Devine Servis at Bogue Sound and to be Allow'd twenty Shillings for the Same.

This Vestry Appints Mr. Andrew Bell to Read Every other Sunday at the Church and Every other at Mr. Lewis Welches and to be Allow'd twenty Shillings for Same.

This Vestry Appints Robt. Read to Read Devine Servis at the Church Every Other Sunday and at Beaufort Town the other Sunday and to be Allow'd twenty Shillings for the Same.

This Vestry Appints Thos. Bell Esqr. to Imploy A Reader at the Parish at twenty Shillings per year.

This Vestry Appints Wm. Salter to Imploy A Reader at Hunting Quarters at twenty Shillings per year.

Order that the Collector of the Parrish Tax Pay James Dixon Twenty Shillings for Reading Devine Servis at Hunting Quarter [for the] year 1763.

Order that the Colector of the Parrish Tax pay Mr. Andrew Bell the Sum of One Pound for Reading Devine Servis at the Church for 1762 and the same for the year 1763.

Vestry Minutes

[*Moravian Archives, C133*]

Vestry Elections and Vestry Minutes, Dobbs Parish 1756-1761

1756

North Carolina Rowan County. On Tuesday the first Day of June 1756, an Election was held at Salisburrey to Elect Vestry men for the Parish of Dobbs, in the County aforesaid where the following Persons, were Duly Elected According to Law. Jacob Loesh, Hans Peterson, Gottlieb Fockel, Carl Opiz, Christian Pfeiffer, Jacob Lung, Erich Ingebrezen, Jacob Kapp, Samuel Wutke, Lud. Gottlieb Bachhoff, Christoph Merckly, John Nagel.
Certifyd by me.
David Jones Shireff

North Carolina Rowan County. At a Vestry meeting held at Wachovia for the Parish of Dobbs in the County Aforesaid On Monday the 21st Day of June Anno Domini 1756. Present Jacob Loesh, Erich Ingebrezen, Hans Peterson, Jacob Kapp, Gottlieb Fockell, Samuel Wutke, Carl Opiz, Lud. Gottlieb Bachhoff, Christian Pfeiffer, Christoph Merckle, Jacob Lung, John Nagel.

The Vestry were duly qualifyed and Subscribd the Test According to Law.

Jacob Loesh and Samuel Wutke appointed Church Wardens, untill the next nomination by Law perscribed.

Orderd that the Reverend Mr. Christian Henry be Accepted amongst us as a Divine untill Such time as one Can be provided as a Parish Minister.

Orderd that Ludolph Gottlieb Bachhoff be appointed Clark of the Vestry.

The Vestry met the 30th of August 1756. Present Jacob Loesh, Christian Pfeiffer, Samuel Wutke, Erich Ingebrezen, Hans Peterson, Jacob Kapp, Gottlieb Fockel, Christoph Merckle, Carl Opiz, John Nagel, Jacob Lung, Lud. Gottl. Bachhoff Clark.

As the Reverend Christian Henry, has been Call'd to come to Jamaica to Preach the Gospel their to the Nigros, it was Agreed that the Reverend Mr. Christian Seidel Should be Accepted amongst us as a Divine untill Such time as we Can be Provided with a Parish Minister.

Orderd that the Vestry Should Adjorn till the 20th of September next ensuing.

The Vestry met the 20th of September 1756. Present Jacob Loesh, Christian Pfeiffer, Samuel Wutke, Erich Ingebrezen, Hans Peterson, Jacob Kapp, Gottlieb Fockel, Christoph Merckle, Carl Opiz, Johann Nagel, Jacob Lung, Ludolph Gottl. Bachhoff Clark.

After Consultation, about a Minister for Dobbs Parish it was agreed that the Reverend Mr. Jacob Rogers Should be Call'd.

Orderd that the Vocation Should be drawn, which was Signed Accordingly by the Vestry, and is to be Sent with the first Opportunity to England.

1757

January 1757. The Vestry met, and Orderd that the Church Wardens Should make their Accounts Ready because time Came near to Elect others.

The Vestry met the 12 of April 1757. After Consultation about Electing of Church Wardens it was Agreed to Elect Mr. Jacob Loesh and Gottlieb Fockel Church Wardens for the ensuing Year.

The Vestry met the 14th of June 1757, and the former Church Wardens presented according to Law to the new elected Church Wardens insteed of their Accounts, the following Relation Viz. Because the Sallary of our present Minister, and his other Entertainment, Likewise the Expenses for maney Ecclesiastical Things, and what other Expenses are made Viz. the Payment of our Ranger for bringing in, Three [wolf scalps] for that time ex Communi Cassa of the United Brethren are Payed, and for that reason we think it needless, to make aney Aocounts.[1]

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[1] The "Act for Destroying Vermin within this Province," 1738, instructed that persons claiming a bounty for killing a wolf, panther, wildcat, or squirrel were to lay the animal's scalp or head before a magistrate. The magistrate then issued a certificate, to be presented to the vestry and churchwardens of the parish in which the animal was killed, for payment of the bounty. CO 5/333, fols. 29b-30; see also Adelaide Fries et al., eds., *Records of the Moravians in North Carolina*, 12 vols. to date. (Raleigh: North Carolina Historical Commission, 1922-), 1: 427.

1758

1758. The Vestry met the 21st Day of May 1758. After Consultation about electing Two new Church Wardens for Dobbs Parish it was Agreed to Elect the former Church Wardens, Viz. Mr. Jacob Loesh and Gottlieb Fockel, for the ensuing Yiar. The 21st Day of May, Our Long Expected English Minister for Dobbs Parish Mr. Jacob Rogers Arrivd by us, with his Wife, and he was very heartily Saluted from the Church Wardens and Vestry men.

1759

North Carolina Rowan County. 1759. At an Election held at Wachovia in the Parish of Dobbs, in the Church of Said Parish, as by Law appointed. The following Parsons were elected Vestrymen, for the Said Parish of Dobbs Viz. Jacob Loesh, Christoph Merckle, Samuel Wutke, Jacob Lung, Gottlieb Fockel, George Holder, Erich Ingebrezen, Ludolph Bachhoff, Hans Peterson, Michel Sauter, Carl Opiz, William Angel.

North Carolina Rowan County. May the 1st 1759. At the Parish Church in the Parish of Dobbs the above Vestrymen were qualifyed as by Law Appointed, and Signed the Test.
before me
Edward Hughes.

I Do declare that I will Conform to the Liturgy of the Church of England, as it is by Law Established.

Jacob Loesh, Christoph Merckle,
Ludolph Bachhoff, Jacob Lung, Gottlieb Fockel, George Holder, Erich Ingebrezen,
Samuel Wutke, Hans Peterson, Michel Sauter, Carl Opiz, William Angel

1760

North Carolina Rowan County. At the Parish Church of the Parish of Dobbs, the 29th of September 1760 was held at Bethabara an Election, to Elect Vestry Men for Said Parish where the following Persons were duly elected to wit. Gottlieb Fockel, Gottfried Grabs, Christoph Merckle, George Hauser, Henry Felthausen, William Dixon, Michel Sauter, Carl Opiz, Hans Peterson, Jacob Lung, William Angel, John Schaub.

North Carolina Rowan County. At the Parish Church afore Said, the above Vestry Men were qualifyed as by Law Appointed, and Signed the Test.
before me
Jacob Loesh

1761

At a Vestry meeting held at Bethabara, May the 24th 1761 were elected to Serve as Church Wardens, by the Majority of Votes untill the next Nomination William Dixon and Gottlieb Fockel.

[*Moravian Archives, C133*]

Call to Jacob Rogers from Vestry of Dobbs Parish
1756 September 18

In the Name of our God our Creator Jesus Christ the great Shepherd [of] this Flock, purchased and redeem'd with his own most Precious Blood.

In the Name of his and our God and Father, whose Heart was to that Degree affected with the Misery of Mankind, that He gave his only begotten Son to be a Sacrifice for us, that we thro' Faith in him might inherit everlasting Life. And

In the Name of the Holy Spirit who as the Churches Mother cares for and nurses the Souls and prepares and adorns them for the Marriage of the Lamb.

We the Subscribers do by Virtue of the Power we are invested with by a certain Act of Assembly of this Province, Erecting Wachovia into a Separate Parish by the Name of Dobbs Parish call you our dear and Reverend Brother Jacob Rogers to be Minister of the said Parish, hereby intreating you will please to take upon you this Office and Charge, and Act therein agreeable to the Sound Doctrine of our Lord Jesus Christ and according to the Laws of this Province. And we on our Parts will likwise Care, that you shall be provided from Time to Time with what is Necessary for your Subsistance. Wachovia in Rowan County in the Province of North-Carolina September the 18th In the Year of our Lord 1756.

Jacob Loesh, Samuel Wutke, Jacob Lung, Erich Ingebretsen, Carl Opiz, Johann Nagel, Gottlieb Fockel, Jacob Rugy, Christian Pfeiffer, Hans Petersen, Christoph Merckle, Ludolph Gottlieb Bachhoff [*torn*]

[*Moravian Archives, C133*]

Articles of Agreement between Jacob Rogers and Churchwardens, Dobbs Parish
1759 October 25

Nord-Carolina Rowan-County

Bethabara Octobr. 25th 1759.

This Day the following Contract and Articles of Agreement was made between Jacob Rogers Clerk of the one Part and Gottlieb Fockel and Michel Sauter Church-Wardens of Dobbs-Parish of the other Part.

1st. Jacob Rogers Clerk gives a Discharge in full for all Demands and Pretensions on the said Church-Wardens of Dobbs-Parish untill this Day. In Consideration that the Parish has provided for and maintained him and his Family during their Abode here in Wachovia.

2dly. As he the said Jacob Rogers is now about returning to Pensilvania the said Gottlieb Fockel and Michel Sauter Church-Wardens in the Name of the Parish, have agreed to pay him during his Absence, as long as he shall remain Minister or Rector of said

Parish, yearly the Sum of 5 , say five Pound Sterling money, in full for all Demands and Claims upon the Parish.

And have farther agreed to provide for the nursing and educating of his Daughter Johanna Salome, in a proper manner, untill she can be brought conveniently into the Nurseries of the Brethren in Pensilvania. As also to provide for a Curate, if the Parish shall stand in Need of one.

In Witness whereof both Parties have set their Hand and Seal.

Jacob Rogers
Jos. Michael Sautter
Gottlieb Fockel

Signed and Sealed in the Presence of us.
Jacob Lash
Joh. Ettwein

[*Endorsed*:]

Articles of Agreement between the
Reverend Jacob Rogers and the
Church-Wardens of Dobbs-Parish.

Appendixes

Appendix I

Biographical Sketches

Listed here are seventeen of the known clergymen who served Church of England parishes in North Carolina during the period 1742 through 1763, most of whom were employed by the Society for the Propagation of the Gospel in Foreign Parts (SPG). Information concerning them has been taken from this and previous volumes and from sources cited at the end of each entry.

Christopher Bevis (d. ca. 1751) was born in Peterborough, England, and earned an A.B. degree from Emanuel College, Cambridge. He was ordained a priest in 1711 and served the Peterborough-area cures of Barnack, Paxton, and Wilby until poor health forced his retirement in 1728. The following year he relocated to North Carolina, where he regained his health and, in time, resumed preaching. Indications are that Bevis had begun officiating in Brunswick by 1746. By 1747, the churchwardens and vestry of St. Philip's Parish, New Hanover County, had chosen him as their minister. Following Bevis's death, the Reverend Clement Hall wrote that "the loss [was] much lamented: having left a good name and fair Character behind him. . . ." Vol. 11 of the present series.

Thomas Burgess (1712-1779) had been rector of Nottoway Parish, Southampton County, Virginia, for almost twenty years when he agreed, in October 1759, to transfer to Edgecombe Parish, Halifax County, North Carolina. He served both Edgecombe and Elizabeth Parishes, the latter created from western Edgecombe Parish in 1774, until his death on November 12, 1779. Burgess was born in Standon Parish, Staffordshire, England. The bishop of London sent him to America in 1741. *DNCB*.

Daniel Earl (d. 1790) was a native of Bandon, County Cork, Ireland. The youngest son of an Irish nobleman, he was ineligible to inherit the family title and property; like many others whom the law of primogeniture did not favor, Earl accepted a commission in the British army. He later resigned, married the daughter of a church official, and became an Anglican clergyman. Assigned to North Carolina in 1756 by the bishop of London, the following year Earl settled in the Albemarle region where he served as curate for the Reverend Clement Hall, aging pastor of St. Paul's Parish, Edenton. Earl himself was rector of St. Paul's from the time of Hall's death in 1759 until, dogged by poor health, he resigned the post in 1778. As rector, he received some remuneration from the SPG between 1759 and 1783, but found it difficult to raise parish funds sufficient to maintain the church in Edenton or start a school; in May 1775 he complained that he had received no financial assistance from St. Paul's for three years. Earl relied on farming to supplement his income and was an expert in the preparation and weaving of flax. He also was an early proponent of commercial herring and shad fishing; his passion for that enterprise, combined with the congregation's stinginess, prompted one parishioner to attach a verse to the church door: "'A tumble-down church/And a broken-down steeple/A herring-catching parson/And a damn set of people.'" After he retired as rector, Earl taught classical studies to boys at Bandon, his plantation on the Chowan, fifteen miles upriver from Edenton. *DNCB*.

William Fanning (1728-1782), the first rector of St. George's Parish, Northampton County, North Carolina, was born at Riverhead, Long Island, New York. Ordained a priest by the bishop of Gloucester in 1754, Fanning began officiating in St. George's Parish in 1758, the year it was created by the North Carolina Assembly. Although he purchased 350 acres of land on the Roanoke River in January 1759, it proved to be an insufficient tie to the colony: when Fanning sold the property on March 4, 1761, he was listed as the minister of Tilletson Parish, Albemarle County, Virginia. His younger brother, Edmund, became notorious for the heavy-handed manner in which he executed his duties as a North Carolina colonial official, behavior that contributed to the outbreak of backcountry violence known as the War of the Regulation. *DNCB*.

John Garzia (ca. 1700-1744). Thought to have been a native of Spain, John Garzia had converted to Anglicanism from Roman Catholicism by 1723. He may have been a former priest. In August of that year he received the king's bounty for passage to the Bahamas as a clergyman. Departing London for the Bahamas, he was detained at Cork, Ireland, and charged with the theft of a chalice from a Catholic place of worship with which he formerly had been associated. The difficulty apparently was resolved, and in April 1724 Garzia again received the royal bounty—this time for Virginia, where he arrived later in the year. Garzia served there until his departure for North Carolina in 1733. He officiated at St. Thomas's, Bath, until 1739, when the SPG appointed him missionary to the district north and east of the Neuse River; in 1738 he was accused of having murdered his servant, Judith, but a lack of evidence prevented the case from going to trial. John Garzia retained a strong foreign accent to the end of his life, which came in November 1744 after a fall from a horse. A frequent supplicant for increased financial assistance from the SPG, Garzia left his widow, Mary, in a destitute condition. *DNCB*; Vol. 11 of the present series.

Clement Hall (1706-1759), of Warwickshire, England, had moved to Perquimans County, North Carolina, by 1731. Although he was appointed a justice of the county court in 1739, a growing interest in spiritual matters, combined with the dearth of clergy in the colony, led him to become a lay reader for his Anglican parish and, ultimately, a Church of England missionary. Hall sailed for London in 1743, qualified for and was admitted to holy orders, and returned home the following year. Riding across northern North Carolina from his base in Edenton, he traveled an estimated 2,000 miles a year between 1744 and 1755; by late 1756 he baptized more than 9,000 people. Those extended journeys afforded much time for reflection, and Hall transformed some of his musings into a 50-page book, *A Collection of Many Christian Experiences*. Printed in 1753 by James Davis of New Bern, it was the first nonlegal book to be written and published in North Carolina. Life as an itinerant missionary increasingly strained Hall's health, and within two years of the appearance of *Collection*, he asked the SPG to name him the "settled Parochial Minister" of St. Paul's Parish, Chowan County. The SPG gave its approval by 1756, and Hall held the post until his death. *DNCB*; Vol. 11 of the present series.

John LaPierre (1681-ca. 1755) was the son of a Huguenot clergyman who migrated with his family from France to London around 1700. In 1701, LaPierre enrolled at Trinity College, Dublin, receiving an A.B. in 1706. He was ordained in 1707, and the following year went to South Carolina as a missionary of the SPG. For the next twenty years he served several parishes there with sizeable numbers of French speakers. LaPierre moved to the Lower Cape Fear, in 1728, thereby becoming the first Anglican minister to settle in the region. Although a founder of St. Philip's and St. James's Churches in Brunswick and Wilmington, respectively, an insufficient maintenance, due to competition from the Reverend Richard Marsden, led him to remove to Craven (later Christ Church) Parish in 1734-1735. He resided in New Bern for the remainder of his life, actively conducting services and establishing chapels throughout the parish. *DNCB*.

John Macdowell (1717-1763) arrived in North Carolina on December 16, 1753. His last will and testament, dated August 3, 1762, indicates that he owned a farm, Beau Camp, near Belfast, Ireland (later Northern Ireland), and that his mother, sister, and brother-in-law had lived in or near that city, as well. Macdowell served as rector of St. James's Parish, Wilmington, from January 1754 until May 1757, when his pastoral duties expanded to include neighboring St. Philip's Parish, Brunswick. St. Philip's became his primary responsibility from June 1758 onward. Popular with parishioners; favored by Governor Dobbs, whom he served as chaplain; and praised by his vestries, Macdowell sometimes chafed at his treatment by those same vestrymen. Neither St. James's nor St. Philip's, both relatively poor parishes, chose to extend his term of service on anything other than an annual basis, causing him much concern about his future in his adopted colony. He was barred from attending St. Philip's vestry meetings, criticized its directive that he travel to the farthest reaches of the parish during the hottest time of the year, and lamented its handling of his salary. After learning that Macdowell had been officially appointed missionary to Brunswick, thereby earning an allowance of £50 from the SPG, the vestry of St. Philip's cut his pay: reasoning in part, that with the deaths "in Child bed" of his wife, the former Sarah Grange, and baby, he had fewer mouths to feed. The loss of his wife and infant in November 1760; his own declining health and constant worry over the future welfare of his surviving son, John Baptist, who was but a year old when Sarah died; and mounting financial woes, including medical expenses, weighed heavily upon him. "[M]y heart is Almost broken," the clergyman despaired in 1761, saying that he was in "so bad a State of health that I am not able to under take any Service," and adding darkly, "were it not for my Dear helpless Babes Sake I should be content to leave a troublesome and vexatious world." Macdowell suffered "excruciating pains" from a persistent flux, which he called "Obstinate Diarrhea," a debilitating disorder "that will yield to no Medecines or Skill of the Physician." Early in 1763 he wrote, "I am reduced so low that my legs can scarce bear me, and from one of the healthiest and Stoutest men in America, am now a perfect Skeleton." Recovering somewhat by June of that year, he felt well enough to travel and told the SPG of planned pastoral visits to Bladen, Cumberland, Anson, Mecklenburg, and Rowan Counties. But on July 9, 1763, Jacob Loesch of Wachovia told of receiving a letter from the clergyman, saying "he will be here soon, and being in feeble health, he wishes to stay for a while." A Moravian physician attended Macdowell from July 19 until the patient departed for Brunswick on September 10, too ill and weak to sit a horse. Despite his diminished condition, Macdowell nevertheless baptized "some 150 children of our neighbors" while at Wachovia. *DNCB*; Fries, *Records of the Moravians*, 1:244, 266, 272, 273, 274, 275, 284; Saunders, *Colonial Records*, 6:1039; Vol. 11 of the present series.

Richard Marsden (ca. 1675-1742) was one of the more colorful and controversial clerics to serve in colonial North Carolina, and certainly the most traveled. A native of Yorkshire, he emigrated to Maryland, became a lay reader, and in 1700 returned to England for ordination. Marsden went again to Maryland and served as a minister there until 1706. He then went to South Carolina by way of North Carolina, where he held a communion service and baptized a number of people. After serving in South Carolina until 1709, Marsden spent indeterminate periods in England and Barbados before proceeding to Pennsylvania in 1714 to teach school. After two years Marsden returned to England, obtained an appointment from the duke of Portland as his domestic chaplain, and accompanied the duke to Jamaica when he became governor there in 1721. The duke's death in 1726 led to more wandering by Marsden, this time to New England and Virginia. In the latter colony he, in 1727, became the incumbent of Lynnhaven Parish, on the border with North Carolina. In 1729 Marsden appeared in the Cape Fear region, just beginning to be settled. He claimed, falsely, to hold a commission as an itinerant missionary and inspector of clergy. After making a commercial voyage to Lisbon, Portugal, Marsden returned to the Cape Fear, where he quickly became a popular figure and in time effectively usurped the position of the Reverend John LaPierre as minister in the area. In 1738, the SPG tentatively appointed Marsden missionary of that part of the colony south of the Neuse River, but opposition from the bishop of London led to withdrawal of the appointment. Marsden's attempts over the next few years to have it reinstated were unsuccessful, and apparently he never again held a clerical appointment. Richard Marsden's lengthy career was periodically punctuated with unsavory incidents that did little to enhance his reputation. His fellow minister in South Carolina, Francis LeJau, judged that Marsden's "itching for trading, which he does not understand[,] has been the cause of his misfortunes." These misfortunes included drawing fraudulent bills of exchange, having to flee to escape prosecution for debt, and imprisonment for defrauding several trusting merchants of a cargo of goods. Commercial failings were not the only ones chargeable to Marsden. While in Jamaica he contracted a bigamous marriage with a wealthy widow, a fact that in time became widely known. Nevertheless, Marsden was liberally gifted with talents highly useful to the pursuit of a clerical career. Francis LeJau, while decrying Marsden's commercial adventurism, considered that "in the main he is a sober man and has an art of pleasing the common people." Marsden also drew complimentary comments from Virginians William Byrd and Commissary James Blair, and the Cape Fear councilor James Murray considered that Marsden was "the best minister that I have heard in America." *DNCB*; Nina Moore Tiffany, *Letters of James Murray, Loyalist* (Boston: Printed not Published, 1901), 26.

William Miller, once described as a "Teacher among the Presbyterian dissenters in Ireland," settled in St. Luke's Parish, Rowan County, North Carolina, by 1754. In December of that year, he obtained two endorsements in his quest to become an Anglican minister: a testimonial from St. Luke's parishioners and a recommendation for ordination from Governor Arthur Dobbs. After subscribing to the Articles of Faith of the Church of England, in March 1755, Miller was named pastor of St. Luke's—a post he held briefly. The October 4, 1756, entry in the official diary of the Moravian settlement of Bethabara stated that he and his family stopped for the evening on their journey to Granville County, the diarist writing of Miller, "He had been appointed by Governor Dobbs as minister of St. Luke's Parish, but the people would not have him." Miller overstayed his welcome elsewhere in North Carolina. He so displeased the inhabitants of St. Gabriel's Parish, Duplin County, that they formally complained to the governor and council, in 1763, of the pastor's "Notorious immoral life and conduct." Dobbs, exasperated, informed the SPG that the Reverends William Miller and James Moir (see below) "do not behave as clergymen ought"; Miller, "who I had the misfortune to recommend to be ordained upon my first coming over, upon a petition of many inhabitants of Rowan county . . . has since changed from Parish to Parish under strong suspicion of living irregularly." Petitioners from St. Patrick's Parish, Dobbs County, accused him of "Several Acts of Immorality and ill behaviour" and asked Governor Tryon and the council, in 1766, that he "not be inducted for that Parish." Tryon determined that the evidence did not support the charges, which he dismissed as "trifling," and recommended that Miller be placed in the parish on a twelve-month trial basis. Fries, *Records of the Moravians*, 1:172; Saunders, *Colonial Records*, 7:273-274, 457, 540; Vols. 9, 11 of the present series.

James Moir (ca. 1710-1767) emigrated from Scotland to South Carolina as a missionary of the Church of Scotland around 1733. In 1739 he undertook a voyage to London for ordination as an Anglican minister, after which the SPG assigned him the district south and west of the Neuse River. Initially, Moir officiated mainly in Wilmington and Brunswick, although several times he undertook an itineration throughout his large district. In 1747, the Society granted his request to be transferred to Edgecombe (later St. Mary's) Parish. In 1762 Moir moved to St. George's, Northampton County, although he continued to serve St. Mary's as well. In 1766, he traveled to the northern colonies for his health, but died before he could accomplish his plan to return permanently to England in 1767. Moir and Gov. Arthur Dobbs became implacable enemies, excoriating each other in the harshest terms in letters to the SPG. The reasons for this enmity remain obscure, but probably resulted from Moir's support of the councilor James Murray, a fellow Scot, in his struggle with the governor. *DNCB*; James Murray Robbins Family Papers, Massachusetts Historical Society; Vol. 11 of the present series.

James Reed (d. 1777), born in England, arrived in North Carolina in 1753 with the support of Governor Arthur Dobbs and ultimately replaced John LaPierre. Reed served as rector of Christ Church Parish until 1775, when the vestry dismissed him for failing to honor a day of fasting and prayer declared by the Continental Congress. His fall from favor was only temporary, however, and he was soon reinstalled in spite of his reputation as a "passive Loyalist." As rector, Reed traveled three weeks a month to serve eight chapels in Craven County and another in Carteret. He was also chaplain to the provincial assembly and a founder and trustee of North Carolina's first tax-supported school, the building of which was completed in 1766, in New Bern. *DNCB*; Vol. 11 of the present series.

Jacob Rogers was the first English minister of Dobbs Parish, 1758-1762. The Dobbs vestry invited Rogers, on September 20, 1756, to serve as parish minister; he arrived in Wachovia in late July 1758 and was installed officially the following October 14. His wife, Mary, died a victim of a typhus outbreak in Bethabara in 1759; soon afterward, Rogers departed for an apparently lengthy stay in Pennsylvania. The contract he concluded with

Dobbs churchwardens on October 25, 1759, three days before he left, stated that Rogers was to be paid 5 pounds sterling per year “during his Absence, as long as he shall remain Minister or Rector of said Parish”; the churchwardens also promised to educate and care for “his Daughter Johanna Salome, in a proper manner, untill she can be brought conveniently into the Nurseries of the Brethren in Pensilvania.” Writing from Bethlehem, Pa., Rogers resigned as English minister in March 1762. He returned to England that same year. Fries, *Moravian Records*, 1:172, 176, 184, 190, 192, 193, 196-198, 208, 209, 213, 215, 286, 427, 428, 487; Vol. 11 of the present series.

John Rowan, A.M., was ordained an Anglican priest in 1747 and served in Northampton County, North Carolina, until departing for South Carolina in 1750. There he officiated in St. Paul's Parish, 1750-1752; St. Bartholomew's Parish, 1752-1753; and St. James's Parish (Santee), 1755-ca. 1757. Dalcho, *Protestant Episcopal Church in South Carolina*; Vol. 11 of the present series.

Michael Smith (1698-ca. 1771) was born in County Meath, Ireland; attended Trinity College, Dublin; and in 1747 was ordained an Anglican priest. The son of a clergyman, Smith was a curate in Sabridgworth, Hertfordshire, England, for five years before relocating to South Carolina, in 1752, as SPG missionary. Within the first eighteen months of his serving Prince Frederick's Parish, his wife, three of his children, and two servants died; afterward, serious questions about his character took wing—and so did he, spending extensive time traveling outside the parish, including visits to North Carolina. After “‘one of his late Rambles into the North Province,’” wrote a vestryman of Smith, “‘He brot home with Him a woman whom he lives with . . .’” named Margaret Jordan. Jordan was but one of a number of women with whom he kept company, but never married; however it was her presence that apparently prompted the Prince Frederick's vestry to expel Smith as minister. Parish officers informed the SPG of their decision in a letter, dated May 2, 1756, saying that Smith “‘rode about publickly, in a loose Manner, with a Woman, in the remote parts of this Province, baptizing & preaching by Day, and sleeping with her at night. . . .’” Apart from cohabitation, they deplored his “‘Gaming, Luxury, Dancing & Wantonness—By spending the Sundays in Taverns after Service or at Cards—and at Billiards, after just giving the Holy Sacrament. . . .’” Smith's intimate relationship with the wife of schoolmaster Edward Tubb led Tubb to attempt suicide. The cleric also “incurred large debts in the name of the parish church and defrauded Prince Frederick's of £66.” Banished from the pulpit, the unpopular Smith departed for North Carolina, where he seemed to guard his reputation more carefully. He preached before Governor Dobbs and the provincial assembly, October 6, 1756, and later performed mission work in Johnston (St. Patrick's Parish) and New Hanover (St. James's Parish) Counties, all to favorable effect. Nevertheless, the charges from South Carolina found their mark, and in 1759 the SPG dismissed him. Seeking reinstatement, Smith sailed for England the following year to defend himself, but the evidence brought by his accusers was too great for him to overcome. He reappeared in North Carolina, by 1762, as a chaplain aboard a British man-of-war. Eventually he returned to Hertfordshire, became vicar of South Mimms, and enjoyed the patronage of the earl of Hillsborough. Smith's published works include *Sermon, Preached in Christ-Church in Newbern, North-Carolina, December 27th, 1755 . . . Before the Ancient and Honourable Society of Free and Accepted Masons* (1756);

two poems, "On the Reduction of Guadaloupe," *South Carolina Gazette*, 26 April-3 May 1760, and *Christianity Unmasqued; or Unavoidable Ignorance Preferable to Corrupt Christianity: A Poem: In Twenty-one Cantos* (1771); and a book, *Twelve Sermons, Preached upon Several Occasions* (1770). *DNCB*; David T. Morgan Jr., "Scandal in Carolina: The Story of a Capricious Missionary," *North Carolina Historical Review* 46 (Summer 1970): 233-243; Vol. 11 of the present series.

Alexander Stewart (1723-1771) served St. Thomas's Parish, Beaufort County, and lived at Bath, the parish seat, from 1753 until his death. A native of County Antrim, he was graduated from the University of Dublin and became the "Lycenced Curate Assistant of the parish of Loughgeel" in the Anglican diocese of Connor, Ireland. Stewart emigrated to North Carolina in 1753 with the intention of becoming chaplain to Governor Arthur Dobbs, a relative. However, that particular parish—Christ Church, New Bern—already had a full-time cleric in the Reverend James Reed, so he filled the vacancy at St. Thomas's instead. As SPG missionary, Stewart officiated at the parish church in Bath and at thirteen chapels in Beaufort, Hyde, and Pitt Counties. Concern over the growing influence of dissenters in the colony drove him to compile a booklet, *The Validity of Infant Baptism*, printed in 1758 by James Davis in New Bern. In addition to his ministry to white inhabitants, Stewart was North Carolina agent and superintendent for Dr. Bray's Associates, an Anglican group formed in 1723 by the founder of the SPG, the Reverend Thomas Bray, that tended to the spiritual health and education of Indians and blacks in America. Stewart founded a school for Indians in Hyde County in 1763. That same year the construction of the first glebe house to be built in North Carolina, a project he supervised and helped finance, was completed at Bath. *DNCB*; Vol. 11 of the present series.

William Teale, born in Barbados and schooled in England, became a popular lay preacher in the Cape Fear region of North Carolina. Noting their dire need of ordained clergy, the parishioners of St. James's Parish, New Hanover County, requested of the bishop of London, in 1762, that Teale receive holy orders. After his ordination, however, it seems he did not long remain in Cape Fear. Governor Arthur Dobbs wrote, in March 1764, to the secretary of the SPG: ". . . & Mr. Teal who I recommended last year to be put into orders finding upon his return that the parishioners of Wilmington in New Hanover County were divided; he thought he could be of no service & went to So[uth] Carolina where he was immediately inducted into a vacant Parish & is fixed happily there." Saunders, *Colonial Records*, 5:1039; Vol. 11 of the present series.

Appendix II

Depositions and Bill of Indictment against Rev. John Garzia

[*CR 024.325.1*]

Mrs. Jane McWilliams being duly sworn Saith that she knew one Judith a white servant of Mrs. Garzia's she was present where the said Judith dyed, she says that she was in the house, but not in the room where said Judith was when she dy'd, this Deponent desired that Mrs. Garzia should send for some body to sit up with her for that this deponent thought that she was a dying and Mrs. Garzia answered that she had no body to send for. Deponent offer'd to sit up but that there was no fire nor light nor company, but this Deponent went twice or thrice into the room with a candle with one of Mrs. Garzia's daughters. During the time of the said Servants illness the Deponent saith that she did not see any marks of violence upon her because she was not stript, but that about 3 or 4 weeks Before her illness she had seen severall bruises on her arms thighs, and back at several times, [*torn*] told the Deponent proceeded from her Masters [*torn*] her she says that she never did see Mr. Garzia or Mrs. Garzia beat her, she never did hear Murder cry'd out, from Mr. Garzia's plantation Said servant told the Deponent that she believed the said bruises given her by her Master would be the cause of her death, Deponent says that she apprehended and still believes that by reason of those bruises which she saw no person could possibly live, says she heard Mrs. Garzia say that said servant had the pox, and saith that this Deponent had seen some sores upon her elbows, and she had seen Mrs. Garzia wash her mouth with some medicine, and that her tongue was sore and swolin at the root, as was also the palate of her mouth, and the amons of her ears. Deponent saith that said Judith died going on two years, Deponent says she did not know how to go about discovering this affair, Deponent says she saw Bruises on said Judith's Groin and small of her Back which said Judith told her her Master had given her Deponent says she could not walk upright by reason of such bruises, but that she would often cry bitterly as she went along, Deponent says that when said Judith was first taken ill she laid on a bed in the hall till she recover'd pretty well, but afterwards she was taken ill and turnd to the Kitchin and laid on a coarse Rug, being temporate weather Deponent was during said Judith's last illness at Mr. Garzia's two nights and a day during which time said servant askt for nothing, and she was offer'd nothing but was senseless during the Last two nights and a day that Deponent was there, Deponent says that she used Mr. Garzia's house for about a year before the servant's death to wash, and that she never knew the said Servant to want for victualls, and that she believes said Servant had plenty of victualls and a pretty good bed to lie on. Deponent says that she was several times [*torn*] shew'd her bruises and the Cause of her death, and that she was fed with what they had themselves, fish or meat, bread and beer and that during the time of said Deponent using the house said Servant laid in the house till the two last days of her life, and that during the said time she laid in the Kitchin she was out of her senses, and before said Servant dy'd she could not perceive that she had any nauseous smell, but was a very nasty wench, Deponent says said wench was good temper'd and never refusd (to said Deponent's Knowledge) to obey her master and mistress's orders Servant told the Deponent that they would not wish her to paddle to town for fear she would complain when they used her ill, said Servant desir'd the Deponent not to let her Master know that she had show'd her bruises to her, for said she, her Master would kill her if He did come to hear of it Deponent says after said Servant dy'd she askt Mrs. Garzia whether she would have the Corps stript, and whether she would allow her linen to wrap the Corps in. Mrs. Garzia answer'd she could not afford her linen, and that she was very bare of linen her self and had none to spare, that she would be buried as she was, except her outward Habit which was pull'd off by Mr. Garzia and this deponent, Deponent wash'd her hands and face and laid her out as she was and that she laid unburied in the Kitchin two nights and two days lacking a few hours, Deponent does not know that any body apply'd, nor was any body refus'd to see the Corps as she heard.

the mark of Jane Mc<*her mark*> Williams

Sworn before us this 7th July 1738

J. Montgomery
Rt. Forster

Ann Collier wife of Mathias Collier a Sawyer being duly sworn on the holy Evangelists Deposeth that she never saw Mr. Garzia or his wife abuse the Servant Judith, but said Judith shewd the Deponent some bruises on her arms and one thigh about three years ago which said Judith told this Deponent her Master had given her with the Mill stick, and that afterward said Judith shew'd her bruises on her thigh and arms to this Deponent and Mrs. McWilliams, Deponent cant remember how long ago, Deponent says she did not then see said Judith strip her Cloaths to shew her Back, nor never did see her strip her Cloaths to shew her body and the first time the said Judith shew'd this Deponent her bruises she told this Deponent that Mr. Garzia broke said Mill Stick over her back. Deponent did use Mr Garzia's house to wash, and that there was a mill in the Kitchin when Judith shew'd her bruises the first time Deponent says that Mr. Garzia found Judith victualls enough as far as she could find, and that she heard Mrs. Garzia say that Judith had the pox, but never saw any sores about her, nor heard Judith complain that she had the pox.

Sign Ann <*her mark*> Collier

Sworn before us the 7th July 1738

J. Montgomery
Rt. Forster

Richard Rigby being duly sworn on the holy Evangelists, Deposeth that about eighteen months before the death of Judith a white servant belonging to the Reverend Mr. Garzia he this deponent was at Mr. Garzia's house at a wedding, and seeing the said Servants arm bruised askt the said Servant the cause of it, she reply'd that her master had lickt her, and shew'd a bruise from her elbow to her shoulder and down her shoulder as far as he this deponent could see, And this Deponent says that he afterwards heard the Cry of murder from the Glebe plantation (in the Evening) to this town, and says that he is very sure it was a woman's voice and believes it was Judith's voice.

Richard Rigby

Sworn before us the 7th July 1738

J. Montgomery
Rt. Forster

	proc.
Roger Jones pd.	£50
Walter Holland	£50 current
Jane MacWms.	100 current
Ann Collier	100 current

Ordered to appear next court and prosecute John Garzia ss.
July 7th 1738

J.M.

Richard Rigby 50 proclamation

Condd to appear next Court and prosecute John Garzia Clerk etc.
July 7th 1738
Abram Pritchett JP

DS. Chowan County, Civil Action Papers.

[*CR 024.326.1*]

Dom. Rex vs. Jno. Garzia ss July General Sessions 1738

Coll. Robert Turner Sworn in Evidence on behalf of our Lord the King in open Court and Sent

Test. Jams. Craven

DS. Chowan County, Criminal Action Papers.

[*CCR 196*]

North Carolina ss At July General Court 1738 To the cheif Justice and the rest of the Justices of the General court now sitting.

The Jurors for our Sovereign Lord the King on their oath present and say that John Garzia of Beaufort precinct clerk on or about the tenth day of March in the year of our Lord one thousand seven hundred and thirty five at Beaufort precinct in the province aforesaid with force and arms did in and upon one Servant woman belonging to the said John Garzia called Judith in the place of God and of our Lord then and there being an assault did make and her the said Judith with a Stick or club of the value of two pence upon the arms and body of the said Judith which he the said John then and there held in his right hand did feloniously voluntarily and of his malice aforethought did Several times Strike on the arms and body thereby giveing to the said Judith Several mortal bruises and wounds of which mortal bruises and wounds the said Judith and there given by the said John the said Judith languished until the twentieth day of March in the year aforsaid and of the said mortal bruises and wounds the Said Judith in the precinct aforesaid dyed and so the Jurors aforesaid on their Oath aforesaid Say that the aforesaid John Garzia the aforesaid Judith on the aforesaid tenth day of March in the year aforesaid at Beaufort precinct aforesaid with the aforesaid Stick of club in the maner and form aforesaid did feloniously voluntarily and of his Malice aforesaid hit and murder contrary to the peace of our said Lord the King that now is his crown and dignity.

J. Montgomery
Atty Gen.

[*Endorsed*:]
Dom. Rex v. Garzia
Indict.
Evidences Walter Holland Jane Williams Richd. Rigby Ann Collyer Rogr. Jones Wm Herritage
Sworn and Sent
Jams. Craven Cte Clk.
Ignoramus
Edmd. Gale Foreman.

DS. Criminal Action Papers. The bill of indictment, above, bears the notation *Ignoramus*. Latin for "We are ignorant," the word indicates that, after hearing the evidence, the grand jury determined "the accusation against the prisoner was groundless, intimating that, though the facts might possibly be true, the truth did not appear to them." *Black's Law Dictionary*, s.v. "Ignoramus."

Appendix III

[*NC Collection*]

<1>SERMON, Preached in *CHRIST-CHURCH*, in Newbern, in *NORTH-CAROLINA*, *December* the 27*th*, 1755, Aera of Masonry, 5755, Before The Ancient and Honourable SOCIETY of Free and Accepted MASONS. *Published at the Request of the Master, Wardens, and Brethren of the* Lodge. By MICHAEL SMITH, *A.B.* *NEWBERN.* Printed by JAMES DAVIS, M,DCC,LVI.

<2> TO [The] Right Worshipful [And]rew Scott, M.D.[,] MASTER, [John] Clitheral, [Joseph] Carruthers, Esqrs.[,] Wardens[,] And The BRETHREN of The *NEWBERN* LODGE of [The] Ancient and Honourable Fraternity of FREE and ACCEPTED MASONS, [*The f*]*ollowing Discourse is Dedicated, by Their most affectionate Brother, and humble Servant* MICHAEL SMITH.

<5> A SERMON, *&c.*
Prov. XXVII. 6.

Faithful are the Wounds of a Friend; but the Kisses of an Enemy are deceitful.

THE wise Man having observed the great Necessity of social Qualifications in this Text, instead of light and superficial Rhetorick, conceived it highly proper to deliver weighty and important Truths; of which, the Words I have recited are an excellent Sample, concerning the great Advantage or Prejudice which will consequently follow, upon the Choice of those Companions we are most conversant with.

It is an undeniable Truth, that Conversation gives Birth to all the Good or Evil we meet with in Life; and the Companions that we make Choice of, have generally so powerful an Influence on our Conduct and Carriage, that our Happiness or Misery, in a great Measure, depend upon our Familiars.

<6>He who associates with a few discreet Friends, who have Candour enough to observe his Conduct, and tell him of his Errors, is in a fair way of becoming a Proficient in Virtue and Prudence: Whilst, on the other Hand, to fall in with such as will sooth his Vanity, and conform to his Principles and Morals; who commends every Thing that he does, be it right or wrong, and will embrace him in his Arms at the same Time that he hates him; this will conduct him thro' a Maze of Errors, thro' a Path beset with Thorns, that will terminate in Anxiety and Disappointment.

Had it not been the Observation of a Man whose Experience in Things is undoubted, Examples are notorious for illustrating what he asserts; that *the Wounds of a Friend are faithful*, whilst *the Kisses of an Enemy are deceitful*.

Having an Eye to the Occasion of my appearing here to-day, I shall make it my Endeavour, from these Words, to speak of Society in General; and keeping this of FREEMASONRY in my View, shall prove how *the Wounds of Friend are faithful*, whilst *the Kisses of an Enemy are deceitful*; and then shall conclude with a suitable Hint.

AS to Society in General, I need not take up your Time in proving what every one is convinced of from his own Breast, *viz*. That Man is a Creature naturally civil and sociable; with this Disposition we came out of the Hands of our Great Creator; otherwise, we must have lived the <7> Lives of Gladiators, and unavoidably have perished, one Time or other, by our own Swords: Otherwise, I say, the Well-being of the World must be ascribed to the Wit of Man, and not to the Providence of God.

BY the Appointment of the Almighty, all Men have a Right and Title to Happiness, which cannot be obtained without Society; nor can Society subsist without mutual Aids of Love and Friendship: Without this, like Bats and Owls, we shou'd live poor and solitary, and like Vermin, subsist by robbing and filching from one another.

IT is to avoid these Calamities and Confusions, that Men of all Ranks and Conditions join together in some Common Design, for the Improvement of this Quality of Sociableness into mutual Benefit. This is the chief Ground of all those Associations which we daily see in ordinary Affairs; each of which in their Kind have a natural Aptitude to afford some special Help for the promoting of their several Ends, tho' perhaps none of them are usually improved to the utmost Benefit they are capable of.

BUT give me Leave to vary the Scene a little, tho' not the Subject; nor think it a Digression, that I endeavour to represent to you the Difference between a Social and Solitary State.

THE Consideration of Man left alone, totally destitute of a Companion, Friend, or Fellow, is (tho' but an imagi[n]ary Scene) so gloomy, so disconsolate, that it would be quite cruel to draw the <8> Curtain, without changing it for the better: I shall therefore begin with his solitary State; because we shall be more agreeably entertained, by leaving the most delightful Prospect to the last.

TO be the more expeditious, and to bring this Discourse within its proper Bounds, I shall pass over our weak and tender Infancy; tho' it is certain that nothing can afford us a livelier Image, or more moving Representation, of the Weakness of Human Nature, than the Sight of a poor helpless Infant.

LET us begin then with Mankind when mature and full grown; when his natural Powers and Faculties are in their Zenith of Glory: Thus formed and compleated, let us suppose him cast upon an Island where the Track of Human Feet was never made; banished all Human Sight and Converse, and doomed in perpetual Solitude to spend his Days.

WHAT uneasy Thoughts must haunt and pursue him in this uncomfortable and forlorn Situation? What Fears? What Doubts? Yea, what Despair? No Joy, no Comfort, can reach his melancholly Dwelling! But he is incessantly haunted with the Dread, one while of perishing for the Want of Provision; another for Want of Protection: For Fancy would supply the Place of Monsters, if Nature did not; and imaginary Perils would as effectually destroy the Peace of his Mind as real Dangers. The Years of a Slave, if compared to his, would be Years of Jubilee; for <9> if the one groans under his Oppression, it would be some Comfort to him that his Groans were heard, and that there was a Heart and Tongue to pity, tho' not an Arm to preserve.

BUT to whom can the other speak in the Anguish of his Soul? Where will he find an Ear to hear his petious Tale, or Bosom wherein to pour forth his Griefs, and ease his disconsolate Soul?

HOWEVER, to make his Solitude as easy to him as we can, let us set him at a secure Distance from every Fear, every Danger, every Want, except that of a Companion or Friend.

THE Scriptures indeed, which exhibit to us God's Compassion, give us no Account of *Adam*'s Complaint. He was relieved without asking: This made the Favour the greater, and not his Want the less. God saw, that to leave Man alone, would but mock and disappoint that social Principle that he had breathed into him when he made him a living Soul; and therefore, without giving him Time to murmur, he obviated his Misery, by giving him a Companion;—a Companion that was the Antepast of Heaven; formed by Nature to recompence the Toil and Labour that he was doomed to undergo, for listening to her Solicitations, in Opposition to the Commands of his God.

IF he then, the first of Human Race, so vastly superior, as we may suppose, in Wisdom, Power, and Strength, who had no natural Wants or Weaknesses to struggle with; whom every Crea-<10>ture in this Lower World acknowledged as their Sovereign; and to whose Enjoyment and Satisfaction they all chearfully contributed: If he, amidst all his Affluence of Empire, was still poor without a Partner; if his Solitude was an Overbalance for his Sovereignty: How wretched should we be in this our State of Impotence and Imperfection? We, who are born to Trouble, subject to Doubts and Disappointments, Pain and Sorrow, Diseases and Death? and instead of those high Privileges vouchsafed to Man in his Innocency, Heirs of all those Miseries and Calamities which his Disobedience ushered into the World?

BUT let us dwell no longer upon this disagreeable and dismal Prospect, but turn our Eyes to Man in his social State: And what a blessed Change is this? From viewing him before weak and impotent, defenceless and destitute, we now see him strong and sprightly, secure and happy: Not borne down with Evils, but enjoying all the Comforts and Satisfactions of Life: Not oppressed, but assisted by his Neighbour: Not naked, but delicately clad: Not starving, but faring sumptuously: Not seeking a Retreat in Dens and Caves, but building stately Houses for his more easy and delightful Residence: Not arming, thro' Fear and Jealousy, to secure himself, but *sitting peaceably under his own Vine, and eating of his own Fig-tree, and drinking the Waters of his own Cistern*.[1]

NAY further, under the happier Protection of Society, we may behold Towns and Cities, and <11> Kingdoms, rising out of barren Wastes and unpeopled Deserts; rude and uncultivated Habitations of *Indians* converted into pleasant and profitable Fields; Arts and Sciences springing out of Error and Ignorance; Harmony out of Discord, and Order out of Confusion. Under her Guidance and Direction, we may admire the curious Systems born from the Philosopher's Head; and the no less curious Workmanship turned out of the Artificer's Hand. Such are the Advantages of Society in General, and such are the Mischiefs and Miseries for Want of it.

BUT now as to this of *Freemasonry* in particular: The Benefit that all Ages have received from it, both as to *Usefulness* and *Delight*, is too evident, even to those who are not *Masons*, to require a Recital[.] I don't appear here to instruct *Masons* in their Duty with Regard to their *Craft*; that being the Province of more able Brethren, in a more suitable Time and Place: I shall content myself therefore with enlarging a little upon one of the Charges and Constitutions of *Masonry*, which is very justly called the *Foundation* and *Cape-stone*, the Cement and Glory, of this Ancient and Honourable *Fraternity*; I mean *Brotherly Love*: A Duty which it is incumbent not only upon *Masons*, but also on such of my Audience as are not so, faithfully to observe.

WE know of no Society upon Earth, of Human Institution, wherein this Virtue has so distinguishedly shone, as in that of *Masonry*: Every <12> Individual of that Body thinks it his Duty to support, cherish, and improve the Whole; as knowing not only that the Good of the Whole is inseparable from that of the Parts, but also, that it is agreeable to the Design of the Great ARCHITECT of the Universe; who had the Good of his Creatures in View when he first created them; and who for that Reason, when he breathed a Soul into Man, implanted Benevolence there.

HE who surveys the Corporeal World, will find a Correspondency of Parts, and Unity of Design, running thro' the Whole; will find, that every Planet moves in its own Sphere round the Sun, being influenced by some secret but uniform Principle: And as there is a mutual Attraction in all the Parts of the Creation, by which the whole System is held together; so we may observe a like Principle of Cohesion blended in the Minds of Men, which draws them into Communities of all Denominations, which strongly attracts them one to another. This Observation is supported by that sudden Familiarity which Two Men of the same Nation run into upon meeting in a distant Climate: Nay indeed, two *Americans*, tho' born in different Provinces, meeting in *Africa*, will think their being *Americans* a sufficient Reason for their uniting their Hands and Hearts. These Reflections demonstrate to us, how strongly Human Race is attached to one another.

BUT I think that *Freemasonry* has made an Improvement, if I may be allowed so to say, upon <13> this Principle: For this removes all national Regard, unites the Hearts of Men, and binds them in the Ties of Benevolence and Love, be they of what Climate or Country, Sect or Party they will: Their being *Masons* is alone sufficient to make them Friends;—Friends in the highest Sense of that Word; not in relieving their Wants only, but in supporting their Characters, if there be Room for so doing; if not, in giving them wholsome Admonitions and prudent Reprimands. These are *the Wounds of a Friend* which the wise Man calls *faithful*, and places in Opposition to Sycophancy and Deceit.

IT must be granted, that a Man can shew himself in nothing more than in vindicating, if possible, the Honour and Reputation of his Friend: In nothing, I say, more, unless it be in reproving those Foibles that may attend him in his Pursuit of Temporal Enjoyments or worldly Felicity. For when our Minds are overwhelmed with tumultuous Thoughts, when the Misfortunes and Calamities of Life destroy all the Powers of Reason, and throw the Senses into Confusion; a Man will then be apt to run away with idle Chimeras; his Actions may then be such as People who are Strangers to his Affairs, as well as his Disposition, may look upon as extravagant and wild: So that herein lies this special Advantage of *Masonry*, that a Man hath the Liberty of communicating his Grievance without running the Risque of having them published to the World; and may have the <14> Benefit of faithful Council, to direct him against the Error of his Thoughts and Actions.

A faithful and true *Mason* will never flatter to serve his own Ends; what he thinks he speaks, and what he sees amiss he reproves, tho' he knows it may be disagreeable to his Brother. As a Looking-Glass he is faithful,—nay indeed he is more so, for that can shew us only what is disagreeable without; but he displays our Deformity within, as far as it appears to him by our Words and Actions, which he never extends beyond their due Bounds. He will not say what he thinks will give Satisfaction, in Opposition to what he knows to be true;

nor deceive you with a false Representation rather than give you Displeasure. His Reproofs are free from that Rusticity of Stile, or disgustful Sayings, that border upon Sharpness or Reproach. Such a Friend deceives the Tediousness of our Labours, and chears us up against all the Troubles and Oppositions we meet with; and stands by and comforts us in our Distresses. It is in adverse Fortune that he takes Occasion to manifest his Fidelity; and tho' he reproves a bad Action, yet he will not aggravate it, nor encourage those that do. This is the *Man*, this is the *Mason*, this is *the Friend, whose Wounds are faithful*.

AND now, where shall I find Colours dark enough to paint his Opposite; that is, a *smiling, kissing Enemy?* It is a melancholy Reduction, but so it is, that in the Circle of our Acquaintance, <15> we often hear Expressions of Friendship flow from a treacherous Heart, and mischievous Designs executed under the Cloak of Sincerity! a secret Spight lurking under the Mask of Friendship, and an envious Disposition under the Colour of Pity! A Man's Reputation murdered over a Table, his Actions mis-reported, and Designs mis-construed! and if there is one kind Word spoken of him, it is immediately spoiled with a Sneer, or some Reservation! and all this is done whilst he is *taking you by the Hand*, and *smiling in your Face*!

BUT if this be Friendship, adieu to all the Ties of Humanity and Charity; let the Principles of the Gospel be cancell'd, as Precepts that breed Confusion; and let the Examples of a *Judas* be extoll'd and applauded; whilst that of a *Jonathan*, (who was a true Friend to *David*, even to his own Prejudice) is spoke of with Ridicule and Contempt.

BUT such Persons are as opposite to a good and true *Mason*, as Truth is to Falshood; the one being as much the Pest of Society, as the other is useful and beneficial in it. But not to dwell on a Subject so disagreeable, I shall conclude with a suitable Hint, by way of Application.

AND first, to you my Brethren of the *Masons*. You know, that as Prejudice gives Birth to most of the Errors that prevail in Life; so there are many in the World who entertain strange and unreasonable Notions of the *Craft*: The only Method to remove these Prejudices, is to adhere faithfully to the Constitutions of your LODGE; <16> which, among the many valuable Instructions given you, enjoin you to deal friendly and kindly not only by one another, but by all about you. Experience demonstrates to us, that nothing is so apt to gain upon a Man, and take off the Edge of Malice and Spleen, as a mild and decent Carriage towards him. *A just Tongue*, says *Solomon*, *breaketh the Bone*.[2] Soft Words may work upon the most obdurate Heart; but when two hard Things meet together, they may, by their Collision, strike Fire,—break and wear out one another, but neither of them is like to be mollified.

THE Great Men among the *Jews* used to distinguish their Followers, by some peculiar Signs and Customs: This Maxim prevailed in *Masonry* long before there was a *Jew*. A *secret Something* distinguish them from the rest of the World; and Brotherly Love and Friendship so remarkably shone thro' the whole Body, that they were admired for their Benevolence, at the same Time that they were censured and envied for their Secret.

AND has *Masonry* lost its Vigour, or grown feeble by Old-Age?—No sure.—Its Constitutions are such as no Time can change.—The same Love to Mankind, extensive as the Globe—The same Loyalty to the Prince—The same Submission to the Powers that are set over us—The same Sincerity in Religion, without Faction, Heat, or blind Zeal, are still inculcated in our *Lodges*, however neglected by unworthy Members, to the great Disparagement of this Ancient and Honourable Society.

<17> BUT no Society should be the less esteemed for a few bad Members. For if ever there were a complete System of Laws formed to regulate the unruly Passions of Mankind, it must be those of Christianity; and yet, alas! with Concern I repeat it, there are too many hot Zealots, who, enraged with Fury against such as differ from them in Opinion, think themselves justified in aggravating every Slip, and exposing the slightest Blemishes to the View of the World. What a hellish Disposition is this? If such People would allow some serious Thoughts to succeed their inflamed ones; if they would reflect upon the Life and Actions of the Divine Author of their Profession, who was all Meekness, Love, and Compassion; they would find, that such Principles are not of God, nor of that Wisdom that is pure, peaceable, and gentle.

AND therefore, to infer from the Whole.

WHEN any of us observe a Fellow Christian, or *Mason*, running into the too prevailing Errors of the Age; we are, with all Tenderness, to endeavour to dissuade them from their Folly, studying to convince them of their Error, by Methods suitable to the Gospel of Peace, and the God of Love; and not by the rough Edge of Satyr, and Reproach, a Method equally unchristian and unpolitic.

BUT particularly with Regard to that Epidemical Vice of *Scandal*, which too frequently rages in most infant Settlements: Were we all from this Moment resolved to discountena[n]ce it where-<18>ever we met it; were we resolved, at all Events, to rescue an unhappy Brother from the Lash of that merciless and deaddoing Weapon, a *Slanderous Tongue*: Or if it is not possible to bring him off entirely unhurt, yet by mentioning some of his good Qualities, (for the worst of Men are not entirely destitute of such) we may heal up some of his Wounds, and perhaps be a Means of restoring his Soul to its proper Health: Were we all to do so I say, what a blessed Harmony would prevail amongst us? a Harmony, my Brethren, like that of the building the Temple, where the Noise of no Tool nor Instrument was heard; but where the Work of the Lord was carried on with Unanimity, Order, and Satisfaction.[3]

UNDER such a Regulation, the Enemies of the Peace and Tranquility of Mankind, (such I mean as delight in Scandal) would retire from the Light, shrink into Holes and Corners, and, like Wolves and other noxious Vermine, associate only and make a Hell amongst themselves.

TO conclude. It is such a Temper as this that must support us in every Scene of Life. Brotherly Love must be our Castle of Defence against the Assaults and Snares of uncharitable and designing Enemies. Without this, there can be nothing but a continual Course of Mistake, Disorder, and Confusion amongst us.

WOULD to God that any Thing that I could advance, would prove effectual to promote an End so conducive to your Happiness. May the God <19> of Peace and Love unite your Hearts together; may he fill them with every good Word and Work, that ye may do that which is pleasing in his Sight: And may you, my Brother *Masons*, be faithful and diligent in your several Stations, doing the Work of your Lord honestly and chearfully, that you may be found worthy of your Wages.

And, *May the Peace of God which passeth all Understanding, keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jesus Christ. And may the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with us all ever more.* Amen.

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[1] "Hearken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern." 2 Kings 18:31.

[2] "By long forbearing is a prince persuaded, and a soft tongue breaketh the bone." Prov. 25:15.

[3] Scandal was no stranger to Smith. See pages 515-516, above.

Appendix IV

[*NC Collection*]

<1> THE VALIDITY OF INFANT BAPTISM. By A. *STEWART*, A.M. Minister of *Beaufort* County, North-Carolina. *NEWBERN*: Printed by James Davis. M,DCC,LVIII.

<3> An ANSWER to the Several PLEAS against Infant BAPTISM, *&c.*

In order to treat of this subject with fairness and impartiality; the practice of such christians as lived nearest the Apostles times, ought to be attentively considered: Because, the gospel being, but a short history of the life of our Saviour, the proofs drawn by consequences either for or against the question, are disputable and not sufficiently plain. So that no man that will not be at the pains of considering, either the writings of those that lived nearest the Apostles times, or the quotations of such as have honestly and truly opened them to him, can come at the truth of the question in dispute. No wonder, therefore, that many well-meaning persons, in a country where church history is so little known, have different sentiments as to the intention of our Saviour's commission, and as to the practice of the Apostles in this particular. But certainly where men have no opportunity of coming at such truths, they ought to give attention to the many who have made it evidently appear, from indisputable authorities, that infant baptism was practised in the times immediately succeeding the Apostles; and if in a centry after their time, (as it appears it was) certainly every thinking person will give it in our favour; the scripture being only a consequential proof, either as to the baptism of <4> christian infants, or adult christians, the immediate converts alone excepted.

But the truth is, many are fond of being of a party, and being unwilling to put themselves to the trouble of a holy life, are ever ready to embrace any thing that may but dispense with that, and if but listing themselves under any particular sect, may but shelter them under the disguise of religion, none more ready to be known by distinguishing names, none more zealous in the defence of private opinions, to the upholding their own, and degrading of all others that differ from them.

Sorry am I to say, that some such there are in our times, and in this growing country; and tho' we ought, in obedience to the Apostles commands, *to cease from strife about words to no purpose; and to avoid foolish and unlearned questions* with such persons;[1] yet, when we see (as *Calvin* says on the like occasion) "three or four seducers lead to destruction many thousand souls, making it their daily work to overthrow the truth of God, to scatter the church, to spread abominable blasphemies, and to disturb the world with confusion;" it is certainly the business of every christian, in the spirit of meekness and moderation, to endeavour the opening the eyes of those that are thus misled.

The Antipaedo-baptists (or Anabaptists as they are commonly called) are the most industrious and prevalent sectaries in these parts of the world; therefore, in answer to them, I have here summ'd up the chief of those many arguments already advanced by men of undoubted abilities and learning, in defence of that baptism so much ridiculed by them, and hope to make it, that the baptism of infants is not that unscriptural absurd practice that it is pretended to be; and that so far as can be gathered from reason, scripture, and the writings of the most antient fathers, the church has, in all countries, and at all times, admitted of infants as her members by baptism; and that no particular church ever refused such when grown up into its communion, nor presumptuously re-baptised them until the rise of the present sect of Anabaptists, about two hundred years ago.

<5> And, as it will be necessary to go a little back, I shall begin with shewing:

1st. That the *Jewish* church was not founded on natural but spiritual generation.

2dly. That that which was thought sufficient to make church members in the *Jewish*, still remains the same in the christian church.

3dly. That the *Jews* not only baptised adult, but likewise infant proselytes.

4thly. That this was the practice of the Apostles.

5thly. That those arguments drawn from the particular texts of scripture urg'd against this practice, are little to the purpose, and superficial. And,

Lastly, Shall make it appear, that infant baptism was practised by the immediate successors of the Apostles; and so in a continued chain, by all national churches, to the present time.

1st, Then I am to shew, that the *Jewish* church was founded not only on natural but spiritual generation.

The *Jewish* church and common wealth were founded at different times; the former had its date from the covenant made with *Abraham*, the latter from the delivery of the law to *Moses*. Now the way to find out the nature of the *Jewish* church, is to consider the nature of the covenant made with *Abraham*; and that this covenant was a spiritual one made with him, as the father of the faithful is evident, *For he received the sign of circumcision, a seal of the righteousness of the faith, which he had, being yet uncircumcised; that he might be the father of all them that believe, tho' they be not circumcised; that righteousness might be imputed to them also*, Rom. iv. 11. Thus then, *they being not all* Israel *that are of* Israel, that is, that proceeded from him by natural generation, which yet they would if some thing else had not been necessary: It must follow, that he was the father of believers by spiritual generation, as heirs of his faith, so that as *St. Paul* says, *We are the circumcision that worship God in the spirit, and have no confidence in the flesh.* Phil. iii. 3. *And if ye be Christ's, then are ye* Abraham's *seed, and heirs according to the promise*, Gal. iii. 29. In *Abraham*'s time, and after-<6>wards, we see those who were related to God, as his church and children, were so upon account of their being *Abraham*'s spiritual seed. Which is still more evident by considering, that the gentile proselytes, after circumcision, were to be admitted to the same privileges with the natural *Jews*, and to be numbered with them, and received into the church as *Abraham*'s spiritual seed. This then being so, the church must plainly have been as much a spiritual church before the law, as it was under the law, and as much a spiritual church under the law, as it remains now under the gospel. For *Abraham* is still the father of the faithful, and we that believe, are as much his spiritual children under the gospel, as they that believed under the law. It consequently therefore must follow, that the church was no more constituted by natural generation before the times of the gospel, that it is since; and therefore, the spiritual constitution of the church under the gospel, is no more an argument against infant church membership now, than the like constitution of the church under the Mosaic dispensation, was an argument against church membership at that time.

The church then being still the same for substance, the next thing to be considered is, whether,

2dly, Church members are to be admitted on the same terms under the gospel, that they were formerly under the law.

It is to be observed, tho' baptism and circumcision differ in some particulars, yet they agree in the following, that both were the respective rites of admission into their respective covenants, and to the rites and privileges that did arise out of them; and that in each there was an obligation laid on the persons to the observance of the whole law, into which they were so initiated. Baptism then being the faederal rite of admission to the christian religion, as circumcision was to that of *Moses*, it is reasonable to believe that they should agree in every thing where Christ has not made a change; and therefore, as the *Jews* admitted children to circumcision, so ought we to baptism; especially since the Apostles, in their first preaching, told the Jews, *That the* <7> *promises were to them and their children*, Acts ii. 29. which the *Jews* must have understood, according to what they were already in possession of, that is, that they could initiate their children into their religion, and procure them a share in the blessings that pertained to it.[2]

Besides, at the instituting of the first covenant, *Gen*. xvii. we have a very plain account, that persons of all ages were to be circumcised; and that God was so far from excluding children from circumcision, that he ordered that it should not be deferred beyond the eighth day. That he was pleased to be so gracious as to chuse children with their parents, and look upon them as holy upon their account, *Deut*. xxix. 11 and 12 v. That it was not merely upon account of the *Jews* being the natural seed of *Abraham*, that little children were a part and members of the old testament church; for the heathen children were to be circumcised as well as the natural *Jews*, and so made members of the *Jewish* church. (*Exod*. xii. 48. 49.) That God was pleased to accept of the faith of the father, God-father, or congregation under which the child was circumcised, was believed of old by the *Jews*, and imputed to the child as his own faith, and therefore they were rank'd among the believers.

These things then being so, can any one call circumcision a vain thing? Or, is it not thinking disrespectfully of God's wisdom to call in question, the validity of infant circumcision? because they can not either have the answer of a good conscience, nor that circumcision of the heart required in adults? Will any man say that *Isaac* was circumcised in vain, because he could not understand what the conditions of the covenant were? and yet he was under the very same incapacity to the ends of circumcision, as infants now are to the ends of baptism. The church then being still the same, and Christ having never made any alteration as to the persons to be admitted to the church, so as to exclude infants, it must remain (that as they are no where expressly forbidden) that the children of christian parents have the same right to church membership now, that <8> the *Jewish* children had formerly. For those in the christian dispensation circumcision was laid aside, as inconsistent with the covenant then made, and another visible sign of church membership, even baptism, was instituted in its room; yet it does not appear that there was any alteration as to the persons admitted into the covenants. Fathers, with their families, were admitted into the *Jewish* church by circumcision; and masters, with their housholds, into the christian covenant by baptism. Each were sacraments of equal significancy, force and perfection. Each were the respective faederal rites of admission into the church; and of consequence it must follow, that the same persons that had a right to the first of these in the *Jewish* church, must likewise have a right to the other in the christian church. Baptism succeeding in the room of circumcision, not as an antitype in the place of a type, but as one positive institution in the place of another; for there is no resemblance, no likeness between circumcision and baptism, which there ought to be between the type and antitype.

If it be said that circumcision was more proper for infants than baptism, because it left a mark in the flesh to instruct them what was done in their infancy, which baptism does not; let it be remembered, that the character left by circumcision, was as insignificant during the non-age of the child, as baptism is to a christian who had been baptised while an infant; neither could an adult, circumcised in his infancy, tell what the meaning of that character was but by the instruction of others; and therefore, according to their way of reasoning, it ought to have been deferred till the full years of discretion, when the person circumcised might have understood the spiritual meaning of it. Yet, allowing that baptism left no mark as circumcision did, the *Jews* knew this as well as our opponents now, and practised infant baptism as well as circumcision, for which they were never reproved by any prophet, no, nor by the Lord himself, which we may presume they would have been, had baptismal initiation of infants into the covenant been so absurd, insignificant and abusive a practice, as it is at present pretended to be. And therefore,

<9> 3rdly, I shall make it appear, that the *Jews* baptised not only adult, but likewise infant proselytes.

It is evident, that the custom of the *Jews* before our Saviour's time, and as they affirm from the beginning of the law, was to baptise as well as circumcise, any proselyte that came over to them from other nations. This fully appears from the books of the *Jews* themselves, and also from others who have written of their customs. They reckoned all mankind (but themselves) in an unclean state, and unqualified to be admitted into the covenant without a washing or baptism, to denote their purification from their uncleanness; and this was called the baptizing them unto *Moses*. As it would take up too much time to make many quotations, I shall refer the curious reader to *Selden*'s, *Ainsworth*'s, and Dr. *Wall*'s works, from whence the following are taken, where they may see fully this matter cleared up.[3] But for the satisfaction of those who have neither opportunity nor leisure to turn over such volumes, I shall here select one or two quotations, by which they may judge of the rest.

Mamonides, chap. xiii and xiv.

In all ages, when a heathen is willing to enter into the covenant, and gather himself under the wings and majesty of God, and take upon him the yoke of our law; he must be circumcised, baptized, and bring a sacrifice; or if it be a woman, be baptized and bring a sacrifice: As it is written, *(Numb*. xv. 15.*) As you are, so shall the stranger be*.

A stranger likewise, says he, that is circumcised and not baptized; or baptized and not circumcised, he is not a proselyte till he be both circumcised and baptized. And he must be baptised in the presence of three.[4]

Talmud, (that is, the book of the oral law) fol 47.

When a proselyte is received, he must be circumcised, and then when he is cured, (of the wound of circumcision) they baptize him in the presence of three wise men; or if it be a woman, the women lead her to the waters, *&c* and, another of their authors says, if he be not baptised, he remains a gentile.[5]

This custom of the *Jews* was in practice after the time of Christ, and after the expulsion of the *Jews* from the holy land, and continues to this very day; if there be any that now a-days do turn proselytes to them: But as they make few or none of those at present, we have no mention made of it for these many years. And this solemn baptizing of proselytes differed from the rest of those divers baptisms or washings mentioned, *Heb*. ix. 10. which were upon new occasions of uncleanness, and many times repeated; but this baptizing of proselytes, was never given but once to one person.

So far as to the baptism of adult persons. Now let us see what they say as to the baptizing of infants.

Maimonides. chap. viii.

An Israelite that takes a little heathen child, or that finds an heathen infant, and baptizes him for a proselyte, behold he is a proselyte.

Rabbi Hezekiah sets down in the *Hierosol Jevamoth*, fol. 8. 4.

Behold, if one finds an infant cast out, and baptizes him in the name of a servant, do thou also circumcise him in the name of a servant; but if he baptize him in the name of a freeman, do thou also circumcise him in the name of a freeman.[6]

Beside the children of proselytes, who were baptized with their parents, it was customary with the *Jews* to baptize the children of heathens, whom they carried off in war, or whom they saved when exposed by their parents; and at the time of baptizing them, declared whether they should remain bond or free. This explains these two paragraphs; which, with many others that could be quoted, do plainly shew us, that infant baptism was as much in practice among the *Jews*, as it is now among the christians.

Baptism then being of *Jewish* institution, could not be typified or prefigured by circumcision; because it was used with it in the *Jewish* church; for the *Jews*, it is plain, made it a ceremony of initiating proselytes under the law; and our Lord liking the institution, continued the use of it, and made it the only ceremony of initiating proselytes under the gospel; super-adding to it, the <11> compleat nature of an initiatory sacrament, or the full force of circumcision, as it was the sign of the covenant, and a seal of the righteousness of faith. And as it was a custom among the *Jews*, before our Saviour's time, to baptize as well as circumcise any proselyte that came over to them; so likewise is it plain, that if such proselyte had any children, they, at their fathers desire, were circumcised, baptized, and admitted as proselytes. For so says their *Misna*, (that is, the book of the *Jewish* customs, compiled not long after the baptism of *John*,) which the famous mr. *Selden* thus explains.

> "A proselyte, if of age, made profession to the church, that he would keep the law of *Moses*: but in the case of minors, the court itself did profess in their name, the same thing, just as in the christian church the god-fathers do, at least if their parents were not there to do it for them."

The incapacity of the child to declare or promise for himself, was not looked on as a bar against his reception into the covenant, we may see; but the desire of the parent or others to dedicate him to the true God, was accounted available and sufficient to justify his admission into the church.

Now this gives great light to our better understanding the meaning of our Saviour, when he bids his disciples *Go teach all nations, baptizing them,* &c.[7] When a commission is given in such short words as these, and there is no direction what is to be done with the infants of such converts, the natural and obvious interpretation is, that the same must be done to them, that the church in which they lived used to do. Now this being not only to circumcise, but baptize infant proselytes, the disciples must certainly have understood it, so as to have admitted infants to baptism. Suppose a missionary of the church of *England*, was sent to any *Indian* nation on this continent, to make converts of them to the christian religion, with such instructions as these; go and teach such a nation, and baptize them; not mentioning any thing with relation to their children. How is such a missionary to proceed? Is he not to instruct the adults, and then baptize them? And is he not to admit <12> infants to baptism (having no instructions to the contrary) because that he knows that it is the custom of the church that sent him on that mission? Just so was it in the case of the Apostles. They were sent out without any directions in their commission concerning little children; there were left to proceed just in the same manner, as the church they had been accustomed to, and that was to make church members of infants by baptism. This was the dispensation under which they lived; they had doubtless seen numbers of children admitted to baptism, and unless they had been instructed to the contrary, they must naturally have understood their commission, to have extended to infants, as well as actual believers.

But the Anabaptists will perhaps reply, we have no account in scripture of *Jewish* infant baptism; and therefore it cannot be. There is likewise no mention of circumcision for five hundred years after the five books of *Moses*, and therefore the less wonder that there is no mention of baptism, which might be a later institution of some one of the prophets, and yet no one will argue that they did not circumcise for these five hundred years. But tho' we have no mention of the baptism of proselytes in the written word; yet we have it handed down to us from as good authority as the customs of any other nation whatsoever. We have the book of their oral law, (the *Talmud,*) the book of the *Jewish* customs (the *Misna,*) and many of their Rabbis, cotemporaries almost with the Apostles, in our favour. But say the ignorant among them, these are men's works. Strange reasoning! Where the scriptures are silent or obscure, where are we to look for the customs of the nations mentioned in them, but in the writers that lived in or nearest those times. We should find many difficulties even in the new testament, were not the customs of the *Jews* and *Romans* so well known from authorities never before questioned. 'Tis probable indeed that our Saviour had an eye to this custom in his conference with *Nicodemus*, John iii. 10. *Art thou a master of* Israel, *and knowest not these things?* that is, knowest not the nature of that re-generation, <13> that baptism practised among yourselves, to such proselytes and their infants, as are admitted into your church. I say therefore, that it is probable that he who came not to destroy the law and the prophets, but to fulfil them, departed as little as possible from this their ancient custom of admitting church members. Circumcision, which was the stumbling block to the gentiles, it was necessary to lay aside; and as the christian religion was to be universal, and to be preached to all nations; all characters that kept up that enmity between the *Jews* and gentiles, must of necessity be abolished, in order to further the progress of the christian scheme. The middle wall of partition being therefore broken down, the easy rite of baptism succeeded to that of circumcision.

What I have hitherto said of *Jewish* baptism, it must be observed, did not extend to the natural *Jews*, for they (in their fathers) *were all baptized in the cloud and in the sea*, 1 Cor. x. 2. and most of their writers affirm, that they were baptized or washed at the time of receiving the law, *Exod.* xix. and therefore, the baptism of their forefathers was thought sufficient as to the natural *Jews*, But the children of proselytes were admitted, (the males) with their fathers, by circumcision, baptism, and sacrifice; (the females) by baptism and sacrifice. This observation may illustrate that question put to *John* the baptist by the *Jews*; *Why baptizest thou if thou be not the Christ, nor Elias?*[8] They do not ask him what meanest thou by this new ceremony of baptism of proselytes, but why baptizest thou the natural *Jews?* who expected no new baptism till the coming of the Messiah, or his fore-runner *Elias?* In short, it plainly appears, that baptism was no new thing among the *Jews* in the time of our Saviour; and that they baptized as well infant, as adult proselytes.

Which brings me in the fourth place to shew, that infant baptism, as far as can be gathered from reason, was the practice of the Apostles.

From what I have already said on the former head, in relation to the commission given to the disciples to baptize whole nations, it may justly be supposed, that they, in conformity to the rules of their church, baptized not <14> only the adult, but likewise infant proselytes. And from the baptism of the households, with the masters of families, I think it may be implied, that children were baptized; and this, a learned author, mr. *Edwards*, has made appear, by shewing, that the *Greek* word (*Oikos*) which we translate household, in all authors signifies, such a household, whereof children are a part; and if so, it is but fair to give it its due signification, when used in scripture.

But besides the practice of the Apostles in baptizing of households, and their commission to baptize all Nations, of which children are a very great part; the language of our Lord, and the Apostle *St. Paul*, seem to put this matter out of dispute, unless we can take upon us to give those texts of scripture, the forced meaning, which some in this case are obliged to fly to.

Except a man be born of water and the spirit, he cannot enter into the kingdom of God, John iii. 5. How absurdly this text is used as an argument against infant baptism, every one that has the least knowledge of the *Greek* tongue, can easily see. But it is the misfortune of a great many well-meaning people, to lay too great a stress upon the sound of the words in the *English* translation. They are ignorant of the language, and, of course, have no other guide but the present translation of the bible to direct them, which, in many places, is faulty. The word in the text is rendered man, for the better reading of the *English*, not by way of distinguishing the grown from the infant part of mankind, for in the original, it is not (*aner*) which signifies a man or hero, neither (*anthropos*) which signifies a man or woman; but the *Greek* word (*Tis*) which comprehends the whole human species, man, woman, or children. So that our Saviour tells us, that no person, none of the human species, can *enter into heaven except he be born of water and the spirit*. So that unless we lay aside this plain text of our Lord's, we must conclude, that infants were admitted to baptism in his time, and that the Apostles had his commission so to act, unless he had given directions to the contrary; which he never did, as is evident, from <15> *Mark* x. 13. *Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.*[9]

Here you see is not only a bare permission, but likewise a command not to forbid them from being brought to Christ, and our Lord's reason for admitting such to be brought, because of such is the kingdom of God.

These children mentioned by St. *Mark*, were not brought to our Lord to be healed of any distempers; for if so, the disciples, who knew that this was the common practice of their master, had not found fault with those that brought them, but were only brought to Christ to receive his blessing, (a usual custom among the *Jews*, *Heb*. vii. 7. *Gen*. xvii. 4. xlviii. 14.) which shews the willingness of the Anabaptists to argue unfairly; for say they, these children being brought to Christ to be healed, it can have no reference to the bringing of children to Christ by baptism. But here lies their mistake; they imagine that our Saviour's practice is urged as an argument for church membership in the christian church; on the contrary, we do not argue from our Lord's practice, who, 'tis probable, never baptized any himself, but from his words, *for of such is the kingdom of God*, whether we take it of the church here, or the glorified state hereafter. And if Christ denies not such the kingdom of heaven, how dare we deny them the benefit of that baptism, which is the entrance into that kingdom: Seeing that he here, as is allowed by all parties, speaks of young children, infants, such as (says *St. Luke*, xviii. 15.) could not speak, and such as were brought in their arms to receive his blessing.

And now having seen what our Lord says in these two texts, let us likewise see what *St. Paul* says, in order to confirm the probability, that infants were baptized in the times of the Apostles.

1 Cor. vii. 14. *An unbelieving Husband is sanctified by a believing wife, and the unbelieving wife by a believing husband; else were your children unclean, but now are they holy.*

In this chapter, the Apostle is giving answers to the several questions relating to marriages, which the *Corinthians* had wrote to him upon. Among other cases <16> of conscience, put by them, was this; whether such husbands as had heathen or infidel wives, should put them away? Or whether such wives as had infidel husbands, ought not to part from them? But his opinion was, that according to the intent of marriage, they ought by no means to part; because, says he, *an unbelieving husband has been sanctified by a believing wife; and an unbelieving wife by a believing husband.* (as Dr. *Wall* makes it appear, it ought to have been translated) That is, says *St. Paul*, they ought not to part; because an unbelieving husband has been sanctified, that is, brought to the faith by a believing wife, and so baptized; and a heathen wife has been brought over to christianity by a believing husband; *Else were the children* (of such marriages) *unclean; but now are they holy.* If it were not so says he, that the heathen husband was won over by the christian wife; or the heathen wife by the christian husband, the children of such marriages would be generally kept unbaptized, and so be unclean; but now, by the grace of God, we see the contrary; for they are generally baptized, and so made holy, or christian children.

Sanctified, among the *Jews*, was of the same import as washed, baptized, *Exod*. xix. 10. *Lev*. vi. 27. 2 of *Sam*. xi. 4. 1 of *Cor*. vi. 11. *Eph*. v. 26. and several commentators (as Dr. *Hammond*,[10] &c.) affirm; that the christians who lived nearest the times of the Apostles, generally used the word to be sanctified, in the same sense as we do to be baptized. Unless then can we affirm, that the whole body of the people, as well under the old as new testament, termed Saints holy, *&c.* were savingly termed so, which would be very hard to do, considering the state of the church of *Corinth*, according to *St. Paul*'s account of it; we must conclude, that those who are term'd Saints or holy in the *Acts*, and in the *Epistles* of the Apostles which are often directed to the Saints of such, or such a church; I say, we must conclude, that the terms of Saints, or holy people, mean no more than we do now by the word christian. Such as to the christians of such or such a church; for the words Saints, and Holy, were not given in those days <17> to distinguish the sound from the unsound christians, but from the heathen world.

Of the many fathers and commentators that might be produced to prove this assertion; I shall only mention mr. *Lock* and his note upon this verse.

"Sanctified, (says he) holy, unclean, are used here in the *Jewish* sense: The *Jews* called all that were *Jews* holy, and all others they called unclean. This way of speaking, therefore, *St. Paul* transfers from the *Jewish* into the christian church, calling all that are of the christian church Saints, or holy; by which reason, all that are out of the christian church, were term'd unclean."[11]

From hence then it follows, that the meaning of *St. Paul*'s words, *Else were your children unclean*, is, would be kept unbaptized, that is, heathen; *but now are they holy*; that is, by thus living of the christian with the heathen consort, generally admitted to baptism, and so become holy, or christian children.

How much more to the purpose this interpretation of the text is, than that of the Anabaptists's; who, to evade the force of it, are obliged to refer it to a matrimonial holiness; let every unprejudiced reader consider. For if by unclean, is meant bastards, and by holy, legitimate, according to their interpretation, we should make the Apostle neither answer to the purpose, nor according to the truth. For the question was not, whether a believing husband, and an unbelieving wife, were lawfully man and wife; but whether a christian husband ought to put away his heathen wife. The Apostle answers, that he ought not to put her away, if she was willing to live with him; and spoke, I suppose, from his own knowledge, that one of the parties being of the christian, and the other of the heathen religion, it had often happened, that the heathen was sanctified, was converted by the believer; by which means, the children which had been otherwise unclean, that is, bread up heathens, by this means were made christians, and of consequence baptized.—Besides this way of arguing, Else were your children bastards, but now are they legitimate, makes the Apostle speak an untruth; <18> for certainly, the children of heathen parents, born in lawful wedlock, are no more bastards than the children of christians.

Since then this must be plain to every rational man, and it is well known, that the word holy, is many hundred times mentioned in scripture, yet it no where signifies legitimate, but is always used as a state of separation to God. Therefore, to make it signify *legitimate* here (as mr. *Burkett*[12] says,) is a bold practising upon scripture, a racking and wresting of the word of God, to make the text speak what they would have it, and not what the Apostle intended.

As therefore these reasons are very presumptive ones, that the Apostles practised infant baptism. Let us, in the

5th place, take a view of the several reasons urged from scripture against this practice; and they will appear as trifling as they are often ill applied. And, First, according to the opinion of the Anabaptists, infant baptism is an absurdity, because infants are not capable of what the gospel requires as the pre requisites of baptism. For say they, the baptized ought to be *Taught*, Matt. xxviii. 19. 2dly, *Believe*, Mark xvi. 16. and 3dly, *Repent*, Acts ii. 38. and as an infant is incapable of any of these, therefore that it was Christ's intention that none such should be admitted to baptism. But by the same rule, none but grown persons ought to eat, because *St. Paul* says, 2 *Thess*. iii. 10. *That if any would not work, that neither should he eat*; and therefore, children who are incapable of working, ought to starve. But the Apostles who were sent to baptize all nations, without any distinction of age or sex, and who likewise knew, that the infants of proselytes received circumcision and baptism in the *Jewish* church, could not certainly so understand their commission, nor ever think that it was Christ's intention to hinder infants from coming to him by baptism. For he came not to destroy, but to fulfil the law and the prophets; and therefore, as he only laid aside the more grievous parts of the *Jewish* ceremonies, such as circumcision, and expensive sacrifices, *&c. &c.* which the Apostle <19> calls *a yoke, which nether they nor their fathers were able to bear*,[13] and retained, after the manner of the *Jews*, so much of the old custom of admitting proselytes, as related to baptism; it must follow, that as infant proselytes were admitted to circumcision and baptism in the *Jewish* church, and our Lord knowing this, gave no where any command that it should not be practiced; but on the contrary, by his own language, and the reasonings of the Apostle *St. Paul*, (as I have already shewn) points out, that it should be continued: I say it must follow, that it was his intention, that infants should enjoy the same privileges of covenanting under the gospel, that they had under the law.

But as a particular answer will be expected to the before mentioned texts of scripture; and as dr. *Whiteby*'s[14] concessions on the word translated *teach*, has given opportunity to the Anabaptists, to plead his opinion against this practice of infant baptism. It will be necessary here to open the doctor's meaning, and likewise to clear these texts from an appearance of being against our question.

If the brevity of this piece would permit, it might be easily shewn, from other writings of the doctor's, that he has, more than once, in his annotations, and elsewhere, declared, that tho' it was his opinion, that there was no necessity for any alteration in the translation *teach*, in the xxviii of *St. Matt.* yet that he affirm'd that children ought to be admitted to baptism for the reasons I have already mentioned. Yet, men of very great learning, have been of opinion, that the word translated *teach*, ought rather to be, *make disciples of*. For it must be observed, th[o'] our translators have made no distinction between the *Greek* words, which are, in the *English* version, *Teach all nations*, and *teaching them all things*, in the last of this chapter, yet they are different words in the original, the former *(Matheteusate)* signifying, to enter one's name at a school, the latter *(didaskontes)* to instruct after admission. So that *St. Matthew*, whether he wrote his gospel in *Hebrew*, for the use of those *Jews*, dispersed among the nations, or in *Greek*, the most universal language in those <20> times, certainly wrote these words in the *Hebrew* idiom, to make them more intelligible to those for whom his gospel was written. This he does likewise in other parts of the gospel, viii. 21. *St. Matthew* says, another of his disciples says, *Suffer me first to go and bury my father. St. Luke* calls this person only *another man*. So that *St. Matthew* means, in both these places, only such a one as had given up his name to Christ, and determined to be one of his disciples. Now a child can be a disciple or scholar of

Christ's in this sense, (as when we say, a child is the scholar of such a master, even from the first entrance of his school, and before any instruction,) as well as a child in the old testament could be said to enter into covenant, to keep the sanctuary, *&c.* as the children of the *Kohathites*, of a month old, are said to have done: For a child can be no more said to enter into convenant, than a child can be said to learn; if words are to be taken in their grammatical and not in their scriptural sense. Besides, *St. Peter, Acts* xv. 10. in the disputes between the *Jewish* and gentile converts, actually calls little children, disciples, *Why tempt ye God* (says he) *to put a yoke upon the neck of the disciples, which neither we nor our fathers were able to bear.* That yoke was undoubtedly circumcision; the weight of which fell upon little children. So that St. *Peter* evidently thinks, that children, who were the proper subjects of circumcision, had the same right to discipleship in the christian, that they had before in the *Jewish* church. Add to this from *Justin Martyr.* He wrote his apology for the christians, about ninety years after St. *Matthew* wrote his gospel. In his apology are these words; "Many of us, of both sexes, of sixty or seventy years old, who were made disciples to Christ in their childhood, are yet living;"[15] so that they must have been baptized about thirty-six years after the ascension, and in the midst of the Apostles times. From whence we may conclude, as St. *Peter* titles little children disciples, and *Justin* says many of them alive in his time, were discipled in their infancy, and makes use of the same *Greek* word *(Ematheteuthesan)* as St. *Matthew* does; and St. *Matthew* himself calls him a disciple, <21> whom St. *Luke* only makes one of the multitude; I say we may conclude, that there is something more meant than is expressed in the *English* word Teach; and that the Anabaptists have no reason to argue from this word, (even taken in the sense of the translation,) the reasons already mentioned, do make clearly appear.

As to their second objection, grounded on the xvi. 16. of St. *Mark*'s gospel. *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.* The meaning of which text is this: That he that receiveth and embraceth the gospel, preached by you, and thereupon becomes a proselyte, and a disciple of Christ, and receiveth baptism, the seal of the new covenant, shall, for all his former sins, receive pardon; and upon his continuance in well-doing, shall obtain eternal life: But he that standeth out obstinately and impenitently, shall be damned. Faith we see, here is more required to salvation than baptism; and if so, then infants, who, for want of faith, ought not to be admitted to baptism; by the same rule, are not in a state of salvation; because they cannot be called actual believers. But no reasonable christian can draw such a conclusion, because the text is very improperly applied. Nothing more being meant by the *believing* or *not believing* here, but of those who were in a capacity of hearing or believing at the time of preaching the gospel. Children being to be admitted to baptism on account of the faith of the parents, god-fathers, or congregations, under which they are baptised, in like manner as the *Jews* did in circumcision, whose little ones were looked upon by God as believers, and are expressly said *to enter into covenant with God, because the men of* Israel *did so*, Deut. xxix. 11. 12. v. Besides, little children in this sense, are, in the new testament, called *believers.* Matt. xviii. 6. And our Lord, tho' he healed grown persons for their own, yet he healed others for the faith of those that besought him. *Matt.* viii. 13. *He healed the Centurion's servant.* Mark ix. 23. *the man's child.*[16] John iv. 50. *the nobleman's son*, on the account of either the faith of the master, or the parents. And if he, in these cases, imputed the faith of the fa-<22>ther or others to children, then we have reason to think that he will still do so, and that he approves of it in his church.

It is likewise said, that baptism is unprofitable to infants, *because the baptism that now saveth us, is not the putting away the filth of the flesh, but the answer of a good conscience*, 1 Pet. iii. 21. But this objection is likewise as strong against infant circumcision, because St. *Paul* speaks in the same manner of circumcision. That the true *circumcision is that of the heart and spirit, and not the outward circumcision of the flesh*;[17] and can one argue, that for want of the inward, children ought not to have been admitted to the outward circumcision. No, this stretches the meaning of the scriptures beyond their due extent, which were to teach both *Jews* and christians, (not that their children were unprofitably circumcised or baptized, but) that there was no resting in external performances, and that the respective covenants were of no effect without conformable actions.

But say the Anabaptists, *repent and be baptized every one of you, for the remission of sins*, Acts ii. 38. This text has likewise nothing in it but what has been already spoke to; namely, that upon the multitudes being pricked to the heart by the preaching of *Peter*, said, *men and brethren what shall we do*: His answer was, *repent and be baptized every one of you*;[18] the repentance here, and the answer of a good conscience in the former, are nothing but what the church of *England*, at this day, requires from all adult persons to be baptized. She requires fasting and prayer, and proper answers to such questions as relate to faith and doctrine, from every one that she admits as members of the christian church; and this text, as may appear by the whole context, has reference to none but those to whom the gospel was then preached. But infants have no need of repentance, having innocence instead thereof; and besides, baptism being an extensive institution appointed by Christ for several ends, it cannot be thought that the words here quoted can have any reference now to the question in hand, as being only spoken to the three thousand then present: Our Lord himself being bap-<23>tized by *John*, who had much less need of repentance than the purest infant that ever was born.

Thus have I shewn, to every unprejudiced reader, that the baptism of infants is a sufficient baptism. By demonstrating that the church has been always the same; that that which was sufficient to make church members in the *Jewish* church, remains the same in the christian; that the *Jews*, and probably the Apostles, practised infant baptism, and have likewise taken away the force of those arguments urg'd against this practice by the Anabaptists.

It now only remains that I should make my last assertion good; and that is, that this practice of infant baptism, has been the custom, of all national churches, from the Apostles time, to this day; and in this I shall be as concise as the nature of the argument will admit of.

The most antient church writers that we have extant, are *Hermas* and *Clement*; these, as generally allowed, wrote their epistles before the gospel of St. *John* was made public; and, some are of opinion, that this *Hermas* is the same whom St. *Paul* salutes in the xvi. 14. of the *Romans*.[19] But however certain it is, that the few works we now have, are genuine; and that they lived in the time of the Apostles.

Clement, in his epistle to the *Corinthians*, has this expression: "There is none free from pollution: no not tho' his life be but the length of a day."[20] This may shew, that even in the times of the Apostles, baptism was thought necessary, for the forgiveness of sins, even of a child that was but a day old.

Hermas, in his writing, has this expression; "All infants are valued by the Lord, and esteemed first of all."[21] This is to the same effect as that saying of our Saviour's, *for of such is the kingdom of God*, and may convince us, that our Lord spoke not only of men of innocent lives, but likewise of infants themselves, because here it is said, that they are greatly esteemed by God.

The next early writer is *Justin Martyr*; he wrote about forty years after the Apostles. I have al-<24>ready shewn, that several of them alive, in his time, sixty or seventy years old, were discipled, as he says, to Christ, in their infancy; and that of consequence they must have been baptized when children in the times of the Apostles. And he has likewise this expression, speaking of the spiritual circumcision: "We have received it by baptism, by the mercy of God, because we were sinners; and it is allowed to all, (of what age soever) to receive it by the same way."[22]

Irenaeus, who lived about thirty or forty years after *Justin Martyr*, (sixty seven after the Apostles) says much to the same purpose; "Christ, says he, came to save all persons by himself."[23] All I mean, who by him are regenerated (or baptized) unto God, infants, and little ones, and children, and youths, and elder persons. Regeneration does, in the usual phrase of those times, signify baptism; and therefore, this same author calls the commission of the disciples, to baptize all nations, the commission of regeneration.

Clemens of *Alexandria* lived ninety two years after the Apostles, out of whose writings observe this. Speaking of outward ornaments, such as rings, seals, &c. he earnestly forbids all lascivious pictures or impressions, but rather the impression of a dove, a ship, or some such thing, according to every man's employment; "And if any one be by trade a fisherman, he will do well to think of an Apostle, and the children taken out of the water."[24] That is, let a fisherman (as Dr. *Jenkins*[25] has explained it) take for his seal, the figure of St. *Peter*, baptizing of infants. This was but ninety two years after the Apostles, and certainly we may infer from hence that infant baptism was not only practised then, but likewise that *Clemens* knew that it was the practice of the Apostles, otherwise he had never ordered such a seal.

So much for the first hundred years after the Apostles, in which it is plain, from these genuine writers, that infant baptism was then in use in the church. *Tertullian* is the only one who speaks any thing obscurely about it the next century; but as he was an *African*, knew very little of the practice of the Apostles, was besides <25> a very hot unsteady writer, for some time a Montanist, (that is, a *Heretick*, who set up one *Montanus* for the comforter, and who pretended to greater revelations than the Apostles,) very little can be gathered from his writings, either for or against the question. On the contrary, his contemporary, *Origen*, (*Anno* 110 after the Apostles) thus speaks; "What is the reason that whereas, the baptism of the church is given for the forgiveness of sins, infants are also baptized; when if there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless unto them." *Origen* must have been a more competent judge than *Tertullian*, as being himself born of christian parents, which the other was not, and consequently knew whether he himself had been baptized in infancy, and whether it was the custom of the church in his time, and that he certainly affirms, by the question above quoted.[26]

The last of these antient fathers, whose authorities I shall mention, is *Cyprian*. He lived about a hundred and fifty years after the Apostles.

St. *Cyprian*, bishop of *Carthage*, at a convocation or calling together of his clergy, (about the year one hundred and fifty three, from the Apostles,) to hear complaints, and rectify the errors in his church, received a letter from one *Fidus*, a country clergyman, enquiring; "Whether an infant, in case of necessity, ought to be baptized before the eighth day." His, and the answer of the bishops or clergy assembled, was this, "As to what relates to your question concerning infants, whom you are of opinion, ought not to be baptized within two of three days after they are born; and that the rule of circumcision, ought to be considered, so that none should be baptized and sanctified before the eighth day; we all of this convocation, are of a very different opinion; for, as to what you thought was fitting, we all rather think, that the grace of God is to be denied to no person, *&c*."[27]

This letter has been quoted by St. *Jerom* and *Austin*, in his disputes with *Pelagius*, on original sin, and was never, either then or since, thought but to be genuine;[28] <26> and the most learned Anabaptists can say nothing against it. It is not plain enough declared, what are the other antient authors sentiments; but this letter, say they, is enough, and more than enough, to make it appear, that this is the spring head of infant baptism. But on the contrary, we may conclude, that as this council consisted of sixty-six bishops, and that so early as the year one hundred and fifty three from the Apostles, there must have been several very old men among them, many of sixty or seventy years old, and born before the death of St. *John*; and of consequence they must have known the practice in the Apostolical times, from those that were men when they themselves were children; and besides, must have been certain (those that were born of christian parents) of the manner of their own baptism. And it is to be presumed, that if infant baptism had been a new thing at this time, that it would have been opposed by some, if not all of them; but on the contrary, in the latter part of this letter, we are told:

> "Therefore, dear brother, this is our opinion, that it is not for us to hinder any person from baptism, and the grace of God, who is merciful and kind, and affectionate to all. Which rule, as it holds for all, so especially is it to be observed for infants and persons newly born, *&c. &c.*["]

Certainly then infant baptism was in use at this time, since both *Fidus* that puts the question, and the council that answer it, are determined, that it ought to be administred in infancy, only *Fidus* thought that it might (as circumcision) be put off to the eighth day.

In short, it is needless to bring any further proofs from antiquity; these antient authorities shewing, that it had been in use from the time of our Saviour, to their times, and that it was shortly after become general, the Anabaptists themselves acknowledge. But then some of them say, that *Innocent* was the introducer of it at the council of *Carthage*, about the year four hundred and eighteen;[29] but this, it is plain, is a mistake; for as I have already shewn, it was practised by the *Jews*, by the *Apostles*, and by the primitive christians; and of <27> consequence, was in use long before the council of *Carthage*. And not only so, but even the several separatists who differed from the Catholicks in many points of faith, all agreed in this article of infant baptism. So that we may see, that this was the practice of the whole church for the first four hundred years, and that there was no church, however otherwise divided, that allowed of the contrary.

From the year four hundred, to the rise of the Anabaptists in *Germany*, shortly after *Calvin*'s reformation, we have no certain account of any church or people that denied infant baptism, as I have read of. And it is well known, that all the national churches in *Europe* and *Asia* practise it at this time, and 'tis probable, have, from their first institution, practised it. Nay, the few christians at this time in *Africa*, do baptize their children.

From hence then we may conclude, that the church hath always been in possession of this practice; for it cannot be shewn, that there ever was a time since the Apostles, when this practice began. And none of the fathers (cotemporaries, I may almost say of the Apostles) tho' they wrote against various other Heresies, ever took notice of infant baptism as an innovation. 'Tis impossible therefore, that so many, so strenuous against other unsound doctrines, should all consent, as it were, to impose upon the world in this so dangerous an error. And certainly, those primitive fathers, before the foundation of Popery, must have been acquainted with those texts of scripture, which require faith and repentance as well as our modern Anabaptists, and yet they never concluded, that children ought not to be admitted to baptism, but quite the contrary, as I have already shewn. Let any unprejudiced person then judge, whether it be more likely, that so many that lived so near the Apostles, should conspire in making so many mock christians; or, that a petty sect sprung up about two hundred years ago, should be in an error. And tho' the whole of the fathers should have conspired to have imposed upon the world; yet, 'tis hard to imagine that God would suffer his church to fall into such a dangerous practice, (as <28> some think infant baptism is) which would, in time, destroy the very being of the church, and not leave one church throughout the whole world, as a monument of Apostolical purity.

Besides, if infant baptism had not been an Apostolical tradition, how came it that all churches whatsoever, the most distant one from another, and planted by different preachers and Apostles, did practise it? If it had been the doctrine of some false teacher, the church or churches founded by that teacher, we should have found were the first practisers of it; but as this has never appeared, and the fathers already quoted, lived some of them on different continents, and all agreed, that infant baptism was the practice of the church, we may conclude, that it was customary in the times of the Apostles, and has been practised by all national churches ever since; and that the first rise of this fact, was about the year fifteen hundred and twenty two, a few years after *Luther* began his reformation in *Saxony*: From *Germany* it spread into *Holland*; from *Holland* into *England*; and perhaps from all these three countries it has been transplanted into the different provinces of this large continent.

I might here add many more arguments from later writers than those I have mentioned; but as enough has already been said, I shall here conclude with mentioning *Austin*'s and *Pelagius*'s acknowledgements, as to what relates to infant baptism. *Austin* (in the year after the Apostles, three hundred and seventeen) disputing for the doctrine of original sin, and *Pelagius* against it, do both of them agree, that no christian (catholick or sectary) as they, either of them, had head or read of, denied baptism to infants; and as the proving of this had been of great consequence to *Pelagius*, it is to be presumed, that he would have made no such acknowledgement, when it was so much against his argument.

Having so far made the validity of infant baptism certain, nothing now remains, but that I consider the manner or form in which baptism is administered. And as this, tho' the least material has been thought by many to be the most weighty matter, I shall do my endeavour to remove the prejudices and answer the scruples <29> of those that have enquired of me, which is the right way of baptizing.

Before the christian religion had the encouragement of any potentate, the usual method of baptizing was in rivers, ponds, or wherever a sufficient quantity of water could conveniently be found. But when the christian began to be the religion of many nations, and to have the countenance of the Roman emperors, and churches began to be built, baptisteries or places for baptizing were likewise affixed in or near the church porch; in which was placed a cistern or font, which was generally very large, the stated times for baptizing returning so seldom, that necessity required it so. In this font was a partition, for the greater decency, on account of the difference of the sexes; and in this font it was customary to baptize men, women and children, by immersion or dipping. Our church is so far from dissenting from this, that the rubrick, for infant baptism, says, That if it shall be certified that the child can endure it, the minister shall dip it in the water, *&c.* so that I am sorry to see so many, ignorantly, make a scoff of that method, by which the generality of the antient christians received their baptism, and which many, the most learned of our church, have wished to see restored, in order to remove the scruples, that are without foundation, alledged against the method most used in the *Western* churches; namely, by pouring on, or affusion of water. 'Tis true, dipping doth more significantly express the death, burial, and resurrection of Christ; but then affusion, tho' not so explicitly, signifies much the same thing. So that both ceremonies in this sense, may signify, being buried with Christ in baptism; and tho' dipping may more strongly express it; affusion may, and has, in many cases, supplied the want of it. For since baptism is only an external rite, representing to us a spiritual action; such an act is sufficient, as fully represents to us the thing signified by baptism; the divine grace, which is thereby conferred, being not measured by the quantity of water, for a little water can cleanse the believer as well as if with *Jonah*, he was plunged in the ocean. For it is not the water, but the thing signified, <30> the blood of Christ, which must purge our consciences from dead works; therefore, called in the new testament, *The blood of the sprinkling*, Heb. xii. 24. Besides, baptizing signifies in the new testament, any kind of washing, whether by pouring on, or dipping in, and that the primitive christians understood it in this sense, is plain, from their administring this sacrament, in the case of haste, want of water, or the like, by pouring on, or affusion of water upon the face, as appears in the most early church writers;* and such baptisms were never again repeated; and the persons so baptized were adjudged as worthy members of the church, as those were who received their baptism by immersion, or dipping.

*In the year after the Apostles 151, there was a dispute between *Novatian* and *Corneleus*, for the bishoprick of *Rome.—Cornelius*, in a letter to *Fabius*, bishop of *Antioch*, vindicates his right, and shews that *Novatian* came not canonically to his orders of priesthood, and consequently was inca[pa]ble of being chosen a bishop. His reason for it was, that he had been baptized in bed in time of sickness[;] and it was a rule among the christians of those times, that no person that had been baptized in that way, should ever be preferred to any office in the church. Not that they thought the baptism less valid; but "that it does not appear, (as the council of *Neocaesarea* afterwards expresses it) whether such a person's coming to the faith be voluntary or of necessity." *Euseb.* L 6. c. 43.[30]

About the same time, one *Magnus* writes to St. *Cyprian*, enquiring, whether they which were baptized in bed, ought to be baptized again.—*Cyprian's* answer was to this purpose: "You enquire also what I think of such as obtain the grace in time of sickness or infirmity; whether they are to be accounted lawful christians, because they are not washed all over with the water of salvation, but have only some of it poured on them, *&c.* According to my mean capacity, the contagion of sin is not in the sacrament of salvation washed off by the same means that the dirt of the skin is washed off in an ordinary bath, so as that there should be need of soap, and other helps, and a large pool or fishpond, by which the body is washed. It is in another way that the breast of a believer is washed in the sacraments of salvation. When necessity compels the shortest ways of transacting divine matters, do, by God's dispensation, confer the whole benefit. Especially, whereas the holy scripture by the prophet *Ezek.* says, xxxvi. 25[,] *I will sprinkle clean water upon you, and you shall be clean, &c.*" *Cyrprian*, Epist. 69.[31]

<31> Besides, what may convince us, that circumstances, such as dipping or sprinkling, neither make the baptism more or less valid, but the answer of a good conscience, is, that our Lord no where gives any particular directions how this sacrament was to be administered, which certainly he would have done, was any particular mode or form absolutely necessary to salvation. He himself, 'tis probable, was dipped by St. *John*: But then, in his conference with *Nicodemus* on the new birth, he only tells him, *That unless a person be born of water and the spirit, he cannot enter the kingdom of heaven*;[32] of water indeterminately, neither mentioning the quantity, how, or after what manner to be applied, leaving that to the circumstances, the custom of the country, and the climate where every man lives. *He that is washed*, says he to St. *Peter*, John xiii. 10, *needeth not save to wash his feet, but is clean every whit*; intimating hereby, that if any part of the body had water applied to it, according to his institution, it was sufficient, for it was his merits, not any external washing that could make either them or us clean. And as to the common saying among the Anabaptists, that there can be no new birth without a conception or going into the water, I take it to be much of the same nature as *Nicodemus*'s saying to our Lord; *Can a man enter a second time into his mother's womb.* And though the ordinary custom among the *Jews* before our Lord's time, and afterwards, was to dip, and the Apostles and primitive christians practised the same in common, yet we are certain that the *Jews* allowed of affusion in many cases, and that all were not baptized by dipping, even in the times of the Apostles, may be gathered from what follows.

Acts xvi. 33. it is said, *The Jailor was baptized, and all his straightway*.

Two things appear from this text in favour of our argument: First, That the Apostle St. *Paul* denied not baptism to the jailor's household, upon the jailor's sincere profession of the christian religion; and 2dly, that it is improbable that the jailor and his household were baptized by dipping. For St. *Paul*, who was but newly scourged, and his sores dressed, occasioned by the <32> stripes he had so lately received, could not be supposed to be in a condition either to go out himself, or to carry the jailor and his family in the dead time of the night to a river or some pond to baptize them in; and as affusion was in case of haste, used by the *Jews*, 'tis probable that St. *Paul*, in conformity to the custom of his country, thus baptized the jailor and all his household.

Neither doth it appear that St. *Paul* himself was dipped, *Acts* ix. 18. the text says, *He arose and was baptized, and when he had received meat he was strengthened.* [33] The context may convince us, that he was baptized in his lodgings, being sick and weak, having fasted three days, and being in a very low condition, partly by his fasting, and partly by his miraculous vision. It is no way therefore probable that *Ananias* should carry him out in that condition to plunge him in cold water. From hence then it may appear, that there is no necessity for a total imersion in order to the baptismal birth; and that a man be said, in the scriptural sense, to be born of a few drops of water, as well as if he was plunged in the river *Jordan*.

And as to the Anabaptists building on *John*'s *baptizing in* Enon *near* Salim, *because there was* (according to our translation) *much water there*,[34] I take it likewise to be very little to the purpose. No doubt *John* dipp'd many, and we do not deny it; but that he even dipped any at *Enon*, is not quite so clear, without he had either a cistern or font on purpose for it. For the original *Greek (oti polla ta udata eki een)* can never properly be translated, *because there was much water there*, but *many waters there*; and perhaps it was upon account of the multitudes (that resorted to him, that *John* chose this place, remarkable for many springs of good water, for his retirement,) that they might enjoy the benefit of good water in that hot latitude, while they remained attentive to his preaching. This seems to me to be the reason for his dwelling at *Enon*, and not on account of the baptismal ceremony: And this is further confirmed by a modern traveller, (Mr. *Sandys*,)[35] who, in his tour thro' the *Holy Land*, had been at *Enon*, and reports, That tho' it was a place remarkable for many <33> springs of excellent water, yet that none of those springs, nor any rivulet near that place, (as he heard of) afforded a stream to wet a man near the knees. So that *John* the Baptist must have had a good deal of trouble every time he had any to baptize, unless we suppose that he either stopped the water, or had a font on purpose for dipping his proselytes.

In the times immediately succeeding the Apostles, is mentioned, *Novatian*, bishop of *Rome*, as having received his baptism in the time of sickness by affusion. In the year one hundred and thirty after the Apostles, *Esebius* mentions *Basilides* as having received his by affusion, and in prison.[36] In the year one hundred and fifty five after the Apostles, St. *Cyprian* declares, baptism by affusion to be sufficient baptism. In the fifth century, it was become so common, that it was used indifferently with dipping in *France*, and in a short time spread over *Italy*, *Spain*, *Germany*, and *England*; so that the nearer we approach to our own times, the more frequent are the examples of persons baptized by pouring on of water, till at length it became entirely disused by the *Western* (tho' it still is in use in the *Eastern*) churches. What principally confirmed this practice in *England* was, that many divines flying into *Germany* during the persecution in queen *Mary*'s reign, at their return in queen *Elizabeth*'s, brought with them a particular fondness for the foreign *Protestant* churches; and having observed, that in the churches of *Genoa*, and elsewhere, founded by *Calvin*, pouring of water on the baptized, was used instead of immersion, they thought fit to introduce the same custom into the *English* churches.

But our divines, at the restoration, considering the custom of antiquity, again inserted the expediency of dipping, as may appear by the rubrick for infant baptism, provided it can be certified to the minister that the child can well endure it. So that this order should be the most unexceptionable of any that could be given, it keeping as close to the primitive rule, as the coldness of the climate, and the tenderness of infants will admit of. And since every minister that knows <34> the canons and rubricks of our church, will always be ready to dip the person or child to be baptized, whensoever it is duly required of him, it is very hard, that any person should plead, the not dipping, as a cause of separation. Nevertheless, tho' I have made these concessions, let it be remembered, that baptism by affusion is sufficient, or a valid baptism; that there is strong presumption it was in practice among the Apostles, and certainly was practised by their immediate successors; and that the re-baptizing such as have been baptized in their infancy, by pouring on of water, is a piece of presumption, which was never practised before in the christian church, except in cases of the most grievous Heresies.

Thus then it is plain, the church of *England* is in no error as to this point, allowing of dipping, but not as an essential in baptism, and likewise of affusion, or pouring on of water, as a valid baptism. Taking the word baptize in its most general signification, that is, either for dipping in, or pouring on; either for a total or partial washing, whether in a sacramental way or otherwise. *Luke* xi. 38. The washing of the hands is called in the original, the baptizing of the man; for where we read, *that the Pharasee wondered that he had not washed before dinner*. St. *Luke*'s words are, *eti ou proton ebaptisthe pro tou aristou*, i.e. that he was not baptized before dinner; and so when the Pharisees return from market, except they wash, they eat not. St. *Mark*'s words are, *ean me baptizontai ouk esthiousi*, i.e. except they be baptized they eat not. Now this washing before dinner, was only the washing of the hands, as we see, vii. 5. of St. *Mark*; and the custom both of *Jews* and *Romans*, was to have a servant pour water on the hands, as *Elisha* is said to have poured water on the hands of *Elijah*. But as the Anabaptists industriously endeavour to make the ignorant believe that we are in error, and of consequence that they ought not to be subject to our ordinances, and for that purpose plead a part of the 2d chapter of the *Colossians*; I shall here beg leave to conclude what I have to say on this head, with an observation upon this, and one or two more texts of scripture.

<35> St. *Paul*, while a prisoner at *Rome*, wrote his epistle to the *Colossians*, a city of *Phrygia*, he himself having been never among them. They had been converted and instructed in the principles of the christian religion by *Epaphras*, afterwards a fellow prisoner with *Paul* at *Rome*. During the imprisonment of *Epaphras*, the *Colossians*, (through the insinuations of teachers) who were either Judaising christians, or Gentile converts, were about to make two additions to the religion that they had embraced. The Gentiles were for introducing the worship of Angels; the *Jews* circumcision: St. *Paul*, at v. 8. 9. of the 2d chap. shews, that the former was needless, for that having Christ, they were compleat in him, the head of all principalities and powers; and in the 11 and 12 v. he proves that they had no occasion for circumcision; because we have in Christ the thing signified by circumcision, namely, the spiritual circumcision of the heart being buried with him in baptism. The following part of this chapter, to the 16th verse, shews, that we are compleat without circumcision, and that the *Colossians* ought not to judge or condemn any for not observing the legal ceremonies of meats or days. *Wherefore*, says the Apostle, *if ye be dead with Christ, why are ye subject to ordinances*, 20th v. &c.

The Apostle here being to conclude, argues thus with the Judaising christians: If, says he, you profess yourselves to be spiritually dead with Christ, and to be freed by his death from the *Jewish* ordinances, why are ye yet tenacious of their rites, and subject yourselves to such trifling ordinances as these; such as, *touch not* (an unclean thing;) *taste not* (forbidden meat;) *handle not* (a consecrated vessel;)[37] all which observances were to perish with the very using of them; and whereas, they were set off with a shew of wisdom, humility and mortification, to the body, yet nevertheless they had nothing of spiritual devotion and piety in them.

Now, can any one see any command in this chapter against either infant baptism, or any one tenet of the church of *England*? Or can the Anabaptists plead this text as an exemption from all ordinances? And that we ought *to touch not*; that is, leave things as they were at first <36> in the Apostolical times? If they do this, I have already shewn, that there are stronger proofs of the baptism of infants in scripture, than there are of any grown persons, the immediate converts excepted; and if they mean, that we ought to make use of dipping, and in not using that, have been guilty of an innovation, where we ought not to have intermeddled; if they do this, I have likewise shewn, that it is more than probable the jailor, and St. *Paul* himself, were not dipped; and that it is certain, that affusion or pouring on of water was used indifferently in the succeeding ages; and that persons so baptized, whether in infancy or otherwise, were never afterwards presump[t]uously re-baptized. No, the Apostles design here, was to shew the *Jewish* converts, among the *Colossians*, that professed themselves to be dead to the *Jewish* ceremonies, that these ceremonies have no longer any power over them; for if ye be dead with Christ, why are ye subject to ordinances?

But it is the custom of these men to parcel out the scriptures, to take a sentence, or part of a sentence, which, in sound or words, they imagine bears some relation to their argument, and by this means impose upon the ignorant. But they never look into the context; never consider the relation the sentence bears to what goes before, nor the design of the Evangelist or Apostle, at the time of speaking or writing of it; nor that many of the epistles (except what relates to moral conduct) are either answers to questions put to the Apostles, or cautions against *Jewish* and *Pagan* ceremonies by some like to be introduced into the church. Our Anabaptists in this part of the world, either not knowing, or not considering these things, distort the scriptures to make them speak party opinions; by which means, many (who either have not understanding enough to see into the deceit, or leisure enough to compare one text of scripture with another) are led, I may almost say, without their knowledge, to renounce that baptism that made them members of Christ, and to degrade that church that nourished them with sound doctrine.

To the like purpose is used that Pharisaical saying, 2 Cor. vi. 17. *Come out from among them*; and, *Come out* <37> *of her my people*, Revel. xviii. 4. spoken by way of a check when any of their people happen into any of our congregations. But this call to the *Corinthians* was no call to the better sort of christians to separate from the scandalous, but a call to those that had in part embraced the gospel, to come quite from heathenish idols, and from being partakers in the sacrifices that were offered to them. And the call in the Revelations can certainly have no reference to our church, unless they can make it appear, that she gives that honour which is due to God and his son Jesus Christ, to other mediators. But blessed be God, we are a christian people; have no idol feasts among us; have but one God and one Mediator; and therefore, these texts are no way applicable to us. 'Tis true, we have many scandalous brethren among us, as all national churches more than others must necessarily have; but this can be no cause for separating from us. There have been great scandals recorded both in the old and new testament; but we never find the better separating from the more carnal part by way of reformation. We read of some indeed that went out of the church because they were not of them, and of some that did separate themselves, being sensual, and not having the spirit; but not a word of the good separating from the church, because of the bad in it. What a piece of arrogance then is this! Come out from among them! Are they all chosen; all elect; all Saints? I doubt not but there are many good well-meaning people among them; but am afraid as to the generality, (tho' they make a greater shew of pharisaical austerity than the people of our church commonly do) upon a parity of numbers, the chosen, the elect, the Saints, would be much what one. Saints, such as St. *Paul* says there were in his days in the church of *Corinth*, among whom *were debates, envyings, wraths, backbitings, whisperings swellings, tumults*, &c.[38] It is very hard for one man to judge another; but thus to judge whole congregations by the lump without exception, to be guilty of such errors, as for which they ought to be separated from, or to be guilty of such sins as for which the scripture doth expressly bar men the kingdom of heaven, must surely be the height of presumption and folly. When St. *Paul* wrote his first epistle to the *Corinthians*, there were many faulty among <38> them, whom he severely reproves. Yet, at the time of writing his 2d epistle, there were still many wicked men whom they had not excommunicated; and yet, in both his epistles, he charges them not to go about to make any divisions. Indeed private persons, singularly, are ordered to keep up no correspondence with the wicked, except to endeavour to restore them to holiness; but this is no excuse for dividing the community for the sake of some bad, that necessarily must be among them. It is to be wished that there was a proper church discipline in this province, for the restraining notorious scandalous offenders; but as the laws have made very little provision in that case here, this is no fault of the church of *England*, which has sufficiently provided against all scandals where its jurisdiction is in force: and therefore this can be no excuse for separation; because discipline is not an essential of the church: And where it is wanting, there is more need of private admonition to delinquent members. And to be this way employed, is certainly more to the advantage of religion, than by keeping at a distance to encourage feuds, jealousies, and divisions.

There is one objection which I had almost forgot, which is, that infant communion may be as well practised as infant baptism. But of this there is not equal evidence; for there is no mention made of it for the first two hundred years after the Apostles; and the few authors that do mention it, do not speak of it as an apostolical tradition, as others do of infant baptism. Besides, persons of all ages are capable of baptism; but the Lord's supper being the sacrament of perfection, instituted for the remembrance of Christ's death and passion, children are incapable of the knowledge, piety, and self-examination required, before admittance to this sacrament. Indeed, the practice of infant communion mentioned so early, is so far from prejudicing the cause of infant baptism, that it mightily confirms it; because none were, or could be, admitted to partake of the holy communion, till they were validly baptized. And therefore, the practice of infant communion fully proves, that all the churches wherein it was or is yet practised, (as in the *Greek* or *Russian* churches) were of opinion, that the baptism of infants, is as valid, and lawful, as that of grown persons.

<39> And now having made plain the footing we stand upon as to this particular of our religion, it may be easily seen, that those who have fallen off from our congregations on account of infant baptism, or under pretence of better edification, have done so, either for want of knowledge, or want of sincerity. For certain I am, that no man that impartially

considers what I have here written, will ever be guilty of the odious sin of schism, so often forbidden in holy scripture, upon this account. A dividing has always been esteemed a dangerous principle, as being contrary to that love and unity, which are the very badges of our discipleship. And if ever a *Protestant* people, that believe in Christ, ought to be of one heart, and one mind; it ought to be at such a time as this, when our civil and religious liberties are alike threatned by our common enemy.[39] The dispute between the Anabaptists and us, is, not as to the necessity, but as to the time of administring, baptism; and therefore, as we differ only in this, (and every man's reason, tho' it be not always an infallible, yet, always ought to be the judge of his own actions) advisable certain it is, that we should behave so to each other, as that a difference in opinion as to little matters, should not interfere with that general discharge of good offices, the indispensable duty of every christian. Even in a good cause we may err, by suffering our zeal for this or that mode of religion, to be too much heated; and if we may err, even when in the right, how much more must they do, who knowing not the spirit of christianity, would join with the church of *Rome*, in raining down fire and brimstone on the heads of every one that opposeth their opinion, however erroneous.

The brevity that this discourse requires, will not allow me to shew how the Enthusiasts (particularly the Anabaptists) have been imposed on by the emissaries of *Rome*; and what seditious doctrines have been often preached up under the appearance of a Quaker, Anabaptist, or an Independent. These things are notorious, and have been frequently made appear by discoveries in *England* and *Scotland*. Far be it from me however to think that the present Anabaptist teachers in this province, have any thing of the Jesuit about them. Their simplicity, their ignorance, and illiterature, may convince every man to the contrary. But however insigni-<40>ficant these men and their followers are; divisions at this time ought particularly to be avoided, as we know not what lengths some more knowing, and perhaps of Jesuitical principles, may carry some other tenets of the first Anabaptists, even to the withdrawing the minds of the people from obedience to earthly governours; and what consequences such a doctrine, well handled, might bring about, among an unsteady levelling people, God only knows. As to the present Anabaptists, I am so far from looking on them as either a dangerous or a wicked set of people, that on the contrary, I really believe that many of them are of a pious disposition; and that they are rather carried away by an unskilful zeal, and a selfish partiality for their own opinions, than any design to prejudice the public by withdrawing the minds of the people from the present established religion. But they ought to consider, that there is so near a connexion between the model of our religion and our government, that they will ever stand firm on mutual coherencies.

One thing that is in the power both of their and our teachers in this present emergency And that is, to preach up brotherly love, mutual forbearances, and a constant exchange of good offices, even towards those who are of different opinions in religious matters. And above all, to teach their people to be *subject to principalities and power, and to obey the magistrate in every good work*;[40] and surely, if there ever was an occasion to recommend such a spirit, it is at such a juncture, and in such a country as this; where subordinate dignities are little esteemed, and the obligations, which each man's respective station requires to the public, are seldomer thought on. Unity, in the cause of God and government, and a steady loyalty to our prince, are subjects worthy of the preachers of every denomination. The cause of his majesty is the cause of liberty, of truth, of religion, nay, of that very toleration which the dissenters of every denomination enjoy. How indispensably then are both they and we (according to our capacities and stations) obliged to indicate these principles, as the most conducive to our present ease, and our future happiness; and a relaxation from those taxes, which so much depress the spirits of the people of this province.

FINIS.

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[1] See 2 Timothy 2:23, "But foolish and unlearned questions avoid, knowing that they do engender strife"; and Titus 3:9, "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain."

[2] Although cited as "Acts ii. 29," the verse Stewart actually quotes is Acts 2:39: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

[3] John Selden (1584-1654), lawyer; renowned legal, historical, and linguistic scholar; author; was baptized at West Tarring, Sussex, England, in 1584; was educated at Hart Hall (later Hertford College), Oxford; was admitted to Clifford's Inn, 1602, and the Inner Temple, 1603; member, House of Commons, 1620s; legal historian to House of Lords, 1621; participant, from July 1643, in Westminster assembly to reform the Church of England. His published Jewish studies and works on religion include *De dis Syris* (1617), *The Historie of Tithes* (1618), and *Uxor Ebraica* (1646). *Oxford Dictionary of National Biography*, s.v. "Selden, John."

Henry Ainsworth (1569-1622), nonconformist clergyman, religious scholar, noted Hebraist; was baptized at Swanton Morley, Norfolk, England, in 1570; was educated at Gonville and Caius College, Cambridge. Having run afoul of authorities in England and Ireland for his "separatist opinions," he settled in Amsterdam in the mid-1590s, joined the Ancient Separatist Church of Amsterdam by 1597, and ultimately became its "doctor." The presence of a sizable Jewish community in the vicinity of the church likely fueled his interest in Hebrew; by 1605 he was foremost among the group of expatriate English Hebraists "who sought to further their understanding of the Bible by learning its original tongues." His series of published annotations on the Psalms (1612) and the books of Genesis (1616), Exodus (1617), Leviticus (1618), Numbers (1619), Deuteronomy (1619), and Song of Solomon (posthumous, 1623) were highly regarded. *ODNB*, s.v. "Ainsworth, Henry."

William Wall (1647-1728), Anglican clergyman and biblical scholar, widely known for writings on infant baptism; was born in Chevening Parish, Kent, England; B.A., 1667, M.A., 1670, Queen's College, Oxford; vicar for Shoreham, Kent, appointed in 1674; was appointed rector, Milton-next-Gravesend, and as chaplain to the bishop of Rochester, 1708. Author, *History of Infant Baptism* (1705); *A conference between two men that had doubts about infant baptism* (1706); *A defence of the History of infant-baptism against the Reflections of Mr. Gale and others; With an appendix containing the additions and alterations in the third edition of the History of infant-baptism that are most material* (1720); *Brief Critical Notes, especially on the various Readings of the New Testament Books . . .* (1730); and *Critical Notes on the Old Testament; wherein the present Hebrew Text is explained, and in many places amended, from the ancient versions, . . .* (1734). *ODNB*, s.v. "Wall, William."

[4] Moses Maimonides, *The Code of Maimonides, Book Five*: *The Book of Holiness*, trans. by Louis I. Rabinowitz and Philip Grossman (New Haven: Yale University Press, 1965), 87.

[5] See *Code of Maimonides*: *The Book of Holiness*, 93; and Berakoth 47b, in I. Epstein, ed., *The Babylonian Talmud*, 18 vols. (London: The Soncino Press, 1961).

[6] See *The Jerusalem Talmud, Third Order*: *Nasim, Tractate Yebamot*, ed. Heinrich W. Guggenheimer (Berlin: Walter de Gruyter, 2004), 326.

[7] "Go ye therefore, and teach all nations, baptizing in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28:19.

[8] "And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" John 1:25.

[9] "Mark x. 13" is a misprint in the original. Mark 10:14 reads, "But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

[10] Henry Hammond (1605-1660), Anglican clergyman, theologian, author; was born in Chertsey, Surrey, England; B.A., 1622, M.A., 1625, Magdalen College, Oxford; B.D., 1634, D.D., 1639; was ordained a priest in 1629; rector at Penshurst, Kent, from 1633; was nominated to Westminster assembly of divines, 1642, but did not participate; was appointed archdeacon of Chichester, 1643, and became a chaplain to King Charles I, 1644. His extremely popular book, *A Practical Catechism* (ca. 1644), brought him to the attention of the king, who arranged his appointment as canon of Christ Church, Oxford, in 1645. A royalist and perhaps the ablest proponent of the Church of England before and during the interregnum, Hammond was imprisoned briefly in 1648 and afterward was placed under house arrest. In 1653, he published *A Paraphrase and Annotations on All the Books of the New Testament*. The exiled Charles II, grateful for his defense of the church and service to his father, named him bishop of Worcester in 1659. Of Hammond, one writer said, "The new-found confidence of the Restoration church owed much to the theology developed in his writings and to the exemplary character of his life." *ODNB*, s.v. "Hammond, Henry."

[11] John Locke, *A Paraphrase and Notes on the Epistles of St. Paul to the Galatians, 1 and 2 Corinthians, Romans, Ephesians*, ed. by Arthur W. Wainwright, 2 vols. (Oxford: Clarendon Press, 1987), 1:200n.

[12] William Burkitt (1650-1703), Anglican clergyman, author; was born in Hitcham, Suffolk, England; B.A., 1668, M.A., 1672, Pembroke Hall, Cambridge; was ordained a priest, 1672, as curate of Milden, Suffolk, and served as rector from 1679. While retaining the rectory at Milden, he became vicar of Dedham, Essex, in 1692. Known as a champion of the needy and the Huguenots, Burkitt earned even more respect as a writer and scholar: his *Poor Man's Help and Young Man's Guide* (1694) and *Expository notes with practical observations on the Four Holy Evangelists, viz. St. Matthew, St. Mark, St. Luke, St. John; wherein the sacred text is at large recited . . .* (1700) had been reprinted for more than a century; *An argumentative and practical discourse of infant-baptism* (1692) was also popular. *ODNB*, s.v. "Burkitt, William."

[13] "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Acts 15:10.

[14] Daniel Whitby (1637/8-1726), Anglican clergyman, polemicist, commentator; was born in Rushden, Northamptonshire, England, and educated at Trinity College, Oxford; chaplain to bishop of Salisbury, from 1668, and curate of St. Thomas's and rector of St. Edmund's, Salisbury, from 1669. His published arguments against Roman Catholicism enjoyed widespread popularity, but the tide of fame turned against him with the appearance of his highly controversial book, *Protestant Reconciler, humbly pleading for condecention to dissenting brethren, in things indifferent and unnecessary for the sake of peace, and shewing how unreasonable it is to make such things the necessary conditions of communion* (1683). Whitby redeemed himself in time, and his *Paraphrase and Commentary on the New Testament* (2 vols., 1703) "was regularly reprinted and considered a classic in the eighteenth century." *ODNB*, s.v. "Whitby, Daniel."

[15] "And many, both men and women, who have been Christ's disciples from childhood, remain pure at the age of sixty or seventy years; and I boast that I could produce such from every race of men." Justin Martyr, "First Apology of Justin," c. 15, *Ante-Nicene Fathers*, vol. 1. http://www.ccel.org/fathers2/ANF-01/anf01-46.htm#P3593_620967 .

[16] See Mark 9:17-27.

[17] "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Romans 2:28-29.

[18] Acts 2:37-38, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

[19] "Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them." Romans 16:14.

[20] "No man is free from defilement, even if his life be but of one day." Clement of Rome, "The First Epistle of Clement to the Corinthians," c. 17, in *Ante-Nicene Fathers*, vol. 1. http://www.ccel.org/fathers2/ANF-01/anf01-05.htm#P171_20841 .

[21] ". . . they are as infant children, in whose hearts no evil originates; nor did they know what wickedness is, but always remained as children. Such accordingly without doubt, dwell in the kingdom of God, because they defiled in nothing the commandments of God; but they remained like children all the days of their life in the same mind. All of you, then, who shall remain ste[a]dfast, and be as children, without doing evil, will be more honoured than all who have been previously mentioned; for all infants are honourable before God, and are the first persons with him." Hermas, "Similitude Ninth: The Great Mysteries in the Building of the Militant and Triumphant Church," c. 29, in *Ante-Nicene Fathers*, vol. 2. http://www.ccel.org/fathers2/ANF-02/anf02-32.htm#P870_210148 .

[22] "And we, who have approached God through Him, have received not carnal, but spiritual circumcision, which Enoch and those like him observed. And we have received it through baptism, since we were sinners, through God's mercy; and all men may equally obtain it." Justin Martyr, "Dialogue of Justin, Philosopher and Martyr, with Trypho, a Jew," c. 43, in *Ante-Nicene Fathers*, vol. 1. http://www.ccel.org/fathers2/ANF-01/anf01-48.htm#P4043_787325 .

[23] "For He came to save all through means of Himself—all, I say, who through Him are born again to God—infants, —and children, and boys, and youths, and old men." Irenaeus, "Irenaeus against the Heresies," bk. 2, c. 22, sec. 4, in *Ante-Nicene Fathers*, vol. 1. http://www.ccel.org/fathers2/ANF-01/anf01-59.htm#P6719_1628705 .

[24] "And let our seals be either a dove, or a fish, or a ship scudding before the wind, or a musical lyre, which Polycrates used, or a ship's anchor, which Seleucus got engraved as a device; and if there be one fishing, he will remember the apostle, and the children drawn out of the water." Clement of Alexandria, "The Instructor [Paedagogus]," bk. 3, c. 11, in *Ante-Nicene Fathers*, vol. 2. http://www.ccel.org/fathers2/ANF-02/anf02-54.htm#P4198_1302189. Clement was born Titus Flavius Clemens, which might explain Stewart's use of the name. *New Catholic Encyclopedia*, s.v. "Clement of Alexandria."

[25] Robert Jenkin (d. 1727), college head and Anglican clergyman; nonjuror; was born on Isle of Thanet, Kent, England; B.A., 1678, M.A., 1681, D.D., 1709, Cambridge University. Vicar of Waterbeach, Cambridge; chaplain to Bishop John Lake; precentor, Chichester Cathedral, from 1688; chaplain to earl of Exeter, from 1690; master, St. John's College, Cambridge, from 1711; author, *The Reasonableness and Certainty of the Christian Religion* (1696). *ODNB*, s.v. "Jenkin, Robert."

[26] See Tertullian, "On Baptism," in bk. 5 of "The Five Books against Marcion," *Ante-Nicene Fathers*, vol. 3. http://www.ccel.org/fathers2/ANF-03/anf03-49.htm#P11466_3245563 . Probably born in Carthage ca. 160 A.D., the son of a centurion of the Roman proconsul of Africa, he became an "outstanding third-century theologian and ecclesiastical writer." But as Stewart notes, Tertullian also was a Montanist. The sect, founded in Phrygia during the second century by Montanus, a converted pagan, was known for its followers' belief that they were called and guided directly by the Holy Spirit "to restore the Church to its primitive simplicity. [I]n their circle are renewed the charismatic gifts common during the period of the Church's first fervor." Episodes of rapture, religious ecstasy, speaking in tongues, and prophesying were common among them. *NCE*, s.v. "Tertullian," "Montanism." The accuracy of the quotation attributed to Origen could not be verified.

[27] St. Cyprian, "To Fidus, on the Baptism of Infants," from "The Epistles of Cyprian," no. 58, part 2, in *Ante-Nicene Fathers*, vol. 5. http://www.ccel.org/fathers2/ANF-05/anf05-83.htm#P5868_1840497 .

[28] The controversial writings of Pelagius, a fifth-century British monk, emphasized free will and denied the doctrine of original sin. Two of his chief critics were St. Jerome and St Augustine, whose name Stewart renders as *Austin*. *NCE*, s.v. "Pelagius and Pelagianism." For their reliance on Cyprian's letter to Fidus to bolster their

arguments against Pelagianism, see St. Jerome, "Against the Pelagians: Dialogue between Atticus, a Catholic, and Critobulus, a Heretic," bk. 3, pt. 18, in *Nicene and Post-Nicene Fathers, Series 2*, vol. 6, http://www.ccel.org/fathers2/NPNF2-06/Npnf2-06-17.htm#P7757_2507136; and St. Augustine, "On the Merits and Forgiveness of Sins, and on the Baptism of Infants," bk. 3, c. 10, in *Nicene and Post-Nicene Fathers, Series I*, vol. 5, http://www.ccel.org/fathers2/NPNF1-05/npnf1-05-13.htm#P1113_589850 .

[29] Responding to the Pelagian heresy, 214 African bishops convened in council at Carthage, and on May 1, 418, defined "nine articles on grace and original sin." The second confirmed the baptism of infants for the remission of original sin. *NCE*, s.v. "Innocent I, Pope, St."; "Carthage, Councils of"; "Pelagius and Pelagianism."

[30] Eusebius, "The Church History of Eusebius," bk. 6, c. 43, in Schaff and Ware, eds., *Select Library of Nicene and Post-Nicene Fathers, Series 2*, vol. 1. http://www.ccel.org/fathers2/NPNF2-01/Npnf2-01-11.htm#P3489_1626863 .

[31] Stewart actually quotes pt. 12 of Epistle 75, "To Magnus, on Baptizing the Novatians, and Those who Obtain Grace on a Sick-Bed"; see "The Epistles of Cyprian," in *Ante-Nicene Fathers*, vol. 5. http://www.ccel.org/fathers2/ANF-05/anf05-100.htm#P6471_2083430 .

[32] "Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:4-5.

[33] This quote combines Acts 9, verses 18 and 19.

[34] "And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized." John 3:23.

[35] George Sandys (1578-1644), scholar, poet, colonial official; youngest son of Edwin Sandys, archbishop of York; was educated at St. Mary Hall, Oxford. The published journal of his lengthy foreign tour—*A relation of a iourney begun An: Dom: 1610: Fovre bookes; Containing a description of the Turkish Empire, of Aegypt, of the Holy Land, of the remote parts of Italy, and islands adioyning* (London: 1615)—influenced the writings of John Milton and other contemporary authors. He was appointed treasurer of the Virginia Company, in 1621, and to the colonial council in 1624, 1626, and 1628; while in Virginia, he completed a "verse translation" of Ovid's "Metamorphoses." Returning to England ca. 1631, Sandys enjoyed the patronage of Charles I; in 1638, the Virginia assembly appointed him as its agent in London. *DNB*, s.v. "Sandys, George."

[36] St. Basilides (d. ca. 202), soldier, catechumen of Origen, and martyr; was imprisoned in Alexandria, Egypt, for his religion and his refusal to take an oath; was baptized the day before his beheading. Prior to his death, Potamiaena, martyred earlier, "appeared to him, wreathed his head with a crown, and promised soon to take him to herself." As recounted by Eusebius, in *Hist. Eccl.* 6.5, the story is one of the earliest in Roman Catholic history to testify to the intercession of saints. *NCE*, s.v. "Basilides, St."

[37] Colossians 2:21.

[38] "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Romans 1:28-32.

[39] Stewart was referring to the ongoing French and Indian War.

[40] "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men." Titus 3:1-2.

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